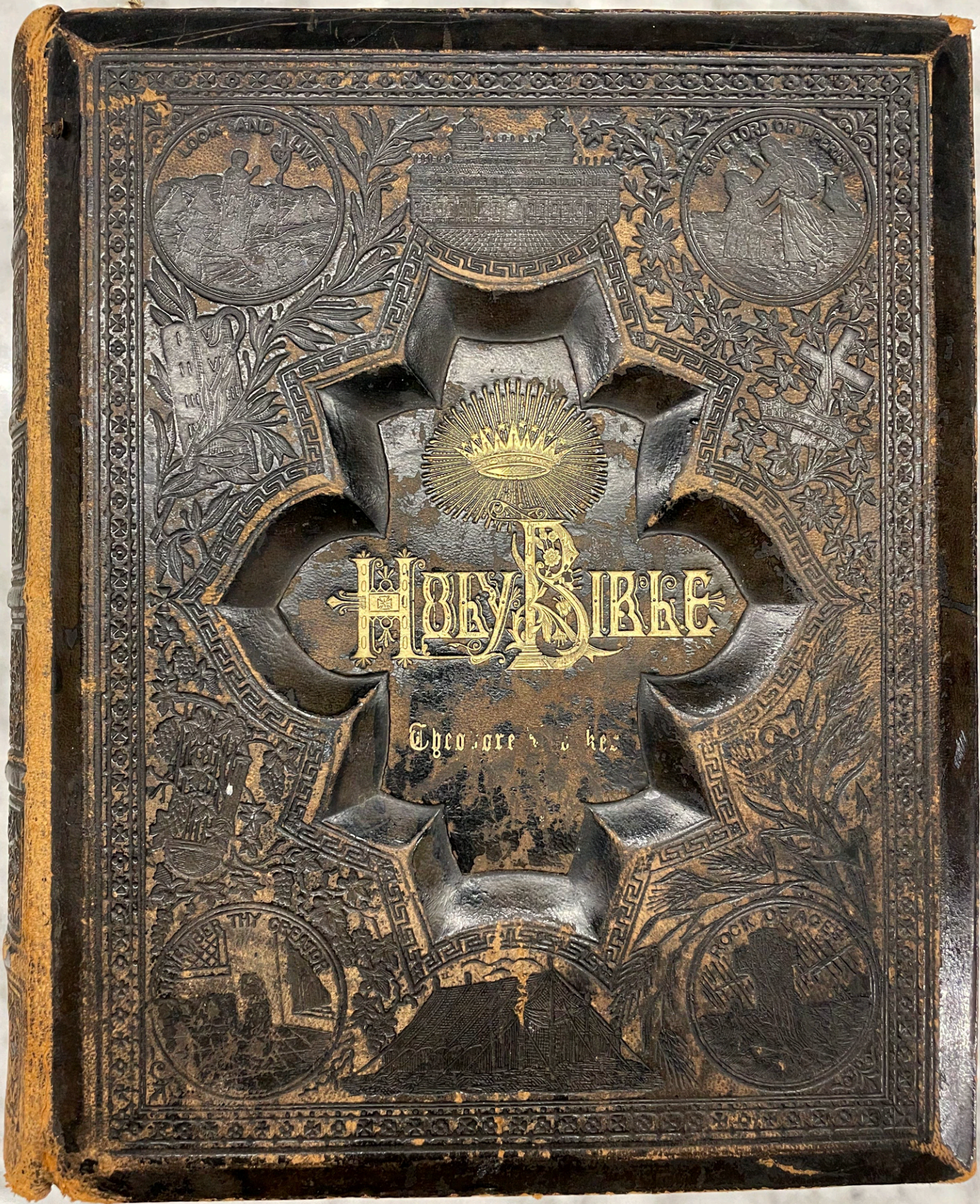
Part 1

Background / Historical Information In The Front Of The Bible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find them in use almost on all important occasions, events, and solemnities, whether private or public, and often in very large numbers (compare Judg. xx. 26; 1 Sam. vii. 9; 2 Chron. xxxi. 2; 1 Kings iii. 4; 2 Chron. xxix. 21; Ezra vi. 17; viii. 35). Heathens also were allowed to offer burnt offerings in the Temple, and Augustus gave orders to sacrifice for him every day in the Temple at Jerusalem a burnt offering, consisting of two lambs and one ox. Each day's sacrifices burnt on through the night, the sacred fire never being suffered to go out; and in the morning the ashes were carried by the priests into a clean place without the camp (Ex. xxix. 38–42; Lev. i.; vi. 8–13; ix. 12–14; Num. xv.)

The Meat Offering and the Drink Offering always accompanied the Burnt Offering, for which the Meat Offering might be substituted by the poor. As the burnt offering signified the consecration of life to God, both that of the offerer himself and of his living property, so in the meat offering the produce of the land was presented before Jehovah, as being His gift; in both cases with the devout acknowledgment: "Of Thine own have we given Thee" (1 Chron. xxix. 10–14). The name of the meat offering, Minchah, signified in old Hebrew a *gift* in general, and especially one from an inferior to a superior (Gen. xxxii. 13; xliii. 11; 2 Sam. viii. 2–6). It is applied alike to the offerings of Cain and Abel, as a general name for a sacrifice (Gen. iv. 3–5). The term *meat*, it should be borne in mind, is used in our version for food in general, more especially for corn and flour.

The meat offering, according to the law of Moses, consisted usually of an offering of corn, usually in the form of flour, with oil and frankincense. The quantity offered varied with a lamb, a ram, or a bullock. It was sometimes made with the oil into cakes or wafers, which were required to be free from leaven or honey. A special form of the meat offering was that of the first fruits of corn in the ear, parched and bruised. All meat offerings were required to be seasoned with the "salt of the covenant," as a sign of incorruptness, and of the savor of earnest piety (Lev. ii. 13; Ezek. xliii. 24; Mark ix. 49; Col. iv. 6). The meat offering was separated by the priests into two portions, together with the oil. One part was burnt by the priest on the Altar of Burnt Offering with all the frankincense; and the rest belonged to the priests, who were required to eat it without leaven beside the altar, as "a thing most holy of the offerings of Jehovah made by fire" (Lev. ii. 3; x. 12, 13). The meat offering made by a priest was required to be entirely burnt by fire. The drink offerings were in all cases poured out before God in the Holy Place, and there is no evidence that the priests were allowed under any circumstances to partake of them (Num. xxviii. 7).

The Peace Offering was not meant as a sacrifice of atonement designed to make peace with God, but was a joyful celebration of the peace made through the Covenant. In this part of the ritual more than in any other, we see Jehovah present in His house, inviting the worshipper to feast with him. Peace offerings were made either in fulfilment of a vow, or were free-will offerings expressive of the offerer's love and gratitude to God. They were taken from the flock or herd, like the burnt offering, but females might be offered as well as males. They were taken to the Tabernacle, and there slain with the ceremonies attending the burnt offering. All the fat, the kidneys, the caul or midriff, and, in the case of a lamb, the rump—these parts being considered by orientals the choice portions—were burned on the altar as an offering to God, and are termed His bread (Ezek. xliv. 7; compare Lev. xxi. 6, 8, 17, 22; Mal. i. 7–12). The breast and the shoulder belonged to the priests, who were allowed to eat them in any clean place with their sons and their daughters. As they were waved before Jehovah in offering them, they were designated as the *wave breast* and the *heave shoulder*. The priest also took one of the unleavened cakes or leavened loaves, which were offered as a meat offering with the peace offering, having first heaved it before God. These motions seem to indicate the joy of a feast; and with joy the worshipper was to eat the rest of the flesh of the sacrifice and the bread of the meat offering, under certain restrictions, to ensure ceremonial purity.

It was lawful to make a peace offering at any time; but they were required upon the following occasions: at the consecration of priests; the dedication of the Tabernacle; the purification of a leper; and the expiration of a Nazarite's vow (Lev. iii.; vii. 11–34; ix. 18–21; x. 12–15).

The Sin Offering was a sacrifice made in expiation of a sin committed through ignorance by either a priest or layman. Various kinds of sin offerings, regulated according to the offence, were required, and special victims were offered with special ceremonies in each case (Lev. iv.; vi. 24–30). The most important cases were where the priest unconsciously contracted sins from the people in his office, and where the congregation incurred the displeasure of God for a reason unknown to them. In these cases the blood of the victim was sprinkled seven times before the Veil, and smeared on the horns of the altar, and its flesh was burned without the camp—a type of Christ's suffering without the gate for the people's sin. In all the other cases the flesh of the sin offerings went to the priests, the fat being always burned on the altar. Sin offerings formed a part of all great solemnities, especially on the Day of Atonement. They were also offered at the purification of a leper, or of a woman after childbirth, in which latter case the offering consisted of a lamb, or for the poor a pair of turtle doves or pigeons, one for the burnt offering, and one for the sin offering.

The Trespass Offering was a sacrifice in expiation of sins committed knowingly. It was also offered for acts of ceremonial uncleanness. It is hard to distinguish these offerings from sin offerings. They were never offered for the congregation at large, but for individuals only. It seems that they were designed for sins committed in the heat of passion, or from rashness, or from ignorance of the law with which the offender should have been acquainted. Among the chief offences for which trespass offerings were required were the following: withholding evidence; touching unclean things; swearing rash oaths; sins in holy things; and violation of trusts. In every case of injury to property, the offering was to be accompanied with restitution to the whole value, and one-fifth in addition (Lev. v.; vi. 1–7; vii. 1–10).

Thus was the whole ceremonial of the Israelites guarded and regulated by the most exact and rigidly prescribed laws and forms, all pointing to the one great sacrifice which, in the fulness of time, should be offered as a full and sufficient atonement for the sins of the whole world. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the High Priest entereth into the holy place every year with blood of others, for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment; So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation" (Heb. ix. 24–28).

In this connection it will be of interest to glance briefly at the history of the High Priests who ministered in the Tabernacle, and its successor, the Temple. This history embraces a period of about 1370 years, and a succession of about eighty High Priests, beginning with Aaron, and ending with Phaninas. They naturally arrange themselves into three groups—1. Those before David; 2. Those from David to the captivity; 3. Those from the return from the Babylonish captivity till the cessation of the office at the destruction of Jerusalem.

1. The High Priests of the first group who are distinctly made known to us as such are—1. Aaron; 2. Eleazar; 3. Phinehas;

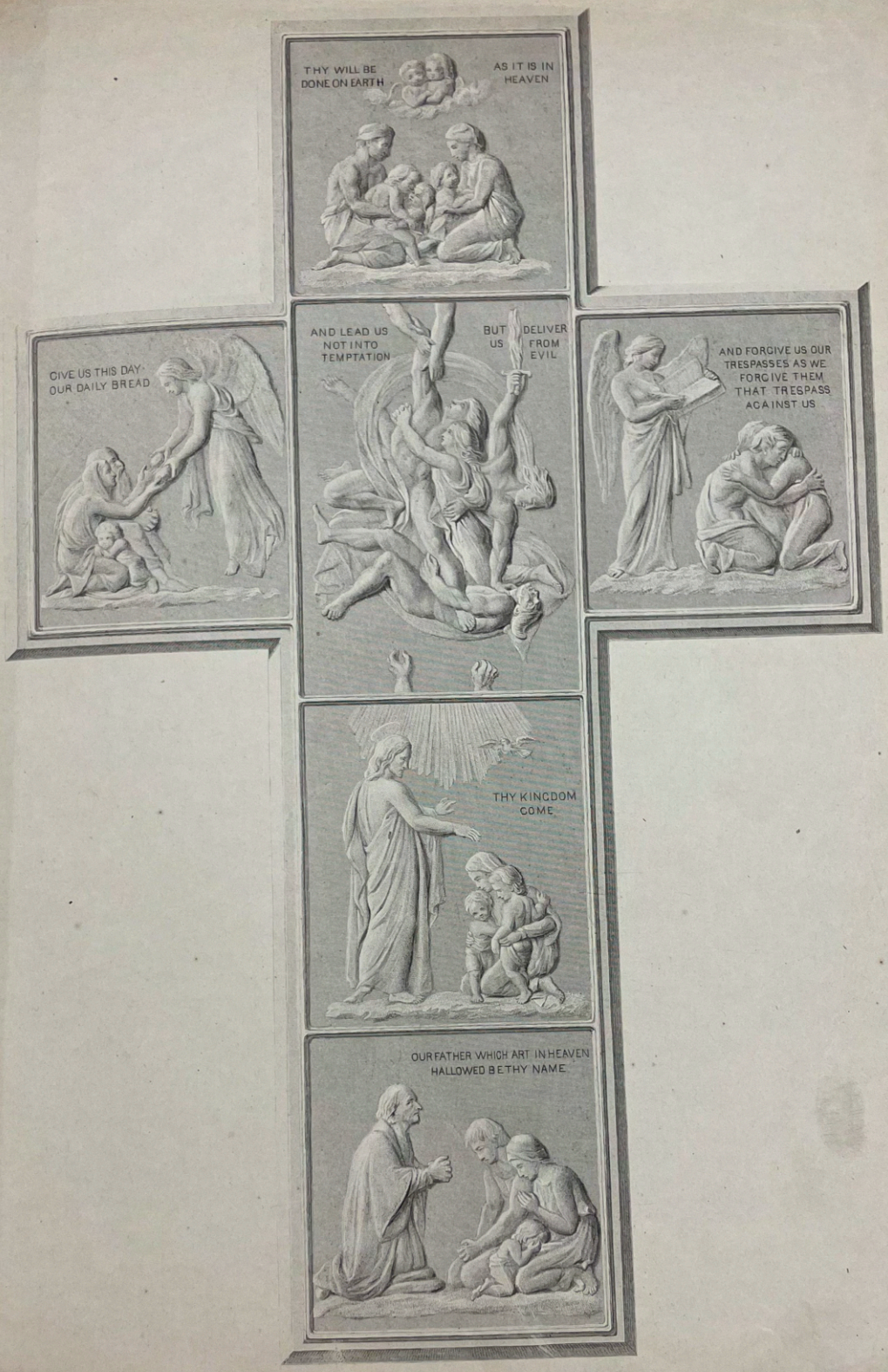
4. Eli; 5. Ahitub (1 Chron. ix. 11; Neh. xi. 11; 1 Sam. xiv. 3); 6. Ahiah; 7. Ahimelech. Phinehas, the son of Eli and father of Ahitub, died before his father, and so was not High Priest. Of the above, the first three succeeded in regular order, Nadab and Abihu, Aaron's eldest sons, having died in the Wilderness. But Eli, the fourth, was of the line of Ithamar. What was the exact interval between the death of Phinehas and the accession of Eli, what led to the transference of the chief priesthood from the line of Eleazar to that of Ithamar, we have no means of determining from Scripture. But Josephus asserts that the father of Bukki—whom he calls Joseph, and Abiezer, *i. e.*, Abishua—was the last High Priest of Phinehas' line before Zadok. If Abishua died, leaving a son or grandson under age, Eli, as head of the line of Ithamar, might have become High Priest as a matter of course, or he might have been appointed by the elders. If Ahiah and Ahimelech are not variations of the name of the same person, they must have been brothers, since both were sons of Ahitub. The High Priests, then, before David's reign, may be set down as *eight* in number, of whom *seven* are said in Scripture to have been High Priests, and *one* by Josephus alone.

2. Passing to the second group, we begin with the unexplained circumstance of there being two priests in the reign of David, apparently of equal authority, viz., Zadok and Abiathar (1 Chron. xv. 11; 2 Sam. vii. 17). It is not unlikely that after the death of Ahimelech and the secession of Abiathar to David, Saul may have made Zadok priest, and David may have avoided the difficulty of deciding between the claims of his faithful friend Abiathar and his new and important ally Zadok by appointing them to a joint priesthood; the first place, with the Ephod and Urim and Thummim, remaining with Abiathar, who was in actual possession of them. The first considerable difficulty that meets us in the historical survey of the High Priests of the second group is to ascertain who was High Priest at the dedication of Solomon's Temple. Josephus says that Zadok was, and the Seder Olam makes him the High Priest in the reign of Solomon; but 1 Kings iv. 2 distinctly asserts that Azariah, the son of Zadok, was priest under Solomon; and 1 Chron. vi. 10 tells us of Azariah, "He it is that executed the priest's office in the temple that Solomon built in Jerusalem," obviously meaning at its first completion. We can hardly, therefore, be wrong in saying that Azariah, the son of Ahimaaz, was the first High Priest of Solomon's Temple. In the list of the succession of the priests of this group there are several gaps; the insertions are mentioned below. The series ended with Seraiah, who was taken prisoner by Nebuzar-adan, and slain at Riblah by Nebuchadnezzar, together with Zephaniah, the second priest or sagan, after the burning of the Temple and the plunder of the sacred vessels. His son Jehozadak or Josedech was at the same time carried away captive. The time occupied by these High Priests was about 454 years, which gives an average of something more than twenty-five years to each High Priest. It is remarkable that not a single instance is recorded after the time of David of an inquiry by Urim and Thummim. The ministry of the prophets seems to have superseded that of the High Priests.

3. An interval of about fifty-two years elapsed between the High Priests of the second and third group, during which there was neither temple, nor altar, nor ark, nor priest. Jehozadak or Josedech, as it is written in Haggai (i. 1, 14, etc.), who should have succeeded Seraiah, lived and died a captive at Babylon. The pontificial office revived in his son Jeshua, of whom such frequent mention is made in Ezra and Nehemiah, Haggai and Zechariah, 1 Esdras and Ecclesiasticus; and he therefore stands at the head of this third and last series, honorably distinguished for his zealous co-operation with Zerubbabel in rebuilding the Temple, and restoring the dilapidated commonwealth of Israel. His successors, as far as the Old Testament guides us, Joiakim, Eliashib, Joiada, Johanan (or Jonathan), and Jaddua. Jaddua was High Priest at the time of Alexander the Great, and was succeeded by his son Onias I., and he again by Simon the Just, the last of the men of the Great Synagogue. Upon Simon's death, his son Onias being under age, his brother Eleazar succeeded him. The priesthood was brought to the lowest degradation by the apostasy and crimes of the last Onias, or Menelaus, the son of Eleazar; but after a vacancy of seven years had followed the brief pontificate of Alcimus, his no less infamous successor, a new and glorious succession of High Priests arose in the Asmonean family, who united the dignity of civil rulers, and for a time of independent sovereigns, to that of the High Priesthood. The Asmonean family were priests of the course of Joiarib, the first of the twenty-four courses (1 Chron. xxiv. 7), whose return from captivity is recorded in 1 Chron. ix. 10; Nehem. xi. 10. They were probably of the house of Eleazar, though this cannot be affirmed with certainty. The Asmonean dynasty lasted from B. C. 153 till the family was damaged by intestine divisions, and then destroyed by Herod the Great. Aristobulus, the last High Priest of this line, and brother of Mariamne, was murdered by order of Herod, his brother-in-law, B. C. 35. There were no fewer than twenty-eight High Priests from the reign of Herod to the destruction of the Temple by Titus, a period of 107 years. The New Testament introduces to us some of these later and oft-changing High Priests, viz., Annas, Caiaphas, and Ananias. Theophilus, the son of Ananus, was the High Priest from whom Paul received letters to the synagogue at Damascus (Acts ix. 1–14). Phannias, the last High Priest, was appointed by lot by the Zealots from the course of priests called by Josephus Eniachim (probably a corrupt reading for Jachim).

It should be noted, in conclusion, that the powers and privileges of the High Priests were strengthened to a considerable extent after the return from the Babylonish Captivity by the establishment of the Great Synagogue. According to the traditions of Rabbinic writers, a great council was appointed on the return of the Jews from Babylon to reorganize the religious life of the people. It consisted of 120 members, who were known as the men of the Great Synagogue, the successors of the prophets—themselves, in their turn, succeeded by scribes prominent individually as teachers. Ezra was recognized as president. Among other members, in part together, in part successively, were Joshua the High Priest, Zerubbabel, and their companions, Daniel and the "three children," the prophets Haggai, Zechariah, Malachi, the rulers Nehemiah and Mordecai. Their aim was to restore again the *crown* or *glory* of Israel, or, in other words, to reinstate in its majesty the name of God as Great, Mighty, Terrible (Deut. vii. 21, x. 17; Neh. i. 5; ix. 32; Jer. xxxii. 18; Dan. ix. 4). To this end they collected all the sacred writings of former ages and their own, and so completed the Canon of the Old Testament. Their work included the revision of the text, and this was settled by the introduction of the vowel-points, which have been handed down to us by the Masoretic editors. They instituted the Feast of Purim. They organized the ritual of the synagogue. Their decrees were quoted afterward as those of the elders (Matt. v. 21, 27, 33; Mark vii. 3), which were of more authority than the law itself.

Much of this is evidently uncertain. The absence of any historical mention of such a body, not only in the old Testament and the Apocrypha, but in Josephus and Philo, has led some critics to reject the whole statement as a Rabbinic invention, resting on no other foundation than the existence, after the exile, of a Sanhedrim of seventy-one or seventy-two members, charged with supreme executive functions. The narrative of Neh. viii. 13 clearly implies the existence of a body of men acting as counselors under the presidency of Ezra, and these may have been an assembly of delegates from all provincial synagogues — a synod (to use the terminology of a later time) of the National Church.



THE CROSS OF PRAYER

COMPREHENSIVE AND CRITICAL HISTORY

OF THE

BOOKS OF THE HOLY BIBLE

COMPILED EXPRESSLY FOR THIS EDITION,

FROM THE WRITINGS OF

WILLIAM SMITH, LL.D.,

AUTHOR OF "SMITH'S DICTIONARY OF THE BIBLE," "THE HISTORY OF THE BIBLE," ETC., ETC.

INTRODUCTORY.

THE application of the word Bible to the collected books of the Old and New Testaments, is not to be traced back further than the fifth century. The word is derived from the Greek term βίβλος, a book. The Greek writers enumerate τὰ βιβλία of the Old and New Testaments; and as these were contrasted with apocryphal books circulated by heretics, there was a natural tendency to the appropriation of the word as limited by the article to the whole collection of the canonical Scriptures. The liturgical use of the Scriptures, as the worship of the church became organized, would naturally favor this application. The MSS. from which they were read would be emphatically *the* books of each church or monastery. And when this use of the word was established in the East, it was natural that it should pass gradually to the Western Church. It is, however, worthy of note, as bearing on the history of the word in our own language, and on that of its reception in the Western Church, that "Bible" is not found in Anglo-Saxon literature. In R. Brunne (p. 290), Piers Ploughman (1916, 4271), and Chaucer (*Prol.* 437), it appears in its distinctive sense. From that time the higher use prevailed to the exclusion of the lower; and the choice of it, rather than of any of its synonyms, by the great translators of the Scriptures, Wycliffe, Luther, Coverdale, fixed it beyond all possibility of a change.

The idea of grouping the Old and New Testaments into a complete and harmonious volume, which should be regarded as an authority in matters of religion, obtained among men long before the term Bible was given to the volume. The Old Testament books had been collected into one volume about the time of Ezra, and were regarded as authoritative by the Jews. The books of the New Testament came to be regarded as authoritative by the Christian Church immediately upon their appearance. The writing of a man who spoke as inspired could not fail to be regarded as participating in the inspiration. It is part of the development of the same feeling, that the earliest records of the worship of the Christian Church indicate the liturgical use of some, at least, of the writings of the New, as well as of the Old Testament. Theophilus of Antioch, Irenæus, Clement of Alexandria, Tertullian, all speak of the New Testament writings as making up with the Old the whole of Scripture.

The division of the books of the Old Testament into chapters and verses dates from a not very remote period. In the time of the Saviour the great division of the Old Testament into books was familiar to the people (see Mark xii. 26; Luke xx. 37; Acts viii. 32), and it would seem from the passages referred to, and from Luke iv. 17, that the division had also extended to the books themselves. At a later period, the Talmud divided the books into lessons, upon the following plan: The Law was, in the first instance, divided into fifty-four *Parshioth*, or sections, so as to provide a lesson for each Sabbath in the Jewish intercalary year. Co-existing with this, there was a subdivision into lesser Parshioth. The lesser Parshioth themselves were classed under two heads—the *open* (*Pethuchoth*), which served to indicate a change of subject analagous to that between two paragraphs in modern writing, and began accordingly a fresh line in the MSS., and the *shut* (*Sethumoth*), which corresponded to minor divisions, and were marked only by a space within the line. A different terminology was employed for the Prophetæ Priores and Posteriores, and the division was less uniform. The name of the sections in this case was *Haphtaroth*. They were intended to correspond with the larger Parshioth of the law, but the traditions of the German and the Spanish Jews present a considerable diversity in the length of the divisions. Of the traditional divisions of the Hebrew Bible, however, that which exercised the most influence upon the received arrangement of the text was the subdivision of the larger sections into verses (*Pesukim*). These do not appear to have been used till the post-Talmudic recension of the text by the Masoretes of the ninth century.

The chief facts that remain to be stated, as to the verse divisions of the Old Testament are, that it was adopted by Stephens in his edition of the Vulgate, 1555, and by Frellon in that of 1556; that it appeared for the first time in an English translation, in the Geneva Bible of 1560, and was thence transferred to the Bishops' Bible of 1568, and the authorized version of 1611. In Coverdale's Bible we meet with the older notation, which was in familiar use for other books, and retained in some instances (*e. g.*, in references to Plato) to the present times. The letters A. B. C. D. are placed at equal distances in the margin of each page, and reference is made to the page (or, in the case of Scripture, to the chapter), and the letter accordingly. As regards the Old Testament, the present arrangement grows out of the union of Cardinal Hugo's capitular division and the Masoretic verses.

The Apocryphal books, to which, of course, no Masoretic division was applicable, did not receive a versicular division till the Latin

edition of Pagininus, in 1528, nor the division now in use till Stephens's edition of the Vulgate, in 1545.

The history of the New Testament presents some additional facts of interest. Here, as in the case of the Old, the system of notation grew out of the necessities of study. The comparison of the Gospel narratives gave rise to attempts to exhibit the harmony between them. Of these, the first of which we have any record, was the *Diatessaron* of Tatian in the second century. This was followed by a work of like character from Ammonius of Alexandria in the third century. The system adopted by Ammonius, however, was practically inconvenient. The search after a more convenient method of exhibiting the parallelisms of the Gospels led Eusebius of Cæsarea to form the ten canons which bear his name, and in which the sections of the Gospels are classed according as the fact narrated is found in one Evangelist only, or in two or more. The Epistles of St. Paul were first divided in a similar manner by the unknown Bishop to whom Euthalius assigns the credit of it (*circ.* 396), and he himself, at the instigation of Athanasius, applied the method of division to the Acts and the Catholic Epistles. Andrew, Bishop of Cæsarea in Cappadocia, completed the work by dividing the Apocalypse (*circ.* 500). With the New Testament, however, as with the Old, the division into chapters adopted by Hugh de St. Cher superseded those that had been in use previously, appeared in the early editions of the Vulgate, was transferred to the English Bible by Coverdale, and so became universal. The notation of the verses in each chapter naturally followed on the use of the Masoretic verses for the Old Testament. In the preface to the Concordance, published by Henry Stephens, 1594, he gives an account of this division. The whole work was accomplished "inter equitandum" on his journey from Paris to Lyons. While it was in progress men doubted of its success. No sooner was it known than it met with universal acceptance. The edition in which this division was first adopted was published in 1551; another came from the same press in 1555. It was used for the Vulgate in the Antwerp edition of Hentenius, in 1559, for the English version published in Geneva, in 1560, and from that time, with slight variations in detail, has been universally recognized.

It only remains to add a few interesting facts concerning the circulation of the Bible. The Holy Scriptures have been translated into two hundred and fifty-two languages and dialects. Of these, two hundred and five are versions prepared since the origin of Bible societies, at which time the Scriptures had been translated into only forty-seven different languages. Bagster, in his *Bible of Every Land*, gives specimens of the Scriptures in various languages and dialects, to the number of about three hundred, including those which have been printed in different native characters.

It is supposed that within three years after the publication of the Great Bible, in 1539, no less than twenty-one thousand copies were printed. Between 1524 and 1611, two hundred and seventy-eight editions of Bibles or Testaments in English were printed. In 1611, 1612, and 1613, five editions of King James's version were published, besides separate editions of the New Testament; and we have some slight clue to the size of the editions in the fact that one person in England has recently collected no less than seventy copies of the edition of 1611; yet, after all, this was the day of small things.

Since the beginning of the present century, the British and Foreign Bible Society has issued over sixty-three millions of Bibles and Testaments; the American Bible Society has issued more than twenty-seven millions of volumes; other Bible Societies not far from twenty millions; while private publishers in Great Britain, the United States, and elsewhere, have increased these issues by scores of millions besides. It is impossible to say how many copies, or even how many editions of the English Bible alone have been printed. The German Bible has had a correspondingly large circulation, but the exact number of copies cannot be told. And yet, in spite of these enormous estimates, the cry is universal from the civilized world, that one of the greatest needs of the day is a further supply of the Scriptures. There are not enough Bibles in circulation to supply the growing demand for the Word of God.

THE OLD TESTAMENT.

All the Books of the Old Testament are written in the Hebrew language, with the exception of the following passages—Daniel ii. 4, vii.; Ezra iv. 8, vi. 18, and vii. 12–26; Jeremiah x. 11—which are in Chaldee. Both Hebrew and Chaldee are sister dialects of a great family of languages, to which the name of Semitic is usually given, from the real or supposed descent of the people speaking them from the patriarch Shem. The dialects of this Semitic family may be divided into three main branches:—1. The *Northern* or Aramæan, to which the Chaldee and Syriac belong. 2. The *Southern*, of which the Arabic is the most important, and which also includes the Ethiopic. 3. The *Central*, which comprises the Hebrew and the dialects spoken by the other inhabitants of Palestine, such as the Canaanites and Phœnicians.

The collection of the books of the Old Testament into one body, and the formation of the Canon, probably by Ezra, after the return of the Jews from their captivity in Babylon, marks an important period in the history of the sacred books. The arrangement of the books into the three classes which was adopted by the later Jews, and is still retained in the printed Hebrew Bibles, is indicated even before the completion of the Old Testament Canon (Zech. vii. 12). When the canon was looked on as settled, in the period covered by the books of the Apocrypha, it took a more definite form. The prologue to Ecclesiasticus mentions "the law, the prophets, and the rest of the books." In the New Testament there is the same kind of recognition. "The Law and the Prophets" (Matt. xi. 13; xxii. 40,) is the shorter, "the Law, the Prophets, and the Psalms" (Luke xxiv. 44), the fuller statement of the division popularly recognized. The arrangement of the books of the Hebrew text under these three heads requires, however, a further notice.

I. The Law, called *Torah* in the Hebrew, contained in the Pentateuch, the five books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. These titles are those of the LXX. In the Hebrew the titles are taken from the initial words, or prominent words in the inital verse.

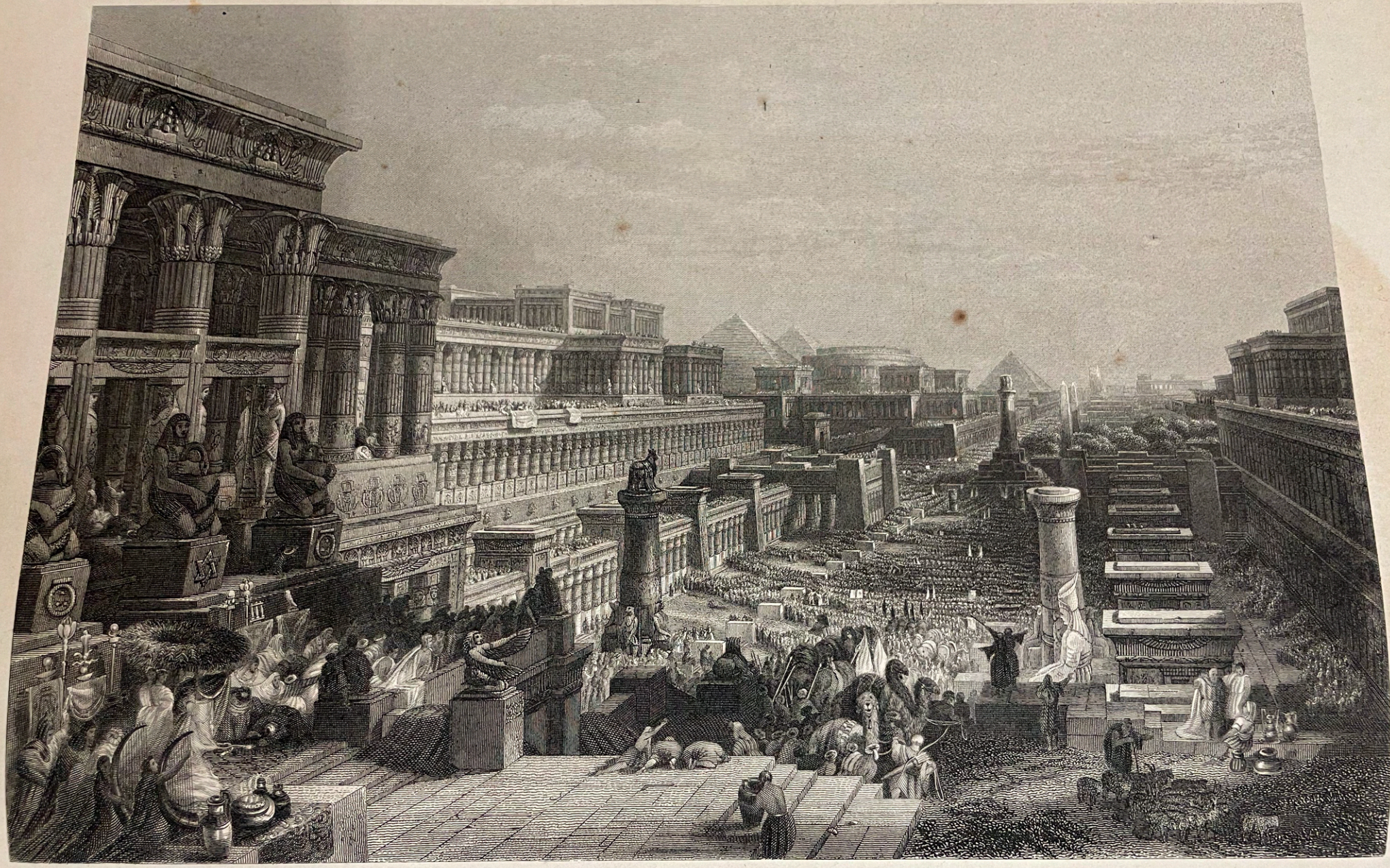
II. The Prophets, called *Nebiim* in Hebrew, were thus arranged:

1. The former..... { Joshua. Judges. 1 & 2 Samuel. 1 & 2 Kings.

2. The latter..... { (I.) Greater..... { Isaiah. Jeremiah. Ezekiel. (II.) Minor....The Twelve Minor Prophets.

The Hebrew titles of these books correspond to those of the English Bibles.

The grounds on which books, simply historical, were classed under the same name as those which contained the teaching of the Prophets, in the stricter sense of the word, are not at first sight obvious, but the Old Testament presents some facts which may suggest an explanation. The Sons of the Prophets (1 Sam. x. 5; 2 Kings v. 22, vi. 1), living together as a society, must have occupied a position as instructors of the people, even in the absence of the special calling which sent them as God's messengers to the people. A body of men so placed become naturally historians and annalists. The references in the historical



THE DEPARTURE OF THE CHILDREN OF ISRAEL FROM EGYPT.

HOLMAN HUNT, PINXT

W.G. JACKMAN, SCULPT

THE LIGHT OF THE WORLD.

"BEHOLD, I STAND AT THE DOOR, AND KNOCK".

HISTORY OF THE TRANSLATION OF THE ENGLISH BIBLE.

The Scriptures were originally written upon rolls of parchment, similar, probably, to those which are to be seen in the holy place of Jewish synagogues at the present day. These manuscripts were copied with the utmost care. Many versions of them were made from the original Hebrew and Greek into other tongues. The various manuscripts which have come down to the present day, all agree essentially in their contents. This is admitted both by believers and unbelievers.

By whom, and at what time, Christianity was first introduced into the British Isles, cannot now be ascertained with any degree of precision. It is certain that many manuscript copies of the Scriptures, or parts of Scripture, in the Saxon tongue, existed at a very early date. One translation of the Psalms is ascribed to King Alfred. For several centuries after this, the general reading of the Bible was prohibited by the Papal See, whose supremacy was then felt and acknowledged.

The first translations of the Bible into English were previous to the invention of printing. They were the result of incalculable labor and expense of time. Transcripts were obtained with great difficulty, and, being rare, were purchased at a price which seems to us incredible. The monks who employed their time, in lone seclusion, in executing these beautiful manuscript copies of the Word of God, knew not for what vast and glorious results they were laboring: like the electric chain, unconscious itself of the tremendous power it is transmitting to others.

The first person who conceived the idea of giving to his countrymen the whole Bible in the English tongue, was the illustrious Reformer, John Wickliffe. With the assistance of the ripest scholars among his followers, he completed a translation of the Old and New Testaments in the year 1384. This version was not made from the original Hebrew and Greek Scriptures, of which no copies existed at that time in Western Europe, but from the Latin Vulgate, the celebrated translation made by Jerome in the fourth century of the Christian era. For a period of a hundred and thirty years, Wickliffe's translation was the only one in the English language. No book, before the invention of printing, ever had such facilities for wide circulation. It was at once put into the hands of the itinerant preachers, who, under the auspices of Wickliffe, had traversed every part of England, and were fully acquainted with the wants of the population. When first sent abroad, moreover, it enjoyed the favor of Ann of Bohemia, the accomplished wife of Richard II., who was herself a decided student of the Scriptures. Nearly twenty years elapsed before its progress was materially checked by persecution. The character of this version furnished, for all time, the type and pattern of the English Bible. Its homely and childlike phraseology became consecrated in the English mind as the appropriate medium of inspiration. The subsequent versions which have found favor with the common people, have been the offshoots of this parent stock. Whatever improvements they may have received, they are in all essential points but reproductions of that which was *translated* into English—but not printed—in the fourteenth century, by Wickliffe.

The next attempt at English translation was the version of the New Testament by *William Tindal*, sometimes printed *Tyndale*. The day had begun to dawn. It was not in the power of man to roll back the "living wheels" which the prophet saw. A child may put in motion the nicely poised rocking stone, but the arm of a giant cannot stay it. The art of printing was invented. The Reformation had commenced, and Europe was beginning to shake with the volcanic fires which were rumbling beneath her. Already had Luther begun to give his German Bible to his countrymen, when *Tindal*, who had been forced to leave his own country by persecution, was led to translate the New Testament into English from the original Greek, and publish it in Holland for the benefit of the English nation. In this undertaking he was assisted by the learned John Fryth, and a friar called William Roye, both of whom afterwards suffered death as heretics. The work appeared in the year 1526, and makes the first *printed* edition of any part of the Bible in the English language. In the same year, Cardinal Wolsey and the bishops consulted together on the subject of the translation, and published a prohibition against it in all their dioceses, charging it with false and heretical glosses, wickedly brought in to corrupt the Word of God. Still many copies continued to make their way into the country; whereupon, to enforce the prohibition, Tonstal, bishop of London, bought up all the copies he could find, and committed them to the flames at St. Paul's Cross. This had a hateful appearance to the people, and only led them to look after the Scriptures more earnestly than before. Several other editions of this translation were published in Holland before the year 1530, and found a ready sale. In that year a royal proclamation was issued, for totally suppressing the translation of the Scriptures, "*corrupted* by William Tindal." The king, it was said, would, at a suitable time, provide a fair and learned translation for the use of the nation, if it should be considered expedient. All this while Tindal had been going forward with the work of translating the Old Testament, and this same year accordingly (1530) appeared his edition of the five books of Moses. He afterwards translated all the historical books, besides revising and correcting his translation of the New Testament. In 1531, through the influence of his enemies in England, he was seized and imprisoned at Villefort, near Brussels, and after a confinement of years, he was condemned to death by the emperor's decree, in an Assembly at Augsburgh, in consequence of which he was strangled, and had his body afterwards reduced to ashes. His dying prayer, repeated with much earnestness, was, "Lord, open the king of England's eyes."

In the year 1535, appeared the Bible of *Miles Coverdale*, the first *printed* edition of the entire Scriptures in the English language. This was dedicated to the king, Henry VIII., and seems to have been substantially Tindal's translation, as far as he had gone, filled out by his friend Coverdale himself, with what was wanted to make up a version of the whole Bible. It was called, however, a "special translation," and did not agree altogether with Tindal's, and besides, it omitted Tindal's prefaces and notes, which had been offensive to many. It was probably published at Zurich, in Switzerland, and on the last page were the words:

"*Prynted in the yeare of our Lorde*, 1535, *and fynished the fourth day of October.*"

After this, versions of the Scriptures were multiplied.

There was *Taverner's Bible*, which was little more than a revision of Tindal. In 1539, a reprint of Tindal's whole Bible was published by Archbishop Cranmer. In 1558, the *Geneva Bible* made its ap-

pearance, which was the work of the English exiles who had taken refuge in Switzerland from the religious persecutions in their own country, and which was highly valued among the Puritans, chiefly, perhaps, on account of the brief annotations that went along with it, which came all of the Calvinistic school.

In 1568, Archbishop Parker, by royal command, undertook to form, with the help of several learned men, chiefly bishops, a version of the "*Great Bible*," which had been published in 1539, for the use of the Church, so as to have a copy free from the popish charge of being a false translation. This was called, for distinction, the *Bishops' Bible*.

The *Douay Bible* was translated by several English Catholics, who had once been connected with the University of Oxford, but who, on the accession of Elizabeth to the English throne, had fled to the Continent, and found refuge in the Romish seminaries of Douay and Rheims. The New Testament, in this version, was published in 1582, and the Old Testament in 1610. It was made from the Latin Vulgate, in preference to the Greek and Hebrew Scriptures. But, as yet, there was no common standard. To other times was reserved the emission of that version of the Sacred Text which we now possess, which generally passes by the name of *King James's Bible*, during whose reign, and at whose instance, the translation was undertaken, and to whom it is dedicated; and which, we believe, is destined to stand to the end of time, as one of the most splendid monuments of scholarship and success the world has ever seen.

James came to the throne in 1603. As complaints abounded on the subject of religion, a conference was held at Hampton Court the following year, for the purpose of settling the order and peace of the Church. Here a number of objections were urged against the translation of the Bible then in use, and the result was a determination on the part of his majesty to have a new version made, such as might be worthy to be established as the uniform text of the nation. Fifty-four learned and pious men were accordingly appointed to perform the important service, who were to be divided into six separate classes, and to have the Bible distributed in parts according to this division, that every class might have its own parcel to translate at a particular place by itself. In every company, each single individual was required first to translate the entire portion assigned to that company, then they were to compare these versions together, and, on consultation, unite in one text the common judgment of all, after which, the several companies were to communicate their parts each one to all the rest, that in the end the entire work might have the consent and approbation of the whole number of translators together. In addition to this, an order was issued by the king, making it incumbent on all the bishops in the land, to inform him of all such learned men within their several dioceses as, having especial skill in the Hebrew and Greek tongues, had taken pains in their private studies to understand and elucidate difficult passages in the Scriptures, and to charge them to send in their observations, as they might see fit, for the use of the regular translators; so as to bring, as it were, all the learning of the kingdom, so far as it could be of avail in the case, to bear on the great and notable undertaking that was now to be commenced.

Some delay occured in entering upon the business, so that it was not fairly begun before the year 1607, and before this time seven of the persons first nominated were either dead or had declined acting, so as to leave but forty-seven for carrying on the translation. Ten of these met at Westminster, and had the Pentateuch, with the historical books that follow from Joshua to the end of the second book of Kings, for their portion. Eight more, at Cambridge, had charge of the rest of the historical books, together with Job, Psalms, Proverbs, Canticles, and Ecclesiastes. At Oxford, one company of seven had the Prophets assigned to them, and another company of eight, at the same place, were intrusted with the four Gospels, the Acts of the Apostles, and the Apocalypse. There was a second company also at Westminster, that had in charge the rest of the New Testament; and finally, a second company at Cambridge, consisting of seven, to which were allotted the books of the Apocrypha—a part which it would have been better not to have associated in this way at all with a solemn translation of the true and proper Word of God.

The translators received certain general instructions from the king, to regulate them in their work. They were required by these to go by the "Bishops' Bible," as much as the original would allow, to retain proper names in their usual form; to keep the old ecclesiastical terms; out of different significations belonging to a word, and equally suitable to the context, to choose that most commonly used by the best ancient fathers; to abide by the standing division of chapters and verses; to use no marginal notes, unless to explain particular Hebrew or Greek words; to employ references to parallel places, so far as might seem desirable. If any one company should differ from another, in reviewing its part of the translation, about the sense of any passages, notice was to be returned of the disagreement and its reasons; and if this should not induce a change of views on the other side, the whole was to be referred for ultimate decision to a general meeting of the chief persons of each company, to be held at the end of the work. In cases of special obscurity, letters might be sent to any learned man in the kingdom, by authority, for his opinion.

Nearly three years were occupied with the work—a period that seemed long to the impatience of many at the time, and was made the occasion of charging these good men with negligence and sloth; but not too great certainly for the solemn nature of the service itself, and the deeply interesting bearing it was destined to have on the history of the Church in coming years. *Ten* years of so many lives, thus employed, had not been too much to expend for an object so vastly momentous as the formation of a version, by which so many millions of people speaking the English language were to be instructed in the will of God, to the end of time. The work became complete in the year 1610.

The translations of the Bible, then, may be thus summarily stated: It was translated by Wickliffe, in 1384; by Tindal, in 1530; by Coverdale, in 1535; by Cranmer, in 1539; at Geneva, in 1558; by the bishops, in 1568; and by the celebrated authorized translators, as they are called, the most accomplished scholars and emiment divines of their day, in the year 1610.*

The first Bible printed on the continent of America was in native Indian—the New Testament in 1661, and the Old in 1663, both by Rev. John Eliot. They were published in Cambridge, Mass. The second was in German, a quarto edition, published at Germantown, near Philadelphia, by Christopher Sower, in 1676. The first American edition of the Bible in English was printed by Kneeland and Green, at Boston, in 1772, in small quarto, 700 or 800 copies. The next edition was by Robert Aitken, of Philadelphia, in 1781–2. He sent a memorial to Congress—praying for their patronage. His memorial was referred to a committee, who obtained the opinion of the chaplains of Congress as to its general typographical accuracy, and thereupon a resolution was passed (Sep. 12, 1782) recommending this edition of the Bible to the people of the United States.

It is admitted on all hands that the received English version of the Bible far excels every other translation. If accuracy, fidelity, and the strictest attention to the text, says Dr. Geddes, be supposed to constitute the qualities of an excellent version, this, of all versions, must, in general, be accounted the most excellent. Every sentence, every word, every syllable, every letter, and every point, seem to have been weighed with the nicest exactitude, and expressed, either in the text or in the margin, with the greatest precision. There is no book, says the illustrious Seldon, so translated as the Bible for the purpose. If I translate a French book into English, I turn it into English phrase, not French English. *Il fait froid;* I say *'tis cold,*

*We have drawn this chapter from several reliable sources, to which we here make a general acknowledgment of indebtedness.

not, makes cold. But the Bible is rather translated into English words than into English phrase. The Hebraisms are kept, and the phrase of that language is kept. The style of our present version, says Bishop Middleton, is incomparably superior to any thing which might be expected from the finical and perverted taste of our own age. It is simple, it is harmonious, it is energetic, and, which is of no small importance, use has made it familiar, and time has rendered it sacred. Bishop Lowth himself, whose literary taste is known to have been of the most pure and classical order, has not hesitated to pronounce it "the best standard of our language." Bishop Horsley represents it to have been the means of enriching and adorning the English tongue, by its close adherence to the Hebrew idiom. And Dr. Clarke, author of the Commentary on the Bible, says: "Those who have compared most of the European translations with the original, have not scrupled to say, that the English translation of the Bible, made under the direction of King James the First, is the most accurate and faithful of the whole. Nor is this its only praise: the translators have seized the very spirit and soul of the original, and expressed this almost everywhere with pathos and energy. They have, also, not only made a standard translation, but they have made their translation the standard of our language."

While, therefore, we would most earnestly encourage every effort, on the part of all who have it in their power, to prosecute the study of the Scriptures in their original tongues,—while we feel that the Church has a right to expect this of those who are set for the defence of the gospel, we are very sure, that the result of all such investigations will be to heighten confidence in the present version, and fill the heart with unfeigned gratitude to God, for that blessed book which we now enjoy, and which, for nearly two centuries and a half, has been pouring its light and consolation wherever the English tongue is spoken. Let science toil, and diligence labor in original investigation—for the Hebrew Scriptures are a mine of solid and inexhaustible gold, where giants may dig for ages—let literature hold up her torch, and cast all possible light upon the sacred text, but we must and ever shall deprecate any wanton attacks upon our received version—any gratuitous attempts to supersede it by a new and different translation. It is the Bible which our godly fathers have read, and over which they have wept and prayed. It is the GOOD OLD ENGLISH BIBLE, with which are associated all our earliest recollections of religion. As such let it go down unchanged to the latest posterity. Let us give it in charge to coming generations, and bid them welcome to all the blessings it has conveyed to us. Let it be our fervent prayer, that the light of the resurrection morning may shine on the very book which we now read,—that we may then behold again the familiar face of our own Bible, the very same which we read in our childhood.

ANCIENT DIVISIONS AND ORDER OF THE BIBLE.

After the return of the Jews from the Babylonish captivity, Ezra collected as many copies as he could of the sacred writings, and out of them all prepared a correct edition, arranging the several books in their proper order. These books he divided into three parts: I. The Law. II. The Prophets. III. The Hagiographa, *i. e.*, The Holy Writings.

I. *The law* contains: 1. Genesis; 2. Exodus; 3. Leviticus; 4 Numbers; 5. Deuteronomy.

II. The writings of the Prophets are: 1. Joshua; 2. Judges, with Ruth; 3. Samuel; 4. Kings; 5. Isaiah; 6. Jeremiah, with his Lamentations; 7. Ezekiel; 8. Daniel; 9. The twelve minor prophets; 10. Job; 11. Ezra; 12. Nehemiah; 13. Esther.

III. The Hagiographa consist of: 1. The Psalms; 2. The Proverbs; 3. Ecclesiastes; 4. The Song of Solomon.

This division was made for the sake of reducing the number of the sacred books to the number of the letters in their alphabet, which amount to twenty-two. Afterwards the Jews reckoned twenty-four books in their canon of Scriptures, in disposing of which the law stood as in the former division, and the prophets were distributed into *former* and *latter:* the former prophets are Joshua, Judges, Samuel, and Kings; the latter prophets are Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets; and the Hagiographa consist of the Psalms, the Proverbs, Job, the Song of Solomon, Ruth, the Lamentations, Ecclesiastes, Esther, Daniel, Ezra, and the Chronicles. Under the name of Ezra they comprehend the name of Nehemiah. This order has not always been observed, but the variations from it are of no moment. The five books of the law are divided into fifty-four sections. This division many of the Jews hold to have been appointed by Moses himself, but others, with more probability, ascribe it to Ezra. The design of this division was, that one of these sections might be read in their synagogues every Sabbath day: the number was fifty-four, because, in their intercalated years, a month being then added, there were fifty-four Sabbaths: in other years they reduced them to fifty-two, by twice joining together two short sections.

MODERN DIVISIONS OF THE BIBLE.

The division of the Scriptures into chapters, as we at present have them, is of modern date. Some attribute it to Stephen Langton, archbishop of Canterbury, in the reigns of John and Henry III., but the true author of the invention was Hugo de Sancto Caro, commonly called Hugo Cardinalis, because he was the first Dominican that ever was raised to the degree of cardinal. This Hugo flourished about A. D. 1240: he wrote a comment on the Scriptures, and projected the first concordance, which is that of the vulgar Latin Bible. The aim of this work being for the more easy finding out of any word or passage in the Scriptures, he found it necessary to divide the book into sections, and the sections into subdivisions, for till that time the vulgar Latin Bibles were without any division at all. These sections are the chapters into which the Bible has ever since been divided, but the subdivision of the chapters was not then into verses, as it is now. Hugo's method of subdividing them was by the letters, A, B, C, D, E, F, G, placed in the margin, at an equal distance from each other, according to the length of the chapters.

The subdivision of the chapters into verses, as they now stand in our Bible, had its origin from a famous Jewish rabbi, named Mordecai Nathan, about 1445. This rabbi, in imitation of Hugo Cardinalis, drew up a concordance to the Hebrew Bible, for the use of the Jews. But though he followed Hugo in his division of the books into chapters, he refined upon his inventions as to the subdivision, and contrived that by verses. This being found to be a much more convenient method, it has been ever since followed. And thus, as the Jews borrowed the division of the books of the Holy Scriptures into chapters from the Christians, in like manner the Christians borrowed that of the chapters into verses from the Jews. The present order of the several books is almost the same (the Apocrypha excepted) as that made by the council of Trent.

The division into verses, though very convenient, is not to govern the sense, and there are several instances in which the sense is injured, if not destroyed, by an improper division. Very often the chapter breaks off in the midst of a narrative, and if the reader stops because the chapter ends, he loses the connection, as, for example, Matt. x. 42. Sometimes the break is altogether in the wrong place, and separates two sentences which must be taken together in order to be understood, as, for example, 1 Cor. xii. 31; xiii. 1. Again the verses often divide a sentence into two different paragraphs, when there ought scarcely to be a comma between them, as in Luke iii. 21, 22. And sometimes a fragment of a subject is separated from its proper place, and put where it is without any connection (Coloss. iii. 25; iv. 1). The punctuation of the Bible was probably introduced as lately as the ninth century.

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Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven.

VALUABLE TABLE,

SHOWING THE

PRINCIPAL EVENTS OF THE HISTORY OF THE WORLD

FROM A. D. 98 TO 1882.

By Rev. WILLIAM BROWN, D. D.

Entered, according to Act of Congress, in the year 1884, in the Office of the Librarian of Congress, at Washington, D. C.

A. D.

98. Trajan emperor. 103–107, Dacia subdued. 108, Ignatius martyred. 117, Hadrian emperor. The Euphrates the eastern boundary of the Roman empire. 132-135, Second Jewish war. Bar-Cochebas leader of the Jews. 136, Jews banished from Palestine. 138, Antoninus Pius emperor. Empire at peace. 161, Marcus Aurelius emperor. 163, Persecution of the Christians. 166, Martyrdom of Polycarp. 180, Commodus emperor. 185, Birth of Origen. 196, Capture of Byzantium by Severus. 198, Caracalla named *Augustus*.

202. Persecution of Christians. Tertullian defends them. 208, Clemens of Alexandria. Wall of Severus commenced—finished 220. 211, Caracalla emperor. 217, Calixtus bishop of Rome. The Septuagint found. 218, Elagabalus emperor. 226, Ardesheer founds the modern Persian empire on the ruins of the Parthian monarchy. 231, Persian war begins. 233, Triumph of Severus. 235, Maximin emperor. 236, Persecution of the Christians. 250, Persecution of the Christians under Decius. First invasion of the empire by the Goths. 252, A pestilence breaks out in the empire—lasts fifteen years. 253, Goths and Burgundians invade the empire—first appearance of the Franks in Gaul. 254, Persecution of Christians under Valerian. 262, The Goths in Macedonia and Asia Minor. They destroy the temple of Ephesus. 273, Capture of Palmyra and of queen Zenobia by Aurelian. 290, Laws of Gregory the Great. 292, Constantius and Galerius named Cæsars. Division of the empire. Eusebius, "father of church history," flourishes. 297, Siege of Alexandria by Diocletian. Persian war.

306. Constantine emperor, b. 272; d. 337. Christianity tolerated. Council of Nicæa 325. Constantinople the capital 330. Julian the Apostate (361) at Jerusalem. Gregory Nazianzen, b. 328; d. 389. Valens 354. The Huns invade Europe. The Saxons invade Britain. Roman empire divided into East and West 364. Theodosius 379. Chrysostom, Ambrose, Jerome, Martin and Augustine.

402. Innocent I. bishop of Rome. 412, Cyril bishop of Alexandria. 416, Visigoths and Vandals appear. 425, Theodosius opens public schools. 431, Council at Ephesus. 432, St. Patrick in Ireland. 435, Theodosian code. Leo I. bishop at Rome. 447, Huns under Attila invade Scythia, Germany and Rome. 468, First trial by jury of peers. 476, Rome taken by Odoacer. End of the Roman empire. 498, Talmud of Babylon published.

500. Christianity in France. 513, Christianity in Persia. 526, Extreme unction introduced. 529, Benedictine monks. 532, Christian era invented by Dionysius Exiguus. Justinian emperor, b. 483, crowned 527; the codes completed (Pandects) 534, d. 565. The Armenians separate from the Greek Church. 540, The Monothelites. 548, Turkish rule founded in Asia. 559, The Saxon Heptarchy in England begun. Kingdom of Murcia, England. 580, Latin language dead in Italy. 590, Gregory the Great bishop of Rome. Purgatory and the mass first taught. 596, Christianity taught by St. Augustine in England. Bretwalda king.

604. St. Paul's, London, founded by Ethelbert, king of Kent. 606, Phocas, emperor of Rome, at Constantinople declared Boniface III. pope and supreme over all others in the Church. 612, Mohammed published the Koran. 613, The Arabs in Syria. 622, Mohammed's flight from Mecca to Medina. 632, Omar the Caliph unites civil and religious powers, and conquers Egypt, Palestine, Syria and Asia Minor. 636, Christianity in China. 644, Celibacy of the clergy enforced. Separation of Greek and Roman churches. 657, Latin adopted as the church language by Pope Vitalian. 672, Saracens in Spain.

700. Anglo-Saxon Octarchy. 708, Pope Constantine's toe kissed (the first). 713, Arabs conquer all Spain. 725, Image-worship forbidden. 752, Pope Stephen II. founded the temporal power of the church by aid of Pepin of France. 768, Charlemagne king of France. He conquers Italy and ends the Lombard kingdom. 779, Charlemagne imposes tithes for the support of the clergy, schools and the poor. 787, Seventh church council at Nice. Haroon ar-Rashid caliph.

800. Charlemagne emperor of Rome, Italy, Germany and France. 808, First bank for exchange in Italy. Denmark a kingdom. 817, College of cardinals. 820, First division of the Arabian government. 824, Christianity in Denmark and Sweden. 828, St. Mark's, Venice, built. 829, The seven kings unite and form the kingdom of England under Egbert. 838, Normans plunder Paris and Hamburg. 846, Saracens besiege Rome, and, defeated, ravage Sardinia. 858, First coronation of a pope, Nicholas I. Normans discover Iceland. Alfred the Great defeats the Danes. Harold first king of Norway. 890, Oxford University founded, also trial by jury, by Alfred in England.

901. Venice and Genoa republics. Edward the first "king of the English." 904, First Russian attack on Constantinople. 955, Russia Christianized. 959, St. Dunstan of Canterbury enforces clerical celibacy. 965, Poland Christianized under Miecislus. 982, Greenland discovered. 988, Hugh Capet king in France. 995, Christianity in Norway.

1002. Paper made from cotton rags in England. 1013, Danes conquer England. 1016, Canute king of England. 1042, First invasion by the Seljuk Turks in Asia Minor. They take Bagdad in 1055. 1066, William the Conqueror in England. Jerusalem taken by Turks. 1068, Knights-errant in Spain. First booksellers. Surnames first used. Norman-French the legal language in England. 1095, First Crusade under Peter the Hermit and Godfrey de Bouillon.

1100. William of Poitou first troubadour. 1101, Robert, duke of Normandy, in England. 1104, Acre taken by Crusaders; 1111, Beirut and Sidon; and 1118, Tyre. Knights Templar. 1138, Portugal a kingdom. 1147, Second Crusade. 1150, Magnetic needle first known in Italy. 1158, Bank at Venice. Henry Plantagenet king in England. Thomas à Becket chancellor of England. Waldenses and Albigenses appear. 1171, Saladin sultan in Egypt, and conquers Syria, Assyria, Mesopotamia and Arabia. 1172, Henry conquers Ireland. 1177, English circuit judges. 1178, Maimonides of Cordova, a learned Jew. 1190, Third Crusade. 1191, Kingdom of Cyprus. 1193, Richard defeats Saladin. 1196, Richard Lion Heart in captivity. Pope of Rome supreme.

1202. Fourth Crusade. 1204, Inquisition in France. 1217, Fifth Crusade. 1223, Crusade against the Albigenses. 1229, Scriptures forbidden to all laymen by Catholics. 1230, Spain rescued from the Moors by Ferdinand. 1233, Coal first discovered at Newcastle, England. 1240, Sixth Crusade. 1240, Seventh Crusade. Jews are persecuted everywhere. 1261, Private war and trial by battle suppressed in France. 1265, Monastic orders wealthy and powerful. 1270, Eighth and last Crusade. 1282, Sicilian Vespers. 1283, The title "prince of Wales" originated by King Edward. 1291, End of the kingdom of Jerusalem. 1297, William Wallace, William Douglas in Scotland. 1299, Ottoman empire founded in Bithynia by Othman I.

1300. University of Lyons. 1302, Mariner's compass invented at Naples. First convocation of the States General of France. Dante the poet, b. 1265; d. 1321. 1306, Robert Bruce king in Scotland. Edward II. in England. 1310, Knights of St. John of Rhodes. 1307, Swiss republic. Poland under one king. 1326, Tamerlane, d. 1405. Orkhan sultan. 1338, German Diet of Frankfort declares against the temporal power of the pope. 1340, Gunpowder first used at the battle of Cressy by Edward the Black Prince. 1370, Chaucer. 1377, The first Speaker of the House of Commons. 1380, Wickliffe. The Tartars sack Moscow. Persia invaded by Tamerlane. 1386, Froissart's Chronicles. 1390, First linen paper-mill in Germany. 1397, Union of Denmark, Sweden and Norway under one king. Tamerlane in Russia and (1399) in India, and in 1401 in Asia Minor.

1409. Thomas à Kempis. 1410, John Huss (burnt 1416). 1420, Madeira discovered by the Portuguese. 1425, Cosmo de Medici promotes art in Italy. 1429, Joan of Arc saves Orleans, France, from the English (burnt as a witch 1431). Printing by blocks by Koster of Haarlem 1438; by types by Gutenberg 1444; first cast metal types by Schœffer, 1457. 1444, Leonardo da Vinci, Perugino. 1447, Vatican Library begun. 1453, Constantinople taken by Turks. End of the Eastern Roman empire. 1469, Ferdinand and Isabella. 1462, Ivan I. the first czar. 1480, Inquisition in Spain. House of Tudor in England. 1490, Conquest of Granada. 1492, Discovery of America by Columbus. 1497, Cabot. 1498, Vasco da Gama sails to India by the Cape of Good Hope.

1502. St. Peter's, Rome, church begun. 1507, Cardinal Ximenes. 1517, Cairo taken by Turks. Luther, b. 1483; d. 1546, Erasmus, Woolsey chancellor and cardinal to Henry VIII., England. Beginning of the Reformation. 1519, Conquest of Mexico. 1522, Magellan sails round the world. 1523, Christianity in India. Gustavus Vasa. 1526, Invasion of Germany by Turks. 1529, Lutherans first called Protestants. 1532, John Calvin. 1533, Conquest of Peru, Cortez. 1534, Loyola founded the Jesuits. 1545, Council of Trent. Diet of Worms. 1547, Catherine de Medici queen. Turks in Persia. 1549, English liturgy established. 1554, Lady Jane Grey beheaded. Elizabeth queen in England 1558. 1560, Catholicism abolished in England. Protestantism established. Puritans. Duke of Guise in France. 1562, Religious liberty granted to the Huguenots. 1564, Duke of Alva. 1570, Greek victory over Turks at Lepanto. 1571, Cyprus taken by Turks. 1575, Sixtus pope. 1577, Sir Francis Drake sails round the world. 1588, The first newspaper. 1590, Spanish Armada destroyed. 1592, Shakespeare. Edict of Nantes 1598.

1602. East India Company founded. 1604, Nova Scotia, colonized. Union of English and Scotch crowns, James I. New translation of Bible begun. 1606, Hudson's Bay discovered. 1607, Jamestown, Virginia, settled. 1608, Quebec founded. Telescope invented by Galileo. 1609, Gustavus Adolphus of Sweden. Russia overrun by Tartars. Moors expelled from Spain. 1618, Thirty years' religious war in Germany. 1620, Puritans landed on Plymouth Rock. 1624, New Amsterdam (New York) settled by the Dutch. 1627, Boston founded. 1631, The Dutch masters in Brazil. 1633, Laud archbishop of Canterbury. 1637, Harvard College founded. Bagdad taken by the Turks. 1639, First printing in America at Cambridge by Green. 1640, Madras, India, founded by the English. 1642, War of the Roundheads and Cavaliers in England. 1645, Louis XIV., "The Great," of France, b. 1638; d. 1715. The colonies of New England unite. Stuyvesant governor of New Amsterdam. 1649, Charles I. beheaded, England. Cromwell, b. 1599; d. 1658, protector 1654. 1650, Railroads with wooden rails near Newcastle, England. 1663, Canada a colony. 1664, French East India Company. 1666, Great fire in London. 1667, New York ceded to England. 1672, Turks in Poland. 1675, Wren begins St. Paul's, London. King Philip's war. 1681, Turks besiege Vienna. 1685, Edict of Nantes revoked in France. 1686,

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Sir E. Andros governor of New England. 1693, Bank of England. Witchcraft in New England. 1699, French colony in Louisiana.

1701. Yale College founded. 1704, Marlborough. *Boston News-Letter*, first paper in America. 1707, First United Parliament, Great Britain. 1709, First paper money New Jersey. 1710, First post-office New York. 1716, Charles XII., Sweden, killed. Cotton Mather, Increase Mather. First newspaper in Philadelphia. 1721, First newspaper in New York. 1727, Great earthquake in New England. The Carolinas separated. 1732, George Washington born; died 1799. 1740, Maria Theresa, Austria. 1744, Frederick the Great, b. 1712; king 1740; d. 1786. 1745, Louisburg taken by Americans. 1750, Dr. Franklin's (b. 1706; d. 1790) discoveries in electricity. 1752, New Style—year begins Jan. 1. 1755, Washington with Braddock. William Pitt, the elder, England. 1759, Wolf died at Quebec. 1760, George III. king of England. French lose all Canada to the English. Catherine II. of Russia, b. 1729, empress 1762, d. 1796. 1764, Philadelphia Medical School, first in America. 1765, The Stamp Act resisted in Massachusetts and Virginia. First Colonial Congress in New York. 1766, Stamp Act repealed. Earl Chatham. 1767, Jesuits expelled from Spain (from France 1764). 1768, Cook's first voyage. Boston occupied by British troops. Russia and Turkey at war. Genoa cedes Corsica to France. 1769, Daniel Boone in Kentucky. 1772, Partition of Poland. 1773, Tea destroyed at Boston. 1774, Cook discovers New California. Congress at Philadelphia. Louis XVI. and Marie Antoinette, France. Steam-engine by Watt and Bolton. 1775, The American Revolution began April 19. Washington commander-in-chief. Declaration July 4, 1776. Dr. Franklin in Paris. British army in New York. 1777, Lafayette arrived in the United States. Burgoyne surrendered. 1778, Alliance with France. Rochambeau and D'Estaing with French fleet arrive. 1781, First Bible printed in America in the English language. Cornwallis surrenders at Yorktown. 1782, Treaty with Holland. 1783, Peace of Versailles, and the United States independent of Great Britain. 1784, Chamber of Commerce, New York. 1785, John Adams first minister to England. Stenography invented. 1787, First Convention at Philadelphia, and the Constitution adopted. 1788, Cotton planted in Georgia. King George III. insane. 1789, George Washington first President. French Revolution. 1791, First United States bank. United States Mint. 1792, France a Republic. 1793, Washington re-elected. All Europe, except Sweden and Denmark, form a coalition against France. 1795, Napoleon Bonaparte general of the army, b. 1769; emperor 1804; d. 1821.

1800 Capital moved to Washington, D. C. 1801, Iron railways in England. 1803, Louisiana purchased from France. 1806, Lewis and Clarke cross the Rocky Mountains. 1807, Fulton made a steamboat. Duke of Wellington, b. 1769; lieutenant-general 1808; d. 1852. 1812, War with England. Gas-lights in the streets of London. Peace with England at Ghent, 1814. Wellington defeated Bonaparte at Waterloo June 18, 1815. Algiers bombarded. 1819, First steamboat crossed the Atlantic, New York to Liverpool. Rise of cholera. 1822, The Greek Revolution. 1825, Mail posts in Prussia. 1829, Catholic emancipation in England. Algiers taken by the French. 1831, Lord John Russell's Reform Bill. 1832, Kingdom of Greece founded. Sir Robert Peel. 1833, Girard College in Philadelphia and University of New York founded. 1835, Boston and Lowell R. R. completed, first in the United States. 1836, James Smithson of London founds the Smithsonian Institution, Washington, D. C., on $500,000. 1836, Chinese expel English and other "barbarians." 1837, Morse's patent for the electric telegraph. Talleyrand, b. 1754; d. 1838. 1840, Penny post in England. Lord Palmerston, b. 1784; d. 1865. 1843, O'Connell's (b. 1775; d. 1847) "Repeal" agitation in Ireland. 1845, Sir John Franklin in the Arctic Seas. 1846, Thames tunnel opened. War with Mexico. City of Mexico captured, and California ceded to United States. Pius IX. pope. 1848, French Revolution. Louis Napoleon III., b. 1808, president. 1849, Rome a republic. Francis Joseph emperor of Austria, b. 1830; cr. 1848. 1850, The sultan permits the Jews to build a temple on Zion. 1851, The first Great Exhibition, London. 1852, Napoleon III. emperor of France, d. 1871. 1854, Crimean War, Russia; Alexander II. emperor, b. 1818; cr. 1855. England, France, Italy, Turkey (peace 1856). 1856,

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War between England and Persia. Bombardment of Canton by the English fleet, Nov. 3d. Fighting in Kansas. 1857, Mutiny of the Sepoys in British India. Settlement of the Central American question. Attempt to lay the first Atlantic cable fails. The Dred-Scott decision. Storming of Delhi and relief of Lucknow. Civil war in Kansas. Mt. Cenis tunnel begun. 1858, Dispute between the United States and Great Britain respecting the right of search. Completion of the first Atlantic telegraph, Aug. Orsini attempts to assassinate Napoleon III. Lucknow taken by the English. Minnesota admitted as a State. The Jews' Relief Act passed in England. The Danubian principalities constituted. India subject to the British crown. 1859, Dispute between the United States and Great Britain concerning Vancouver's Island. The John Brown insurrection, Oct. Execution of John Brown, Dec. 2d. Oregon admitted as a State. War between France and Italy and Austria. Peace of Villafranca. War between Spain and Morocco. Death of Washington Irving. Death of Lord Macaulay. Sardinian constitution proclaimed. 1860, Abraham Lincoln elected president of the United States. Secession of South Carolina, Dec. 20th. Kingdom of Italy formed. Cession of Savoy and Nice to France. Japanese embassy to the United States. The two Sicilies annexed to Sardinia. The Prince of Wales visits the United States. Summer palace of the emperor of China sacked by the French. Discovery of oil wells in Pennsylvania. 1861, Secession of the Southern States of the Union. Confederate States organized, with Jefferson Davis as president. Inauguration of President Lincoln. Capture of Fort Sumter by the Confederates. Civil war in the United States. Battle of Bull Run. Blockade of the Southern coast. Mason and Slidell captured by Com. Wilkes. Kansas admitted into the Union. William I. king of Prussia. First Italian Parliament meets at Turin. Emancipation of the Serfs of Russia. Death of Count Cavour. Abdul Aziz sultan of Turkey. Death of Prince Albert, Dec. 14th; b. 1819. 1862, Capture of Fort Donnelson. The Monitor defeats the Merrimac in Hampton Roads—first engagement between ironclads. Battle of Pittsburgh Landing (Shiloh). Capture of New Orleans. Seven days' battles before Richmond. Second battle of Bull Run. Invasion of Maryland by the Confederates. Battles of Antietam and Fredericksburg. West Virginia admitted into the Union. War between France and Mexico. International Exhibition at London. Cotton famine in England. 1863, Battle of Murfreesboro. Emancipation proclamation of President Lincoln. Battle of Chancellorsville. Death of Stonewall Jackson. Capture of Vicksburg and Port Hudson. Battle of Gettysburg. Anti-draft riots in New York. Battles of Chickamauga, Lookout Mountain and Mission Ridge. Insurrection in Poland. Marriage of the Prince of Wales. Maximilian emperor of Mexico. 1864, U. S. Grant commander-in-chief of the Union armies. Battles of the Wilderness, Spottsylvania and (second) Cold Harbor. Siege of Richmond and Petersburg begun. Campaign between Sherman and Johnston in Georgia. Capture of Atlanta. Sheridan's valley campaign. Sherman's march to the sea. Battle of Nashville. The Alabama sunk by the Kearsarge. Maryland abolishes slavery. Re-election of President Lincoln. The Schleswig-Holstein war. Russian conquest of Circassia completed. Dynamite introduced. 1865, Fall of Richmond. Surrender of the Confederate armies. End of the civil war in the United States. Assassination of President Lincoln. Andrew Johnson president. Florence made the capital of Italy. Convention of Gastein. Death of Lord Palmerston. 1866, Passage of the Freedman's Bureau Bill. Death of Winfield Scott. Reconstruction of the Southern States. Civil Rights Bill. Fenian raids into Canada. Austro-Prussian war. Battle of Königgrätz (Sadowa). Fall of the German Confederation. Austria expelled from Germany. Venitia united to Italy. Rome evacuated by the French. 1867, Nebraska admitted into the Union. The Southern States organized as military districts. Maximilian shot by the Mexicans. Cession of Russian America to the United States. International Exhibition at Paris. Dominion of Canada constituted. The emperor of Austria crowned king of Hungary. North German constitution promulgated. Abyssinian war begun. Garibaldi invades the Papal territory, and is defeated by the Italians at Mentana. Reoccupation of Rome by the French. 1868, Impeachment, trial and acquittal of President Johnson. General U. S. Grant elected president of the United States. Magdala captured by Lord Napier. Death of Lord Brougham. Fall of queen Isabella of Spain. 1869, Inauguration of President Grant. Pacific Railway completed. Marshal Serrano regent of Spain. Irish church disestablished. Formal opening of the Suez Canal, Nov. 17. 1870, The Fifteenth Amendment to the U. S. Constitution ratified by the States. Death of Admiral Farragut, Aug. 14. Death of Gen. R. E. Lee, Oct. 12. War between France and Germany begun. Battle of Sedan. Surrender of Napoleon III. Fall of the French empire. Paris besieged by the Germans. Surrender of Metz. Rome occupied by the Italian troops. End of the temporal power of the pope. Rome and the Papal States united to Italy. Russia repudiates the Treaty of Paris. Amadeus king of Spain. The German empire proclaimed, Dec. 10. Marshal Prim assassinated. Mt. Cenis tunnel completed. 1871, Treaty of Washington, between the United States and Great Britain. Great fire at Chicago, Oct. 8–10th. Alabama Claims Commission meets at Geneva, Dec. 18th. British Columbia united to the Dominion of Canada. King William of Prussia proclaimed emperor of Germany. Capitulation of Paris. Thiers president of the French Republic. Paris occupied by the Germans. Communist insurrection at Paris. Treaty of peace between France and Germany. Paris captured by the government troops. End of the insurrection. Rome made the capital of Italy. Mt. Cenis tunnel opened. Slavery abolished in Brazil. 1872, Settlement of the Alabama claims. Congress removes the disabilities of the Southern people. Re-election of President Grant. Great fire at Boston, Nov. 9th. Death of Horace Greeley, Nov. 29th. Island of San Juan evacuated by the British troops according to award of emperor of Germany. Assassination of Lord Mayo, viceroy of India. Death of Mazzini. Carlist insurrection in Spain. Jesuits expelled from Germany. 1873, Modoc war in the United States. Seizure and surrender of the "Virginius" by Spain. Financial panic in the United States. Death of Napoleon III., Jan. 9th. Abdication of king Amadeus of Spain. Republican government in Spain. International Exhibition at Vienna. Death of Dr. Livingstone. Thiers resigns the presidency of the French Republic. MacMahon president. Autonomy of Egypt conceded by the sultan. Khiva taken by the Russians. The Ashantee war. Encyclical letter of Pope Pius IX. against the Old Catholics. 1874, The Grange movement in the United States. Death of Charles Sumner, March 11. Carlist war in Spain. Communist insurrection in Spain put down. Capture of Coomassie by the English. Alphonso IX. proclaimed king of Spain. 1875, Centennial celebration of the events of the American War of Independence. Death of ex-President Johnson, July 31st. Close of the Carlist war in Spain. Visit of the Prince of Wales to India. Purchase of the Suez Canal by England. Re-opening of the Eastern question. 1876, International Exhibition at Philadelphia. Massacre of Gen. Custer and his command by the Sioux Indians. Celebration of the completion of the first one hundred years of American Independence, July 4. Presidential election in the U. S., Nov. 7th; the result disputed. Queen Victoria proclaimed empress of India. Conquest of Khiva by Russia completed. 1877, Close of the Indian war in the United States. Rutherford B. Hayes president. Military rule discontinued in the Southern States. Great railroad riots in the United States. War between Russia and Turkey. Capture of Kars and Plevna. Death of Thiers. 1878, Yellow fever epidemic in the United States. War between England and Afghanistan. International Exhibition at Paris. Russian army advances to Constantinople. Treaties of San Stefano and Berlin. 1879, Resumption of specie payments by the United States. Both Houses of Congress Democratic for the first time since 1861. The Zulu war. MacMahon resigns the presidency of the French Republic. Jules Grevy president. 1880, Tenth census of the United States; population 50,152,559. James A. Garfield elected president. Famine in Ireland. 1881, Inauguration of President Garfield. Assassination and death of President Garfield. Centennial celebration at Yorktown. Assassination of Alexander II., czar of Russia. 1882, Trial and execution of Guiteau, the assassin of President Garfield. Troubles in Ireland. Assassination of Lord Cavendish and Mr. Burke. Death of Garibaldi, June 2d. Troubles in Egypt.

CHRONOLOGICAL AND OTHER VALUABLE TABLES.

DESIGNED TO PROMOTE AND FACILITATE THE STUDY OF THE HOLY BIBLE.

TABLE OF THE HARMONY OF THE FOUR GOSPELS.

N. B.—In the following Table, where all the references under a given section are printed in thick type, as under "Two Genealogies," it is to be understood that some special difficulty besets the harmony. Where one or more references under a given section are in thin, and one or more in thick type, it is to be understood that the former are given as in their proper place, and that it is more or less doubtful whether the latter are to be considered as parallel narratives or not.

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Fish caught for the tribute	xvii. 24-27	...	...	...
The little child	xviii. 1-5	ix. 33-37	ix. 46-48	...
One casting out devils	...	ix. 38-41	ix. 49, 50	...
Offences	xviii. 6-9	ix. 42-48	**xvii. 2**	...
The lost sheep	xviii. 10-14	...	**xv. 4-7**	...
Forgiveness of injuries	xviii. 15-17	...	...	...
Binding and loosing	xviii. 18-20	...	...	...
Forgiveness. Parable	xviii. 21-35	...	...	...
"Salted with fire"	...	**ix. 49, 50**	...	...
Journey to Jerusalem	...	...	ix. 51	vii. 1-10
Fire from heaven	...	...	ix. 52-56	...
Answers to disciples	viii. 19-22	...	ix. 57-62	...
The Seventy disciples	...	...	x. 1-16	...
Discussions at Feast of Tabernacles	...	...	...	vii. 11-53
Woman taken in adultery	...	...	...	viii. 1-11
Dispute with the Pharisees	...	...	...	viii. 12-59
The man born blind	...	...	...	ix. 1-41
The good Shepherd	...	...	...	**x. 1-21**
The return of the Seventy	...	...	x. 17-24	...
The Good Samaritan	...	...	x. 25-37	...
Mary and Martha	...	...	x. 38-42	...
The Lord's Prayer	**vi. 9-13**	...	xi. 1-4	...
Prayer effectual	**vii. 7-11**	...	xi. 5-13	...
"Through Beelzebub"	**xii. 22-37**	**iii. 20-30**	xi. 14-23	...
The unclean spirit returning	**xii. 43-45**	...	xi. 24-28	...
The sign of Jonah	**xii. 38-42**	...	xi. 29-32	...
The light of the body	v. 15, vi. 22, 23	...	xi. 33-36	...
The Pharisees	**xxiii.**	...	xi. 37-54	...
What to fear	**x. 26-33**	...	xii. 1-12	...
"Master, speak to my brother"	...	...	xii. 13-15	...
Covetousness	**vi. 25-33**	...	xii. 16-31	...
Watchfulness	...	...	xii. 32-59	...
Galileans that perished	...	...	xiii. 1-9	...
Woman healed on Sabbath	...	...	xiii. 10-17	...
The grain of mustard seed	**xiii. 31, 32**	**iv. 30-32**	xiii. 18, 19	...
The leaven	**xiii. 33**	...	xiii. 20, 21	...
Toward Jerusalem	...	...	xiii. 22	...
"Are there few that be saved?"	...	...	xiii. 23-30	...
Warning against Herod	...	...	xiii. 31-33	...
"O Jerusalem, Jerusalem"	**xxiii. 37-39**	...	xiii. 34, 35	...
Dropsy healed on Sabbath day	...	...	xiv. 1-6	...
Choosing the chief rooms	...	...	xiv. 7-14	...
Parable of the Great Supper	**xxii. 1-14**	...	xiv. 15-24	...
Following Christ with the Cross	**x. 37, 38**	...	xiv. 25-35	...
Parables of Lost Sheep, Piece of Money, Prodigal Son, Unjust Steward, Rich Man and Lazarus	...	...	xv., xvi.	...
Offences	**xviii. 6-15**	...	xvii. 1-4	...
Faith and merit	**xvii. 20**	...	xvii. 5-10	...
The ten lepers	...	...	xvii. 11-19	...
How the kingdom cometh	...	...	xvii. 20-37	...
Parable of the Unjust Judge	...	...	xviii. 1-8	...
" the Pharisee and Publican	...	...	xviii. 9-14	...
Divorce	xix. 1-12	x. 1-12	...	...
Infants brought to Jesus	xix. 13-15	x. 13-16	xviii. 15-17	...
The rich man inquiring	xix. 16-26	x. 17-27	xviii. 18-27	...
Promises to the disciples	xix. 27-30	x. 28-31	xviii. 28-30	...
Laborers in the vineyard	xx. 1-16	...	...	...
Death of Christ foretold	xx. 17-19	x. 32-34	xviii. 31-34	...
Request of James and John	xx. 20-28	x. 35-45	...	...
Blind men at Jericho	xx. 29-34	x. 46-52	xviii. 35-43	...
Zacchæus	...	...	xix. 1-10	...
Parable of the Ten Talents	**xxv. 14-30**	...	xix. 11-28	...
Feast of Dedication	...	...	...	x. 22-39
Beyond Jordan	...	...	...	x. 40-42
Raising of Lazarus	...	...	...	xi. 1-44
Meeting of the Sanhedrim	...	...	...	xi. 45-53
Christ in Ephraim	...	...	...	xi. 54-57
Arrival at Bethany six days before the Passover	...	...	...	xii. 1, 9
The anointing by Mary	xxvi. 6-13	xiv. 3-9	**vii. 36-50**	xii. 2-8
Plot against Him and Lazarus	...	...	...	xii. 10, 11

HARMONY OF THE FOUR GOSPELS.—*Continued.*

	St. Matthew.	St. Mark.	St. Luke.	St. John.
Christ enters Jerusalem	xxi. 1-11	xi. 1-10	xix. 29-44	xii. 12-19
Cleansing of the Temple (2d)	xxi. 12-16	xi. 15-18	xix. 45-48	ii. 13-22
The barren fig-tree	xxi. 17-22	xi. 11-14, 19-23	...	...
Pray, and forgive	vi. 14, 15	xi. 24-26	...	...
"By what authority," etc	xxi. 23-27	xi. 27-33	xx. 1-8	...
Parable of the Two Sons	xxi. 28-32	...	...	...
" the Wicked Husbandmen	xxi. 33-46	xii. 1-12	xx. 9-19	...
" the Wedding Garment	xxii. 1-14	...	xiv. 16-24	...
The tribute-money	xxii. 15-22	xii. 13-17	xx. 20-26	...
The state of the risen	xxii. 23-33	xii. 18-27	xx. 27-40	...
The great Commandment	xxii. 34-40	xii. 28-34	...	...
David's Son and David's Lord	xxii. 41-46	xii. 35-37	xx. 41-44	...
Against the Pharisees	xxiii. 1-39	xii. 38-40	xx. 45-47	...
The widow's mite	...	xii. 41-44	xxi. 1-4	...
Christ's second coming	xxiv. 1-51	xiii. 1-37	xxi. 5-38	...
Parable of the Ten Virgins	xxv. 1-13	...	...	...
" the Talents	xxv. 14-30	...	xix. 11-28	...
The Last Judgment	xxv. 31-46	...	...	...
Greeks visit Jesus. Voice from heaven	...	...	...	xii. 20-36
Reflections of John	...	...	...	xii. 36-50
Last Passover (4th) Jews conspire	xxvi. 1-5	xiv. 1, 2	xxii. 1, 2	...
Judas Iscariot	xxvi. 14-16	xiv. 10, 11	xxii. 3-6	...
Pascal Supper	xxvi. 17-29	xiv. 12-25	xxii. 7-23	xiii. 1-35
Contention of the Apostles	...	...	xxii. 24-30	...
Peter's fall foretold	xxvi. 30-35	xiv. 26-31	xxii. 31-39	xiii. 36-38
Last Discourse. The departure; the Comforter	...	...	...	xiv. 1-31
The Vine and the Branches. Abiding in love	...	...	...	xv. 1-27
Work of the Comforter in disciples	...	...	...	xvi. 1-33
The prayer of Christ	...	...	...	xvii. 1-26
Gethsemane	xxvi. 36-46	xiv. 32-42	xxii. 40-46	xviii. 1
The betrayal	xxvi. 47-56	xiv. 43-52	xxii. 47-53	xviii. 2-11
Before Annas (Caiaphas) Peter's denial	xxvi. 57, 58, 69-75	xiv. 53, 54, 66-72	xxii. 54-62	xviii. 12-27
Before the Sanhedrim	xxvi. 59-68	xiv. 55-65	xxii. 63-71	...
Before Pilate	xxvii. 1, 2, 11-14	xv. 1-5	xxiii. 1-3	xviii. 28
The Traitor's death	xxvii. 3-10	...	...	...
Before Herod	...	...	xxiii. 4-11	...
Accusation and Condemnation	xxvii. 15-26	xv. 6-15	xxiii. 13-25	xviii. 29-40; xix. 1-16
Treatment by the soldiers	xxvii. 27-31	xv. 16-20	xxiii. 36, 37	xix. 2, 3
The Crucifixion	xxvii. 32-38	xv. 21-28	xxiii. 26-34	xix. 17-24
The mother of Jesus	...	...	...	xix. 25-27
Mockings and railings	xxvii. 39-44	xv. 29-32	xxiii. 35-39	...
The malefactor	...	...	xxiii. 40-43	...
The death	xxvii. 50	xv. 37	xxiii. 46	xix. 28-30
Darkness and other portents	xxvii. 45-53	xv. 33-38	xxiii. 44, 45	...
The by-standers	xxvii. 54-56	xv. 39-41	xxiii. 47-49	...
The side pierced	...	...	...	xix. 31-37
The burial	xxvii. 57-61	xv. 42-47	xxiii. 50-56	xix. 38-42
The guard of the sepulchre	xxvii. 62-66 xxviii. 11-15	...	...	...
The Resurrection	xxviii. 1-10	xvi. 1-11	xxiv. 1-12	xx. 1-18
Disciples going to Emmaus	...	xvi. 12, 13	xxiv. 13-35	...
Appearances in Jerusalem	...	xvi. 14-18	xxiv. 36-49	xx. 19-29
At the Sea of Tiberias	...	...	...	xxi. 1-23
On the Mount in Galilee	xxviii. 16-20	...	...	...
Unrecorded Works	...	...	...	xx. 30, 31; xxi. 24, 25
Ascension	...	xvi. 19-20	xxiv. 50-53	...

TABLE, SHOWING WHICH OF THE PATRIARCHS WERE CONTEMPORARY WITH EACH OTHER;

And, Consequently, How Easy It Was To Hand Down From Adam To Jacob, The Story Of The Creation And The Deluge.

Patriarchs.	Born. B. C.	Died. B. C.	Aged. Years.	Contemporaries.
1. Adam	...	3074	930	Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Mathusaleh, Lamech.
2. Seth	3874	2962	912	Adam, Enos, Cainan, Mahalaleel, Jared, Enoch, Mathusaleh, Lamech.
3. Enos	3769	2864	905	Adam, Seth, Cainan, Mahalaleel, Jared, Enoch, Mathusaleh, Lamech, Noah.
4. Cainan	3679	2769	910	Adam, Seth, Enos, Mahalaleel, Jared, Enoch, Mathusaleh, Lamech, Noah.
5. Mahalaleel	3609	2714	895	Adam, Seth, Enos, Cainan, Jared, Enoch, Mathusaleh, Lamech, Noah.
6. Jared	3544	2582	962	Adam, Seth, Enos, Cainan, Mahalaleel, Enoch, Mathusaleh, Lamech, Noah.

PATRIARCHS CONTEMPORARY WITH EACH OTHER.—*Continued.*

Patriarchs.	Born. B. C.	Died. B. C. Translated.	Aged. Years.	Contemporaries.
7. Enoch	3382	3017 Translated.	365	Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Mathusaleh, Lamech.
8. Mathusaleh	3317	2348	969	Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Lamech, Noah, Shem.
9 Lamech	3130	2353	777	Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Mathusaleh, Noah, Shem.
10. Noah	2948	1998	950	Enos, Cainan, Mahalaleel, Jared, Mathusaleh, Lamech, Shem, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, Terah.
11. Shem	2446	1846	600	Mathusaleh, Lamech, Noah, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abram, Isaac.
12. Arphaxad	2346	1908	438	Shem, Salah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abram.
13. Salah	2311	1878	433	Shem, Arphaxad, Eber, Peleg, Reu, Serug, Nahor, Terah, Abram, Isaac.
14. Eber	2281	1817	464	Shem, Arphaxad, Salah, Peleg, Reu, Serug, Nahor, Terah, Abram, Isaac, Jacob.
15 Peleg	2247	2008	239	Shem, Arphaxad, Salah, Eber, Reu, Serug, Nahor, Terah, Abram, Isaac, Jacob.
16. Reu	2017	1978	239	Shem, Arphaxad, Salah, Eber, Peleg, Serug, Nahor, Terah, Abram.
17. Serug	2185	1955	230	Shem, Arphaxad, Salah, Eber, Peleg, Reu, Nahor, Terah, Abram.
18. Nahor	2155	2007	148	Shem, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Terah.
19. Terah	2126	1921	205	Shem, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, Abram.
20. Abraham	1996	1821	175	Shem, Arphaxad, Salah, Eber, Reu, Serug, Terah, Isaac, Jacob.
21. Isaac	1897	1717	180	Shem, Salah, Eber, Abram, Jacob, Joseph.
22. Jacob	1837	1689	148	Eber, Abram, Isaac.

THE JEWISH CALENDAR.

Corresponding Dates for Three Years. A. M. 5623. A. D. 1863.	A. M. 5624. A. D. 1864.	A. M. 5625. A. D. 1865.	Jewish Calendar. (In the Sacred Order of the Months.)
			I. ABIB or NISAN. April.
March 21	April 7	March 28	1. New Moon.
Apr. 4, 5, 10, 11	Apr. 21, 22, 27, 28	Apr. 11, 12, 17, 18	15, 16, 21, 22. Passover Days, 1, 2, 7, last.
April 19			30. New Moon.
			II. JYAR (Yiah). May.
April 20	May 7	April 27	1. New Moon.
April 29	May 24	May 14	10. Death of Elijah (Lag B' Omer). *Fast.*
May 1			12.
May 17			28. Death of Samuel. *Fast.*
May 19			30. New Moon.
			III. SIVAN. June.
May 19	June 5	May 26	1. New Moon.
May 24, 25	June 10, 11	May 31, June 1	6, 7. Pentecost or Sebuoth.
June 17			30. New Moon.
			IV. THAMMUZ. July.
June 18	July 5	June 25	1. New Moon.
July 5	July 21	July 11	17. Taking of Jerusalem by Titus. *Fast.*
			V. AB. August.
July 17	Aug. 3	July 24	1. New Moon.
July 26	Aug. 11	Aug. 1	9. Destruction of Temple. *Fast.*
July 31			15. Tubeah. *Little Festival.*
Aug. 15			30. New Moon.
			VI. ELUL. September.
Aug. 16	Sept. 2	Aug. 23	1. New Moon.
Aug. 22			7. Dedication of Walls by Nehemiah. *Feast*
Sept. 1			17. Expulsion of the Greeks.
			VII. TISRI. October.
Sept. 14, 15	Oct. 1, 2	Sept. 21, 22	1, 2. New Year and New Moon.
Sept. 16	Oct. 3	Sept. 24	3. Death of Gedaliah. *Fast.*
Sept. 23	Oct. 10	Sept. 30	10. Kipur. Day of Atonement. *Fast.*
Sept. 28, 29	Oct. 15, 16	Oct. 5, 6	15, 16. Feast of Tabernacles.
Oct. 1			18. Hosanna Rabba.
Oct. 4	Oct. 21	Oct. 11	21. Feast of Branches or of Palms.
Oct. 5	Oct. 22	Oct. 12	22. End of Feast of Tabernacles.
Oct. 6	Oct. 23	Oct. 13	23. Feast of the Law.

THE JEWISH CALENDAR.—*Continued.*

Corresponding Dates for Three Years.			JEWISH CALENDAR. (Beginning of Civil Year.)
A. M. 5624. A. D. 1863–4.	A. M. 5625. A. D. 1864–5.	A. M. 5626. A. D. 1865–6.	
			VIII. CHESVAN (Marchesvan). November.
	Oct. 31	Oct. 21	1. New Moon.
			IX. CHISLEU. December.
Oct. 14		Nov. 19	1. New Moon.
	Nov. 30	Dec. 13	25. Hanuca. Dedication of Temple.
Nov. 12	Dec. 24		X. THEBET. January.
Dec. 6		Dec. 19	1. New Moon.
	Dec. 30 1865.		10. Siege of Jerusalem. *Fast.*
Dec. 11		Dec. 28	XI. SEBAT. February.
Dec. 20	Jan. 8	1866.	1. New Moon.
1864.		Jan. 17	XII. ADAR. March.
Jan. 9	Jan. 28		1. New Moon.
			14. Little Purim.
Feb. 8	Feb. 27		XII.* VEADAR (Intercalary). Latter part of March and beginning of April.
Feb. 21			1. New Moon.
			13. Feast of Esther.
March 9	March 9		14, 15. Feast of Purim and Shusham Purim.
March 21	March 12, 13		Last Day of the Year.
March 22, 23			
April 6			

*MEM.—The Jewish year contains 354 days or 12 unations of the moon; but in a cycle of 19 years an intercalary month (*Veadar*) is seven times introduced to render the average length of the year nearly correct.

CHRONOLOGY OF THE BOOKS OF THE NEW TESTAMENT.

The Five Historical Books.

A. D.		Place where written.
Uncertain.	Gospel of St. Matthew	Judæa.
About 63.	" St. Mark	Perhaps at Rome.
" 60.	" St. Luke	Perhaps at Cæsarea.
" 93.	Acts of the Apostles	Uncertain.
" 96.	Gospel of St. John	Perhaps at Ephesus.

The Seven General Epistles.

About 61.	Epistle of St. James	In Judea.
" 63.	1 Epistle of St. Peter	Babylon (Qy. Rome.)
" 64.	2 " "	Perhaps at Rome.
" 96.	1 " St. John	Perhaps at Ephesus.
Unknown.	2 " "	Unknown.
"	3 " "	"
About 63.	Epistle of Jude	Perhaps at Patmos or Ephesus.
" 96.	The Revelation of St. John	

St. Paul's Epistles, according to Conybeare and Howson.

52	1 Thessalonians	Corinth.
53	2 "	"
53	1 Corinthians	Ephesus.
57	2 "	Macedonia.
57	Galatians	Corinth.
57	Romans	"
58	Philemon	Rome
62	Colossians	"
62	Ephesians	"
62	Philippians	"
62	1 Timothy	Macedonia.
67	2 "	Rome.
68	Titus	Ephesus.
67	Hebrews	Uncertain.
63		

THE PARABLES OF JESUS.

I. *Those which have for their subjects the laws of the Divine Kingdom, in its growth, its nature, its consummation.*

1. The Sower ..... Matt. xiii.; Mark iv.; Luke viii.
2. The Wheat and the Tares ..... Matt. xiii.
3. The Mustard Seed ..... Matt. xiii.; Mark iv.
4. The Seed Cast in the Ground ..... Mark iv.
5. The Leaven ..... Matt. xiii.
6. The Hid Treasure ..... Matt. xiii.
7. The Pearl of Great Price ..... Matt. xiii.
8. The Net cast into the Sea ..... Matt. xiii.

II. *Those which are drawn from the life of men, and which occur not in discourses, but in answer to the questions of the disciples or other inquirers.*

9. The two Debtors ..... Luke vii.
10. The Merciless Servant ..... Matt. xviii.
11. The Good Samaritan ..... Luke x.
12. The Friend at Midnight ..... Luke xi.
13. The Rich Fool ..... Luke xii.
14. The Wedding Feast ..... Luke xii.
15. The Fig Tree ..... Luke xiii.
16. The Great Supper ..... Luke xiv.
17. The Lost Sheep ..... Matt. xviii.; Luke xv.
18. The Lost Piece of Money ..... Luke xv.
19. The Prodigal Son ..... Luke xv.
20. The Unjust Steward ..... Luke xvi.
21. The Rich Man and Lazarus ..... Luke xvi.
22. The Unjust Judge ..... Luke xviii
23. The Pharisee and the Publican ..... Luke xviii.
24. The Laborers in the Vineyard ..... Matt. xx.

III. *Those which are prophetic, in part of the rejection of Israel, in part of the great retribution of the coming of the Lord.*

25. The Pounds ..... Luke xix.
26. The Two Sons ..... Luke xix.
27. The Vineyard set out to Husbandmen ..... Matt. xxi.
28. The Marriage Feast ..... Matt. xxi.; Mark xii.; Luke xx.
29. The Wise and Foolish Virgins ..... Matt. xxii.
30. The Talents ..... Matt. xxv.
31. The Sheep and the Goats ..... Matt. xxv.

THE MIRACLES OF JESUS.

ARRANGED IN CHRONOLOGICAL ORDER.

Miracles.	Place of occurrence.	Where described.
1. Conversion of water into wine	Cana of Galilee.	John ii. 1–11.
2. Cure of the nobleman's son at Capernaum	do.	John iv. 46, 64.
3. The miraculous draught of fishes	Sea of Galilee.	Luke v. 1–11.
4. Man possessed with a devil healed	Capernaum.	Mark i. 22–28.
5. Peter's mother-in-law cured of a fever	do.	Mark i. 30, 31.
6. A leper healed	do.	Mark i. 40, 45.
7. The Centurion's servant healed	do.	Matt. viii. 5–13.
8. The widow's son raised from the dead	Nain.	Luke vii. 11, 17.
9. The tempest calmed	Sea of Galilee.	Matt. viii. 23, 27.
10. The Demoniacs of Gadara cured	Gadara.	Matt. viii. 28, 34.
11. Man with the palsy cured	Capernaum.	Matt. ix. 1–8.
12. Jairus' daughter raised from the dead	do.	Matt. ix. 18, 19, 23, 26.
13. Woman with an issue of blood healed	do.	Luke viii. 43, 48.
14. Two blind men given their sight	do.	Matt. ix. 27, 31.
15. The dumb man given his speech	do.	Matt. ix. 32, 33.
16. An infirm man of Bethesda healed	Jerusalem.	John v. 1–9.
17. The withered hand made whole	Judea.	Matt. xii. 10, 13.
18. Man with a devil healed	Capernaum.	Matt. xii. 22, 23.
19. Five thousand people fed	Decapolis.	Matt. xiv. xv. 21.
20. Daughter of woman of Canaan healed	Near Tyre.	Matt. xv. 22–28.
21. Deaf and dumb man cured	Decapolis.	Mark vii. 31, 37.
22. Four thousand persons fed	do.	Matt. xv. 32, 39.
23. A blind man given his sight	Bethsaida.	Mark viii. 22, 26.
24. Boy with a devil cured	Tabor.	Matt. xvii. 14, 21.
25. A man born blind is made to see	Jerusalem.	John ix.
26. A woman with an infirmity of 18 years' standing cured	Galilee.	Luke xiii. 11, 17.
27. The dropsy cured	do.	Luke xiv. 1–6.
28. Ten lepers cleansed	Samaria.	Luke xvii. 11, 19.
29. Lazarus raised from the dead	Bethany.	John xi.
30. Two blind men given sight	Jericho.	Matt. xx. 30, 34.
31. The fig tree blasted	Olivet.	Matt. xxi. 18, 22.
32. Malchus's ear healed	Gethsemane.	Luke xxii. 50, 51.
33. Second miraculous draught of fishes	Sea of Galilee.	John xxi. 1–14

MIRACLES PERFORMED BY THE APOSTLES.

RECORDED IN THE ACTS.

Miracles.	Place of occurrence.	Where described.
1. A lame man healed by St. Peter	Jerusalem.	Acts iii. 1–11.
2. Death of Ananias and Sapphira	do.	— v. 1–10.
3. Wonderful deeds done by the Apostles	do.	— v. 12, 16.
4. St. Peter and St. John impart the Holy Ghost	Samaria.	— viii. 14, 17.
5. Eneas healed of a palsy by St. Peter	Lydda.	— ix. 33, 34.
6. Tabitha or Dorcas raised from the dead by St. Peter	Joppa.	— ix. 36, 41.
7. St. Peter rescued from prison by an angel	Jerusalem	— xii. 7, 17.
8. Herod punished with death	do.	— xii. 21, 23.
9. Elymas the sorcerer is stricken with blindness	Paphos.	— xiii. 6, 11.
10. Conversion of St. Paul	Between Jerusalem & Damascus.	— ix. 1–9.
11. A cripple healed by St. Paul	Lystra.	— xiv. 8–10.
12. Spirit of divination ejected by St. Paul	Philippi.	— xvi. 16–18.
13. Doors of the prison of St. Paul and Silas opened by an earthquake	do.	— xvi. 25, 26.
14. St. Paul imparts the Holy Ghost	Corinth.	— xix. 1–6.
15. Many persons healed by St. Paul	do.	— xix. 11, 12.
16. St. Paul raises Eutychus from the dead	Troas.	— xx. 9, 12.
17. St. Paul renders a viper harmless	Melita.	— xxviii. 3–6.
18. St. Paul cures Publius' father and others	do.	— xxviii. 7–9.

THE WORDS OF JESUS.

BEING A TABLE OF HIS DISCOURSES, IN THEIR PROPER ORDER.

Title.	Place of delivery.	Where recorded.
1. Remarks to Nicodemus	Jerusalem.	John iii. 1, 21.
2. Conversation with the woman of Samaria	Tychor.	John iv. 1, 42.
3. Remarks in the Synagogue at Nazareth	Nazareth.	Luke iv. 16, 31.
4. The sermon on the mount	do.	Matt. v., vi., vii.
5. Charge to the Apostles	Galilee.	Matt. x.
6. Doom of Chorazin, Bethsaida, &c.	do.	Matt. xi. 20, 24.
7. Declaration after healing the infirm man of Bethesda	Jerusalem.	John v.
8. Comments on the conduct of the disciples in the corn field	Judea.	Matt. xii. 1, 18.
9. Denial that His miracles were due to the power of Beelzebub	Capernaum.	Matt. xii. 1, 8.
10. The bread of life	do.	John vii.
11. On internal purity	do.	Matt. xv. 1, 20.
12. Concerning the forgiveness of injuries	do.	Matt. xviii.
13. Declaration at the feast of tabernacles	Jerusalem.	John vii.
14. Concerning the woman taken in adultery	do.	John viii.
15. Words referring to His sheep	do.	John x.
16. The Scribes and Pharisees denounced	Parræa.	Luke xi. 29, 36.
17. About humility and prudence	Galilee.	Luke xiv. 7, 14.
18. How to reach heaven	Parræa.	Matt. xix. 16, 30.
19. Remarks upon His sufferings	Jerusalem.	Matt. xx. 17, 19.
20. The Pharisees denounced	do.	Matt. xxiii.
21. The destruction of Jerusalem foretold	do.	Matt. xxiv.
22. Words of comfort to His disciples at the Last Supper	do.	John xv., xvi., xvii.
23. Remarks on the way to Gethsemane	do.	Matt. xxvi. 31, 35.
24. Last words to His disciples on earth	do.	Matt. xxviii. 16–23.

THE PARABLES OF THE OLD TESTAMENT.

PARABLES.	Spoken at	Recorded in
1. *Balaam's Parable* concerning Israel and Moab	Mt. Pisgah.	Num. xxiii.
2. *Jotham's Parable* of the king of the trees	Mt. Gerizim.	Judg. ix. 7, 15.
3. *Samson's Riddle or Parable* of the strong bringing forth sweetness	Timnath.	Judg. xiv. 14.
4. *Nathan's Rebuke of David*, in the parable of the One Ewe Lamb	Jerusalem.	2 Sam. xii. 1, 4.
5. The parable of the woman of Tekoah, of the strife of the two brothers	do.	2 Sam. xiv. 1.
6. *The Smitten Prophet's Parable* of the escaped prisoner	Vic'ty of Samaria.	1 Kings xx. 35, 40.
7. *Parable of Joash, king of Israel*, concerning the thistles and the cedar	Jerusalem.	2 Kings xiv. 9.
8. *Isaiah's Parable* of the vineyard yielding wild grapes	do.	Isa. v. 1, 6.
9. Ezekiel's Parable of the lion's whelp	Babylon.	Ezek. xix. 2, 9.
10. " " the boiling pot	do.	Ezek. xxiv. 3, 5.
11. " " the eagle and the vine	do.	Ezek. xvii. 3, 10.

THE PRINCIPAL MIRACULOUS EVENTS MENTIONED IN THE OLD TESTAMENT.

EVENTS.	Where recorded.
1. The deluge	Gen. vii.
2. The confusion of tongues	— xi.
3. Destruction of the cities of the plain	— xix.
4. The burning bush	Ex. iii. 2.
5. Aaron's rod changed to a serpent	— vii. 10, 12.
6. The River Nile changed to a stream of blood	— vii. 20, 25.
7. The plague of frogs	— viii. 5, 14.
8. The plague of lice	— viii. 16, 18.
9. The plague of flies	— viii. 20, 24.
10. The plague of murrain	— x. 3, 6.
11. The plague of boils	— x. 8, 11.
12. The plague of thunder and hail	— x. 22, 26.
13. The plague of locusts	— x. 15, 19.
14. The plague of darkness	— x. 21, 23.
15. Death of the first-born	— xii. 29, 30.
16. Passage of the Red Sea	— xiv. 21, 31.
17. The waters of Marah made sweet	— xv. 23, 35.
18. Manna sent from heaven	— xvi. 14, 35.
19. Water drawn from the rock	— xvii. 5, 7.
20. Destruction of Nadab and Abihu	Lev. x. 1, 2.
21. The brazen serpent	Num. xxi. 8, 9.
22. The ass speaks	— xxii. 21, 35.
23. Passage of the Jordan by the Israelites	Josh. iii. 14, 19.
24. Destruction of the walls of Jericho	— vi. 6, 20.
25. Sun and moon obey Joshua	— x. 12, 14.
26. Philistines slain before the ark	1 Sam. v. 1, 12.
27. Uzzah killed	2 Sam. vi. 7.
28. Jeroboam's hand is withered	1 Kings xiii. 4, 6.
29. The widow's meal increased	— xvii. 14, 16.
30. The widow's son raised from the dead	— xvii. 17, 24.
31. Elijah's sacrifice consumed by fire from heaven	— xviii. 30, 38.
32. Elijah obtains rain	— xviii. 41, 45.
33. The Jordan divided before Elijah	2 Kings ii. 7, 8, 14.
34. Water provided for Jehoshaphat's army	— iii. 16, 20.
35. The cruise of oil does not fail	— iv. 2, 7.
36. The Shunammite's son restored to life	— iv. 32, 37.
37. One hundred men fed with twenty loaves	— iv. 42, 44.
38. Naaman healed in the Jordan	— v. 10, 14.
39. Gehazi stricken with leprosy	— v. 20, 27.
40. Iron does not sink in water	— vi. 5, 7.
41. The Assyrian army overthrown	— vi. 18, 20.
42. A dead body revived by Elisha's bones	— xiii. 21.
43. Destruction of Sennacherib's army	— xix. 35.
44. The sun goes back on the dial	— xx. 9, 11.
45. Uzziah's leprosy	2 Ch. xxvi. 16, 21.
46. The fiery furnace harmless	Dan. iii. 19, 27.
47. Daniel is not hurt by the lions	— vi. 16, 23.
48. Jonah lives three days in the belly of the whale	Jonah ii. 1, 20.

PLAN FOR READING THE BIBLE THROUGH IN ONE YEAR.

The following plan is very old, and is doubtless familiar to every reader, but it is none the less worthy of a place here where it can be easily referred to:

Read three chapters daily and five on the Sabbath; that is, two chapters in the Old Testament, and one daily in Psalms, Proverbs, Ecclesiastes, Solomon's Song, and the New Testament—three on the Sabbath.

The Old Testament, without these four books, contains two chapters a day for the year; and the New Testament, with the four books, has one chapter a day, and three for Sabbath days, *less* eight chapters.

Read Psalm 119 as eleven chapters, of two divisions each, and connect the short Psalms, 117 and 131, with the next, and 133 and 134 together—thus adding eight chapters to complete the year. February 29, in leap year, is left out, so as not to derange the list.

January	1,	Genesis,	1,	Psalms	1
	8,	"	15,	"	10
	15,	"	29,	"	19
	22,	"	43,	"	28
	29,	Exodus,	7,	"	37
February,	5,	"	21,	"	46
	12,	"	35,	"	55
	19,	Leviticus,	9,	"	64
	26,	"	23,	"	73
March,	5,	Numbers,	10,	"	82
	12,	"	24,	"	91
	19,	Deut.,	2,	"	100
	26,	"	16,	"	109
April,	2,	"	30,	"	118
	9,	Joshua,	10,	Psalms,	119 v. 145
		"	24,	"	127
	16,	Judges,	14,	"	138
	23,	1 Sam.,	3,	"	147
	30,	"	17,	Prov.,	6
May,	7,	"	31,	"	15
	14,	2 Sam.,	14,	"	24
	21,	1 Kings,	4,	Eccles.,	2
	28,	"	18,	"	11
June,	4,	2 Kings,	10,	S. Song,	8
	11,	"	24,	Matt.,	9
	18,	1 Chron.,	13,	"	18
	25,	"	27,	"	27
July,	2,	2 Chron.,	12,	Mark,	8
	9,	"	26,	Luke,	1
	16,	Ezra,	4,	"	10
	23,	Neh.,	8,	"	19
	30,	Esther,	9,	John,	4
August,	6,	Job,	13,	"	13
	13,	"	27,	Acts,	1
	20,	"	41,	"	10
	27,	Isaiah,	13,	"	19
September,	3,	"	27,	"	28
	10,	"	41,	Romans,	9
	17,	"	55,	1 Cor.,	2
	24,	Jer.,	3,	"	11
October,	1,	"	17,	2 Cor.,	4
	8,	"	31,	"	13
	15,	"	45,	Ephes.,	3
	22,	Ezekiel,	2,	Coloss.,	2
	29,	"	16,	2 Thess.,	2
November,	5,	"	30,	2 Tim.,	2
	12,	"	44,	Hebrews,	3
	19,	Daniel,	10,	"	11
	26,	Hosea,	11,	1 Peter,	3
December,	3,	Amos,	9,	1 John,	4
	10,	Neh.,	1,	Rev.,	5
	17,	Zech.,	5,	"	14
	24,	Mal.,	4,	"	22
	31,				

NAMES AND TITLES GIVEN TO JESUS CHRIST.

1 Cor. xv. 45.	Adam.	Matt. i. 23.	Emmanuel.
1 John ii. 1.	Advocate.	Isaiah xi. 10.	Ensign.
Rev. iii. 14.	Amen.	1 John v. 20.	Eternal life.
Isaiah lxiii. 9.	Angel.	Isaiah ix. 6.	Everlasting Father.
Mal. iii. 1.		Heb. i. 3.	Express image, etc.
Dan. vii. 22.	Ancient of Days.		
Psalms ii. 2, xlv. 7.	Anointed.		
Heb. iii. 1.	Apostle.	Rev. i. 5.	Faithful witness.
Cant. ii. 3.	Apple tree.	Rev. iii. 14.	
Heb. xii. 2.	Author and Finisher of Faith.	Rev. xix. 11.	
		Luke xv. 23.	Fatted calf.
Luke ii. 16.	Babe.	Isaiah ix. 6.	Father of eternity.
Rev. iii. 14.	Beginning of the Creation of God.	Isaiah xl. 11.	Feeder.
		Hosea xiv. 8.	Fir tree.
John i. 14.	Begotten of the Father.	Rev. i. 5.	First begotten.
Cant. i. 13.	Beloved.	1 Cor. xv. 23.	First fruits.
Ephes. i. 6.		Rev. ii. 8.	First and last.
1 Peter ii. 25.	Bishop.	John i. 14.	Flesh.
1. Tim. vi. 15.	Blessed.	Isaiah xxviii. 16.	Foundation.
Zech. iii. 8.		Zech. xiii. 1.	Fountain.
John iii. 14.	Brazen serpent.	Heb. vi. 20.	Forerunner.
John vi. 48–51.	Bread of life.	Matt. xi. 19.	Friend of sinners.
Matt. ix. 15.	Bridegroom.		
Rev. xxii. 16.	Bright morning star.		
Heb. i. 3.	Brightness of the Father's glory.	2 Cor. ix. 15.	Gift of God.
Cant. i. 13.	Bundle of myrrh.	Isaiah xl. 5.	Glory of God.
		Isaiah xxxiii. 21.	Glorious Lord.
Cant. i. 14.	Camphire.	John i. 1.	God.
Josh. v. 14.	Captain.	Romans ix. 5.	
Heb. ii. 10.		1. Tim. iii. 10.	
Isaiah ix. 6.	Child.	1 John v. 20.	
Matt. xii. 18.	Chosen.	Cant. v. 11.	Gold.
Luke xxiii. 35.		Rev. viii. 3	Golden altar
Matt. i. 16.	Christ.	Matt. ii. 6.	Governor.
Matt. ii. 4.		1 Peter ii. 3.	Gracious.
Luke ii. 25.	Consolation of Israel.	Psalms xlviii. 14.	Guide.
Ephes. ii. 20.	Corner stone.		
1 Peter ii. 7.		Psalms xci. 9.	Habitation.
Isaiah xlii. 6.	Covenant.	Heb. vii. 26.	Harmless.
Isaiah ix. 6.	Counsellor.	Coloss. i. 18.	Head of the church.
Isaiah xxxii. 2.	Covert.	Heb. i. 2.	Heir of all things.
Isaiah xliii. 15.	Creation.	Psalms xxxiii. 20	Help.
Luke vii. 41.	Creditor.	Psalms xl. 17.	
Isaiah xlv. 1.	Cyrus.	Isaiah lviii. 14.	Heritage.
		Psalms xviii. 13.	Highest.
Jer. xxx. 9.	David.	Luke i. 32.	
Exod. xxxvii. 24, 25.		Heb. iii. 1.	High Priest.
Hosea iii. 5.		Heb. vii. 1.	
Job ix. 33.	Day's man.	Luke viii. 28.	Most High.
2 Peter i. 10.	Day star.	Mark i. 24.	Holy one of God.
Romans xi. 26.	Deliverer.	Isaiah xli. 14.	Holy one of Israel.
Hag. ii. 7.	Desire of all nations.	Acts iv. 30.	Holy child.
Hosea xiv. 5.	Dew.	Cant. iv. 11.	Honeycomb.
Isaiah lxii. 3.	Diadem.	Acts xxviii. 20.	Hope.
John x. 7.	Door of sheep.	1 Tim. i. 1.	
		Psalms xviii. 2.	Horn of salvation.
Deut. xxxii. 11.	Eagle.	Isaiah liv. 5.	Husband.
Isaiah xlii. 1.	Elect.	Jer. xxxi. 32.	
		Exod. iii. 14.	I Am.
		John viii. 58.	

NAMES AND TITLES GIVEN TO JESUS CHRIST.—*Continued.*

Heb. i. iii.	Image of God.	Isaiah xl. 2.	Polished shaft.
Isaiah viii. 14.	Immanuel.	Heb. iv. 14.	Priest.
1 Tim. i. 17.	Immortal.	Heb. vii. 26.	
Ezek. xliv. 28.	Inheritance.		
1 Tim. i. 17.	Invisible.	1 Tim. ii. 6	Ransom.
Isaiah xliv. 21.	Israel.	Rev. xiv. 15.	Reaper.
Isaiah xlix. 3.		Isaiah lix. 20.	Redeemer.
		Isaiah lx. 16.	
Isaiah xli. 8.	Jacob.	John xi. 25.	Resurrection.
Isaiah xliv. 1. 5.		Mal. iii. 3.	Refiner.
Psalms lxviii. 4.	Jah.	Isaiah xxv. 4.	Refuge.
Isaiah xxvi. 4.	Jehovah.	Jer. xxxiii. 6.	Righteousness.
Isaiah xl. 3.		Deut. xxxii. 15.	Rock.
Cant. vi. 4.	Jerusalem.	1 Cor. x. 4.	
Matt. i. 21.	Jesus.	Isaiah xi. 1.	Rod and branch.
1 Thess. i. 10.		Rev. xxii. 16.	Root of David.
Rev. v. 5.	Judah.	Cant. ii. 9.	Roe and hart.
Mich. v. 1.	Judge.	Cant. ii. 1.	Rose of Sharon.
Acts x. 42.		Mich. v. 2.	Ruler in Israel.
	King.	Ephes. v. 2.	Sacrifice.
Matt. xxi. 5.		Luke ii. 30.	Salvation.
Matt. xxv. 34.		Luke x. 33.	Samaritan.
	Ladder.	1 Cor. i. 30.	Sanctification.
Gen. xxviii. 12.	Lamb.	Isaiah viii. 14.	Sanctuary.
John i. 29.		Gal. iii. 29.	Seed of Abraham.
Rev. v. 6.	Lawgiver.	2 Tim. ii. 8.	Seed of David.
Isaiah xxiii. 22.		Gen. iii. 15.	Seed of the woman.
James iv. 12.	Leader.	1 Cor. xv. 47.	Second man.
Isaiah lv. 4.	Light.	Isaiah xlii. 1, 19	Servant.
John i. 9.		Isaiah xliv. 21.	
John viii. 12.		John x. 11.	Shepherd.
John xii. 46.	Life.	Heb. xiii. 20.	
John xiv. 6.	Lion of the tribe of Judah.	Gen. xv. 1.	Shield.
Rev. v. 5.	Living God.	Psalms xviii. 35.	
1 Tim. iii. 15.	Long suffering.	Gen. xlix. 10.	Shiloh.
Exod. xxxiv. 6.	Lord.	Cant. iii. 7.	Solomon.
Romans i. 3.		Cant. viii. 11, 12.	
Rev. xvii. 14.	Lovely.	Matt. iv. 3.	Son of God.
Cant. v. 16.		Matt. viii. 29.	
		Matt. viii. 20.	Son of man.
Acts xvii. 31.	Man.	Matt. xiii. 3.	Sower.
1 Tim. ii. 5.		1 Cor. xv. 45.	Spirit.
Matt. viii. 19.	Master.	Heb. ix. 14.	
Matt. xxiii. 6.		Matt. xxi. 42.	Stone refused.
1 Tim. ii. 5.	Mediator.	1 Sam. xv. 29.	Strength of Israel.
Heb. vii. 1.	Melchisedec.	Psalms lxxxix. 8.	Strong of God.
Heb ii. 17.	Merciful.	Rev. xviii. 8.	
Mal. ii. 7.	Messenger.	Heb. x. 34.	Substance.
Mal. iii. 1.		Mal. iv. 2.	Sun of Righteousness.
Daniel ix. 25.	Messiah.	Heb. vii. 22.	Surety.
John i. 41.		Isaiah xlix. 2.	Sharp sword.
Daniel xii. 1.	Michael.		
Rev. xii. 7.	Mighty God.		
Isaiah ix. 6.	Mighty God.	Heb. viii. 2.	Tabernacle.
Isaiah lxiii. 1.	Minister.	Heb. ix. 11.	
Heb. viii. 2.	Morning star.	John iii. 2.	Teacher.
Rev. ii. 28.		Mark xiv. 58.	Temple.
Rev. xxii. 16.		Heb. ix. 16, 17	Testator.
Acts iii. 22.	Moses.	Luke xii. 33.	Treasure.
		Rev. ii. 7.	Tree of Life.
Matt. i. 23.	Nazarite.	John xiv. 6.	Truth.
Rev. xxii. 16.	Offspring of David.	John xv. 1.	Vine.
John i. 4.	Only begotten.		
Cant. i. 3.	Ointment.		
		Zech. ii. 5.	Wall of fire.
		Isaiah xxxv. 8.	Way.
	Passover.	John xiv. 6.	
1 Cor. v. 7.	Plant of renown.	Cant. iv. 15.	Well of living waters.
Ezek. xxxiv. 29.	Potentate.	Matt. xxii. 12.	Wedding garment.
1 Tim. vi. 15.	Prince.	1 Cor. i. 24.	Wisdom of God.
Acts iii. 15.		Rev. iv. 5.	Witness.
Acts v. 31.	Prophet.	Rev. iii. 14.	
Luke iv. 19.		Isaiah ix. 6.	Wonderful.
Acts iii. 22.	Propitiation.	Isaiah xxviii. 29.	
1 John ii. 2.		Rev. xix. 13.	Word of God.
1 John iv. 10.	Power of God.	Heb. iii. 3.	Worthy.
1 Cor. i. 24.	Purifier.	Rev. v. 12.	
Mal. iii. 3.	Physician.	Heb. xiii. 8.	Yesterday, to-day, forever.
Matt. ix. 12.			

NAMES AND TITLES OF THE HOLY SPIRIT.

John iii. 6.	The Spirit.	Romans viii. 15.	Spirit of Adoption.
1 Tim. iv. 1.		Gal. iv. 5, 6.	
Gen. i. 2.	The Spirit of God.	Isaiah xi. 2.	Spirit of Counsel.
Gen. xli. 38.		2 Cor. iv. 13.	Spirit of Faith.
Ephes. iv. 30.	The Holy Spirit of God.	1 Peter iv. 14.	Spirit of Glory.
Rev. i. 4.	The seven Spirits of God.	Zech. xii. 10.	Spirit of Grace.
Isaiah xi. 2.	The Spirit of the Lord.	Heb. x. 29.	
Acts v. 9.		Romans i. 4.	Spirit of Holiness.
2 Cor. iii. 17.		Isaiah iv. 4.	Spirit of Judgment.
Heb. ix. 14.	The Eternal Spirit.	Isaiah xxviii. 6.	
Matt. x. 20	The Spirit of the Father.	Isaiah xi. 2.	Spirit of Knowledge.
Isaiah vi. 8	The Voice of the Lord.	Romans viii. 2.	Spirit of Life.
Job xxxiii. 4.	The Breath of the Almighty.	Rev. xi. 11.	
		Romans xv. 30.	Spirit of Love.
Luke i. 35.	The Power of the Highest.	2 Tim. i. 7.	
		Isaiah xi. 2.	Spirit of Might.
Psalms li. 12.	Free Spirit.	Ephes. i. 13.	Spirit of Promise.
Neh. ix. 20.	Good Spirit.	Rev. xix. 10.	Spirit of Prophecy.
Psalms cxliii. 10.		Ephes. i. 17.	Spirit of Revelation.
Romans viii. 9.	Spirit of Christ.	John xiv. 17.	Spirit of Truth.
1 Peter i. 11.		John xv. 26, etc.	
Gal. iv. 6.	Spirit of the Son.	Isaiah xi. 2.	Spirit of Understanding.
John xiv. 16, 26.	The Comforter.		
John xv. 26.		Ephes. i. 17.	Spirit of Wisdom.

INSTANCES OF PROPHECY COMPARED WITH HISTORY.

[THE CHIEF INSTANCES ONLY BEING SELECTED AND NUMBERED.]

PROPHECY OF FOUR KINGDOMS REPRESENTED BY FOUR BEASTS.	CORRESPONDING EVENTS IN THEIR HISTORICAL ORDER.
THE FIRST BEAST.	ASSYRIAN EMPIRE.
1. A lion, 2. having eagle's wings; 3. the wings were plucked; 4. it was raised from the ground, 5. and made to stand on the feet, as a man. 6. and a man's heart [intellect] was given to it.—*Daniel*, chap. iv.	1. The Babylonian empire; 2. Nineveh, etc., added to it—but 3. Nineveh was almost destroyed at the fall of Sardanapalus. 4. Yet this empire was again elevated to power, 5. and seemed to acquire stability under Nebuchadnezzar, 6. who laid the foundation of its subsequent policy and authority.
THE SECOND BEAST.	PERSIAN EMPIRE.
1. A ram 2. which had two horns, 3. both high, 4. but one higher than the other, 5. The highest came up last; 6. the ram pushed north, west, and south. 7. did as he pleased, and became great.	1. Darius, or the Persian power. 2. Composed of Media and Persia 3. both considerable provinces, 4. Media the most powerful; yet this most powerful 5. Median empire, under Dejoces, rose after the other; 6. and extended its conquests under Cyrus over Lydia, etc., west, over Asia, north, over Babylon, etc., south, and 7. ruling over such an extent of country was a great empire.
THE THIRD BEAST.	GRECIAN EMPIRE.
1. A he-goat 2. came from the west, 3. gliding swiftly over the earth; 4. ran unto the ram in the fury of his power, 5. smote him, 6. brake his two horns, 7. cast him on the ground, 8. stamped on him, and 9. waxed very great; 10. when he was strong his great horn was broken, and 11. instead of it, came up four notable ones 12. toward the four wings of heaven; 13. out of one of them a little horn waxed great 14. toward the south and east, 15. which took away the dail sacrifice, and cast down the sanctuary, etc.—*Daniel*, chap. viii. 3–12.	1. Alexander, or the Greek power, 2. came from Europe (west of Asia) 3. with unexampled rapidity of success; 4. attacked Darius furiously, and 5. beat him—at the Granicus, Issus, etc.; 6. conquered Persia, Media, etc.; 7. ruined the power of Darius, 8. insomuch that Darius was murdered, etc. 9. Alexander overran Bactriana to India, 10. but died at Babylon in the zenith of his fame and power; 11. his dominions were parcelled among Seleucus, Antigonus, Ptolemy, Cassander (who had been his officers); 12. In Babylon, Asia Minor, Egypt, Greece. 13. Antiochus the Great, succeeded by Antiochus Epiphanes, 14. conquered Egypt, etc., 15. and endeavored utterly to subvert the Jewish polity; polluting their temple-worship and sacrifices to the utmost of his power.

WORDS OF SCRIPTURE REQUIRING EXPLANATION.

	COMMON VERSION.	MODERN MEANING.
Gen. xli. 2.	Kine.	Heifers.
Exod. iii. 5.	Shoes.	Sandals.
—— 22.	Borrow.	Ask.
— iv. 24.	Inn.	Lodging place.
— v. 24.	Let.	Hinder.
— v. 8.	Tale.	Number.
— xiii. 18.	Harnessed.	In ranks.
— xxviii. 40.	Bonnets.	Turbans.
— xxxiv. 15.	Whoring.	Astray.
—— 26.	Seethe.	Boil.
—— 29.	Wish.	Knew.
— xxxv. 11.	Taches.	Clasps.
— xxxvii. 29.	Apothecary.	Perfumer.
— xxxix. 23.	Habergeon.	Coat of mail.
Lev. ii. 1.	Meat offerings.	Wheat offerings.
Numb. i. 2.	Polls.	One by one.
Deut. xii. 30.	Champaign.	Plain.
— xvi. 1–4.	Coast.	Districts.
Josh. vi. 9.	Rereward.	Rear.
— xiii. 25.	Children of Ammon.	Ammonites.
— xx. 3.	Unwittingly.	Unintentionally.
— xxii.	Stricken in age.	Advanced in years.
Judg. iii. 24.	Covereth his feet.	Reposeth.
— vii. 10.	Host.	Camp army.
——	Fellow.	Comrade.
— xiv. 13.	Shirts.	Sheets.
— xv. 4.	Foxes.	Jackals.
— xviii. 2.	Children of Dan	Danites.
1 Sam. i. 15.	Daughter of Belial.	Worthless woman.
— ii. 5.	Seven.	Many.
— ii. 12.	Sons of Belial.	Worthless men
—— 29.	Kick.	Spurn.
— iii. 18.	Every whit.	Every thing.
— v. 9.	Secret parts.	Inwardly.
— viii. 12.	Ear.	Till.
— xiii. 17.	Spoilers.	Foragers.
—— 20.	Coultery.	Spade.
— xvii. 24.	Carriage.	Baggage.
——	Sore.	Exceedingly, greatly.
—— 39.	Assayed.	Attempted.
— xxii. 17.	Footman.	Guard.
— xxvi. 5.	Pitched.	Encamped.
— xxvii.	Cruse.	Jug.
— xxx. 13.	Agone.	Ago.
2 Sam. iii. 12	League.	Covenant.
— xvii. 10.	Utterly melt.	Be utterly dismayed.
— xxxii.	Prevented.	Surrounded.
1 Kings ii. 8.	Cursed.	Reviled.
— iii. 7.	Go out or come in.	Conduct affairs
— iv. 2.	Princes.	Chief officers.
— vi. 18.	Knops.	Knobs.
— vii. 16.	Chapiters.	Capitals.

	COMMON VERSION.	MODERN MEANING.
1 Kings ix.	Rulers of Chariots.	Charioteers.
— x. 26.	Bestowed.	Stationed.
— xi. 22.	Howbeit.	Notwithstanding.
— xi. 28.	Charge.	Imposts.
— xiv. 3.	Cracknels.	Cakes.
— xx. 12, 16.	Pavilions.	Booths.
2 Kings iv. 43.	Servitor.	Servant.
— v. 24.	Tower.	Secret place.
— xxiv. 16.	Craftsmen.	Carpenters.
1 Chron. xxx. 1.	Provoked.	Proved.
— xxii. 5.	Magnifical.	Magnificent.
2 Chron. xxvi. 14	Habergeons.	Breast plates.
Job i. 1.	Perfect.	Sincere.
——	Eschewed.	Avoided.
— iii. 12.	Prevent.	Receive.
— ix. 33.	Daysman.	Umpire.
— xii. 26.	Habergeon.	Javelin.
Psalms iv. 2.	Leasing.	Falsehood, lying.
— vii. 10.	Pate.	Crown.
— xvi. 10.	Soul in Hell.	Body in the grave.
— xliv. 19.	Dragons.	Serpents.
— lix. 10.	Prevent.	Come before, *i. e.*, give timely aid.
— lxxix. 8.	Prevent.	Succor.
— cvii. 3.	Minished.	Diminished
— cxix. 148.	Prevent.	Anticipate.
Eccles. iv. 4.	Travail.	Labor.
Isaiah iii. 22.	Wimples.	Shawls.
——	Crisping pins.	Purses.
— vii. 23.	Silverlings.	Pieces of silver.
— xxx. 24.	Ear.	Till.
— xxxi. 3.	Holpen.	Helped.
— xliv. 9.	Delectable.	Delightful.
Jer. iv. 30.	Rentest thy face.	Distend thine eyes.
— vii. 33.	Fray.	Scare.
— x. 22.	Bruit.	Rumor.
Ezek. xiii. 18.	Scrupillons.	Apply cushions
Dan. iii. 21.	Hosen.	Turbans.
Zech. xiii. 6.	My fellows.	United to me.
Matt. iii. 12.	Fan.	Winnowing shovel.
— v. 46.	Publicans.	Tax gatherers,
— vi. 24.	Mammon.	Riches.
— xii. 29.	Garnished.	Set in order.
— xii. 20	Anon.	Immediately.
— xiii. 12.	Listed.	Chose.
Mark xi. 13.	Haply.	Perhaps.
Luke ii. 49.	Wish.	Knew.
— vii. 1.	Audience.	Hearing.
— xii. 58.	Hale.	Drag.
— xvii. 9.	Trow.	Think.
Acts i. 2.	Passion.	Suffering.
— vii. 45.	Jesus.	Joshua.
— ix. 5.	Pricks.	Goads.
— ix. 26.	Assayed.	Attempted.

WORDS OF SCRIPTURE REQUIRING EXPLANATION.—*Continued.*

	COMMON VERSION.	MODERN MEANING.		COMMON VERSION.	MODERN MEANING.
Acts x. 42.	Quick.	Living.	Heb. iv. 8.	Jesus.	Joshua.
Romans i. 13.	Let.	Hindered.	James iii. 4.	Governor listeth.	Pilot chooseth.
— vii. 8.	Concupiscence.	Evil desires	—— 13.	Good conversation.	Consistent conduct.
— viii. 13.	Mortify.	To kill.	1 Peter ii. 2.	Sincere.	Unadulterated.
— xv. 11.	Laud.	Celebrate.	— iii. 11.	Eschew.	Avoid.
1 Cor. x. 11.	Ensamples.	Examples.	——	Ensue.	Pursue.
— xi. 29.	Unworthy.	Irreverently.	2 Peter iii. 9.	Slack.	Slow.
——	Damnation	Condemnation.	— iii. 12.	Hasting unto.	Earnestly desiring.
— xiii. 1.	Charity.	Love.	1 John ii. 17.	Lust.	Desire.
2. Cor. i. 12.	Conversation.	Behavior.	—— 20.	Unction.	Anointing.
— v. 21.	Sin.	Sin offering.	— v. 6, 8, 9.	Witness.	Testimony.
— viii. 1.	Do you to wit.	Make known to you.	Rev. 1. 13.	Candlestick.	Lamps.
1 Thess. iv. 15.	Prevent.	Go up before.	— xxi. 19.	Garnished.	Adorned.
Heb. i. 1.	Divers.	Various.			
— i. 3.	Person.	Substance.			
— ii. 11.	Sanctifieth.	Expiateth.			

TABLE, SHOWING HOW THE EARTH WAS REPEOPLED BY THE DESCENDANTS OF NOAH.

The sons of Noah were SHEM, HAM, JAPHETH.

Shem's Sons were	They settled	The principal nations which sprang from them, were
Elam.	Assyria. Syria. Persia.	Persians.
Asshur.	Northern Arabia. Mesopotamia.	Assyrians.
Arphaxad.		Chaldæans.
Lud.		Lydians.
Aram.		Armenians.
Ham's sons were	**They settled**	**The principal nations which sprang from them, were**
Cush.	The Continent of Africa.	Ethiopians.
Mizraim.		Egyptians.
Phut.		Tybians.
Canaan.		Canaanites.
The sons of Japheth were	**They settled.**	**The principal nations which sprang from them, were**
Gomer.	Asia Minor. Armenia.	Russians, Teutons, Gauls, Britons.
Magog.	Caucasus. Europe.	Scythians.
Madai.		Medes.
Javan.		Ionians and Athenians.
Tubal.		Iberians.
Meshech		Muscovites.
Tiras.		Thracians.

THE HILLS AND MOUNTAINS OF SCRIPTURE.

Name of Hill.	Country.	Where mentioned.	For what noted.
1. Abarim.	Palestine.	Num. xxxiii. 48.	Scene of Balaam's prophecy.
2. Ararat.	Armenia.	Gen. viii. 4.	Resting place of the ark.
3. Bashan.	Palestine.	Isa. xxiii. 9. Deut. i. 4.	For its height.
4. Calvary.	"	Luke xxiii. 33.	The scene of the Redeemer's crucifixion. This name occurs only in Luke.
5. Carmel.	"	1 Kings xviii. 19.	The scene of Elijah's encounter with the prophets of Baal.
6. Ebal.	"	Joshua viii. 30.	The mount on which the curses of the broken law were to rest.
7. Ephraim.	"	1 Sam. i. 1.	Birth place of Samuel.
8. Gerizim.	"	Josh. viii. 32.	The Mount of Blessing. Here Joshua wrote the law on stone. The site of the Samaritan Temple.
9. Gilboa.	"	1 Sam. xxxi.	The scene of the death of Saul and Jonathan.
10. Hermon.	"	Ps. cxxxiii. 3.	The highest mountain in the Holy Land, 10,000 ft. high. The supposed scene of the transfiguration.
11. Nebo.	"	Deut. xxxii. 49.	The burial place of Moses, and the mount from which he saw the Promised Land.
12. Olivet.	"	1 Sam. xv. 30. Matt. xxiv. 3. John viii. 1.	Route by which David escaped from Absalom. Scene of Christ's sermon.
13. Hor.	"	Num. xx. 27.	Burial place of Aaron.
14. Sinai.	Arabia.	Ex. xix. 18.	Scene of the giving of the Law.
15. Tabor.	Palestine.	Judges iv. 6.	Scene of the victory over Sisera.

SOME OF THE RIVERS AND LAKES OF THE SCRIPTURES.

Name.	Country.	Where mentioned.	For what noted.
1. Abana.	Damascus.	2 Kings v. 12.	Spoken of by Naaman.
2. Ahava.	Media.	Ezra viii. 15, 21.	Scene of Ezra's feast prior to the return from captivity.
3. Arnon.	Syria.	Judges xi. 18.	Boundary of Moab.
4. Chebar.	Chaldæa.	Ezek. i. 1.	Scene of Ezekiel's first vision.
5. Salt Sea.	Palestine.	Ezek. xlvii. 18.	The Dead Sea. Supposed site of the Cities of the Plain.
6. River of Egypt.	Egypt.	Josh. xv. 4	The Nile.
7. Euphrates.	Babylonia.	Gen. ii. 4.	One of the great rivers of the East. One of the rivers of Eden.
8. Sea of Galilee or Gennesaret	Palestine.	John vi. 1. Luke v. 1.	Miraculous draught of fishes, and calming of the tempest by Christ.
9. Gihon.	Persia.	Gen. ii. 13.	One of the rivers of Eden.
10. Jordan.	Palestine.	In nearly all the historical books.	Principal river of Palestine. Scene of Christ's baptism.
11. Pharpar.	Damascus.	2 Kings v. 12.	Now called the Barrada.
12. Pison.	Persia.	Gen. ii. 1.	One of the rivers of Eden.
13. The Red Sea.	Arabia.	Ex. xiii., xiv.	Passage of the Israelites, and destruction of Pharaoh's host.

TABLE, SHOWING SOME OF THE PRAYERS MENTIONED IN THE SCRIPTURES.

BY WHOM OFFERED.	WHERE RECORDED.	FOR WHAT PURPOSE OFFERED.	HOW ANSWERED.
Abraham.	Gen. xviii. 23–33.	To avert God's wrath from the cities of the plain.	The offer to save Sodom, if ten righteous men could be found in it.
Abraham.	Gen. xx. 17, 18.	That God would remove the barrenness of Abimelech's wives.	Abimelech's household healed.
Abraham's Servant.	Gen. xxiv.	For the success of his mission.	Rebekah makes herself known.
Isaac.	Gen. xxv.	For children.	Jacob and Esau are born.
Jacob.	Gen. xxxii.	Protection against Esau.	The brothers are reconciled.
Moses.	Exod. xxxii.	Forgiveness for idolatrous Israel.	The anger of God is restrained.
Moses.	Exod. xxxiii.	That God would continue with His people.	God's presence is not withdrawn.
Moses.	Numb. xii.	For Miriam when stricken with leprosy.	Miriam is healed after seven days.
Moses.	Numb. xiv.	For pardon for the unbelief of the spies' report.	The nation is pardoned.
Moses.	Deut. iii.	That he may see the Promised Land.	God shows the land to Moses before his death.
Samson.	Judges xvi.	For vengeance on his enemies.	He triumphs over the Philistines at his death.
Hannah.	1 Samuel i.	For a son.	Samuel is born.
David.	2 Samuel vii.	Thanksgiving after Nathan's message.	David's house continues to hold the sceptre.
Solomon.	1 Kings viii.	Dedication of the Temple.	The glory of God descends upon the house.
Elijah.	1 Kings xviii.	That God would triumph over Baal.	Fire from Heaven kindles Elijah's sacrifice.
Hezekiah.	2 Kings xix.	Protection against Sennacherib.	The angel of God destroys the Assyrian army.
Asa.	2 Chron. xiv.	For aid in the battle with the Ethiopians.	God destroys the Ethiopian army.
Jehoshaphat.	2 Chron. xx.	For protection against his enemies.	The Ammonite and Moabite armies are overthrown.
Hezekiah.	2 Chron. xxx.	For pardon for those who had eaten the Passover unsanctified.	God heals the people.
Nehemiah.	Nehemiah i.	For the remnant in captivity.	Permission given to rebuild the wall of Jerusalem.
Daniel.	Daniel ix.	For the restoration of Jerusalem.	Daniel is informed of the Seventy Weeks.
Jonah.	Jonah ii.	For deliverance from the whale.	The whale vomits Jonah forth upon land.
The Publican.	Luke xviii.	For forgiveness.	He "went down to his house justified" or forgiven.
Jesus.	Matt. xxvi.	Under suffering in Gethsemane.	He is strengthened to endure and triumph.
The dying Thief.	Luke xxiii.	To be remembered by Jesus.	Promised salvation.
The Apostles.	Acts i.	On choosing an Apostle.	The lots fall upon Matthias.
The Early Church.	Acts iv.	For protection under persecution.	God by moving the house signifies that their prayer is heard.

SYMBOLICAL LANGUAGE USED BY THE POETS AND PROPHETS

TEXTS.	SYMBOLS.	MEANINGS.
Jer. iii. 8, 9; v. 7.	Adultery.	Idolatry.
Rev. i. 20; ii. 1. etc.	Angel.	Messenger, hence minister.
Psalms x. 15. Ezra xxx. 21, etc.	Arm.	Power.
Job vi. 4.	Arrows.	Judgments.
Rev. xvii. 18.	Babylon.	Rome.
Daniel vii. 17.	Beast.	A tyrannical heathen monarch.
Job xxx. 30. Joel ii. 6.	Black.	Affliction—anguish.
Isaiah xxix. 18. Romans xi. 25.	Blindness.	Ignorance.
Isaiah xxxiv. 3. Ezek. xxxii. 6.	Blood.	Slaughter—depth.
Job xviii. 15. Rev. xiv. 10.	Brimstone	Desolation—torments.

SYMBOLICAL LANGUAGE.—*Continued.*

TEXTS.	SYMBOLS.	MEANINGS.
Rev. xxi. 9.	Bride.	The church of God.
John iii. 29.	Bridegroom.	Christ, wedded to his church.
Psalms xxii. 12, etc.	Bulls.	Violent enemies.
Rev. ii. 10.	Candlesticks.	Church.
Psalms lxviii. 18, etc.	Chariots.	Heavenly hosts.
James i. 12. Rev. ii. 10.	Crown.	Victory—reward.
Psalms xxiii. 5. Isaiah li. 17.	Cup.	Divine blessings. Divine judgments.
Jer. xxiii. 1. Amos iv. 13. Romans xiii. 12.	Darkness.	Misery—adversity—ignorance.
Isaiah xxxiv. 8, etc. Rev. ii. 10, etc. 1 Thess. v. 5, etc.	Day.	An indefinite time—a prophetic year—gospel period.

SYMBOLICAL LANGUAGE.—*Continued.*

TEXTS.	SYMBOLS.	MEANINGS.
	Dogs.	Gentiles—impure persons—persecutors.
Matt. xv. 26.		
Rev. xxi. 8.		An opening.
Psalms xxii. 16.	Door.	Satan.
1 Cor. xvi. 9.	Dragoon.	Effects of Divine judgments.
Rev. xii. 9.	Drunkenness.	Revolutions.
Isaiah xxix. 9.	Earthquakes.	Knowledge.
Rev. vi. 12, etc.	Eyes.	The Divine favor.
Prov. xv. 3, etc.	Face.	Abundance.
Psalms xxxvi. 16, etc.	Fat.	Judgments.
Jer. v. 28.	Fire.	A public profession.
Isaiah xlii. 25, etc.	Forehead.	Affliction.
Rev. vii. 3, etc.	Furnace.	Outward appearance.
Jer. xi. 4.	Garments.	Power—security.
Rev. iii. 4, etc.	Gates.	Strength.
Psalms cxlvii. 13.	Girdles.	Wicked persons.
Job xii. 18.	Goats.	God's enemies.
Matt. xxv. 33.	Gog and Magog.	
Ezek. xxxviii. 2.		
— xxxix. 11.		
Rev. xx. 8.	Grass.	The lower orders, opposed to trees, the higher orders.
Rev. viii. 7.		Divine vengeance.
	Hail.	Protection—support.
— xi. 19.	Hand, right.	
Psalms xviii. 35.		
— lxxiii. 23.	Hand of the Lord.	Divine influence.
Ezek. viii. 1.	Harvest.	A time of destruction.
Joel iii. 13, etc.	Head.	Rule or ruler.
Ephes. i. 23, etc.	Heavens.	Political or ecclesiastical governments.
Isaiah xiii. 33.		
Hag. ii. 2, 21	Horse.	War and conquest.
Zech. x. 23.	Hunger and thirst.	Spiritual desires.
Matt. v. 6.	Incense.	Prayer.
Rev. v. 8.	Jerusalem.	Church of God.
Psalms cxx. 6.		The heavenly state.
Heb. xii. 22, etc	Keys.	Power and authority.
Rev. i. 18.	Lamp.	A successor or offspring.
1 Kings xv. 4.		
Psalms cxxxii. 17.	Light.	Joy—prosperity.
Esther viii. 16.		Knowledge—bitterness.
Isaiah viii. 20.		
Ephes. v. 8, etc.		
	Moon, [see Sun.]	
	Mountains.	A state—Christ's church.
Zech. iv. 7.		
Isaiah ii. 2.		
Romans xvi. 25, etc.	Mystery.	Not a thing unintelligible, but never before made plain.
	Naked.	In the sinful state of nature.
Rev. iii. 17.	Night.	Adversity—affliction—ignorance.
Isaiah xxi. 12.		
Rev. xxi. 25.		
Isaiah ii. 13.	Oaks.	Men of rank and power.
Psalms xxiii. 5.	Oil.	Abundance—fertility—joy.
— xcii. 11, etc.		
Rev. vii. 5.	Palms.	Victory.
Luke xxiii. 43.	Paradise.	Heaven.
Rev. ii. 7.		
Psalms xviii. 2.	Rock.	A secure refuge.
— ii. 9, etc.	Rod.	Authority—correction.
Job ix. 34, etc.		
Coloss. iv. 6, etc.	Salt.	Purity—barrenness.
Deut. xxix. 23.		
Isaiah li. 42.	Sea in commotion.	An army.
Sol. Songs iv. 12.	Seal.	Security—secrecy.
Isaiah xxix. 11		
Gen. iii. 1, etc.	Serpent.	The devil.
2 Cor. xi. 3.		
Rev. xii. 9.		
John x. 11, 16, etc.	Sheep.	Christ's disciples.
Nahum iii. 18.	Shepherds.	Rulers, civil or ecclesiastical.
Ezek. xxxiv. 2, etc.		
Psalms lxxxiv. 9.	Shield.	Defence—protection.
Ephes. vi. 16.		
1 Thess. iv. 14.	Sleep.	Death.
Isaiah i. 6, etc.	Sores.	Spiritual maladies.
Num. xxiv. 17, etc.	Star.	A prince or ruler.
Joel ii. 31, etc.	Sun, moon, and stars.	The various governors in a state.
Isaiah xxxiv. 5.	Sword.	War and slaughter.
Ezek. xxi. 3, etc.		
Deut. xxviii. 13.	Tail.	Subjection—degradation.
Prov. xxx. 14.	Teeth.	Cruelty.
Gen. xii. 4, etc.	Throne.	Kingdom or government.
Jer. iv. 31.	Travail.	Anguish—anxiety.
Gal. iv. 19.		
Zech. ii. 1, 2.	Trees.	The great noble.
Psalms lxxx. 8, etc.	Vine.	The church of God.
Isaiah v. 1, etc.	Vineyard	" " "
Ezek. iii. 17.	Watchtower.	The prophets.
Psalms lxix. 1.	Waters.	Afflictions—multitudes—ordinances.
Isaiah viii. 7, etc.		
— lv. 1.		
Daniel ix. 24.	Week.	Seven years.
Rev. xii. 6.	Wilderness	Afflicted state.
Isaiah xxviii. 8.	Wind.	Judgments—destructive war.
Jer. li. 1.		
Isaiah xxv. 6.	Wine.	Spiritual blessings—Divine judgments.
— lv. 1, etc.		
Psalms lx. 3, etc.		
Isaiah lxiii. 3.	Winepress.	Slaughter.
Rev. xiv. 19.		
Psalms xvii. 8, etc.	Wings.	Protection.
Isaiah xi. 6.	Wolves.	Furious, ungodly persons.
— lxv. 25.		
Ezek. xxvi. 2, 3.	Woman.	City, or body politic.
Rev. xii. 1.		The Church of Christ.
Deut. xxviii. 48.	Yoke.	Labor—restraint.
Matt. x. 29, 30.		
Lam. iii. 27.		

A BRIEF SUMMARY OF THE CHARACTERISTICS OF THE BOOKS OF THE OLD AND NEW TESTAMENTS.

OLD TESTAMENT.

Genesis. Describes the creation; gives the history of the old world, and of the steps taken by God towards the formation of the theocracy.

Exodus. The history of Israel's departure from Egypt; the giving of the law; the Tabernacle.

Leviticus. The ceremonial law.

Numbers. The census of the people; the story of the wanderings in the wilderness.

Deuteronomy. The law rehearsed; the death of Moses.

Joshua. The story of the conquest and partition of Canaan.

Judges. The history of the nation from Joshua to Samson.

Ruth. The story of the ancestors of the royal family of Judah.

1. *Samuel.* The story of the nation during the judgeship of Samuel, and the reign of Saul.

2. *Samuel.* Story of the reign of David.

1 & 2 *Kings.* The Books of Kings form only one book in the Hebrew *MSS.* They contain the history of the nation from David's death and Solomon's accession to the destruction of the kingdom of Judah and the desolation of Jerusalem, with a supplemental notice of the liberation of Jehoiachin from his prison at Babylon, twenty-six years later; they comprehend the whole time of the Israelitish monarchy, exclusive of the reigns of Saul and David.

The Books of Chronicles are so-called as being the record made by the appointed historiographers of the kingdoms of Judah and Israel; they are the official histories of those kingdoms.

Ezra. The story of the return of the Jews from the Babylonish captivity, and of the rebuilding of the temple.

Nehemiah. A further account of the rebuilding of the temple and city, and of the obstacles encountered and overcome.

Esther. The story of a Jewess who becomes Queen of Persia, and saves the Jewish people from destruction.

Job. The story of the trials and patience of a holy man of Edom.

Psalms. A collection of sacred poems intended for the use in the worship of Jehovah. Chiefly the productions of David.

Proverbs. The wise sayings of Solomon.

Ecclesiastes. A poem respecting the vanity of earthly things.

Solomon's Song. An allegory relating to the church.

Isaiah. Prophecies respecting Christ and his kingdom.

Jeremiah. Prophecies announcing the captivity of Judah, its sufferings, and the final overthrow of its enemies.

Lamentations. The utterance of Jeremiah's sorrow upon the capture of Jerusalem, and the destruction of the temple.

Ezekiel. Messages of warning and comfort to the Jews in their captivity.

Daniel. A narrative of some of the occurrences of the captivity, and a series of prophecies concerning Christ.

Hosea. Prophecies relating to Christ and the latter days.

Joel. Prediction of woes upon Judah, and of the favor with which God will receive the penitent people.

Amos. Prediction that Israel and other neighboring nations will be punished by conquerors from the north, and of the fulfilment of the Messiah's kingdom.

Obadiah. Prediction of the desolation of Edom.

Jonah. Prophecies relating to Nineveh.

Micah. Predictions relating to the invasions of Shalmaneser and Sennacherib, the Babylonish captivity, the establishment of a theocratic kingdom in Jerusalem, and the birth of the Messiah in Bethlehem.

Nahum. Prediction of the downfall of Assyria.

Habakkuk. A prediction of the doom of the Chaldeans.

Zephaniah. A prediction of the overthrow of Judah for its idolatry and wickedness.

Haggai. Prophecies concerning the rebuilding of the Temple.

Zechariah. Prophecies relating to the rebuilding of the Temple and the Messiah.

Malachi. Prophecies relating to the calling of the Gentiles and the coming of Christ.

NEW TESTAMENT.

Gospel of St. Matthew. A brief history of the life of Christ.

Gospel of St. Mark. A brief history of the life of Christ, supplying some incidents omitted by St. Matthew.

Gospel of St. Luke. The history of the life of Christ, with especial reference to His most important acts and discourses.

Gospel of St. John. The life of Christ, giving important discourses not related by the other Evangelists.

Acts of the Apostles. The history of the labors of the Apostles and of the foundation of the Christian Church.

Epistle to the Romans. A treatise by St. Paul on the doctrine of justification by Christ.

First Epistle to the Corinthians. A letter from St. Paul to the Corinthians, correcting errors into which they had fallen.

Second Epistle to the Corinthians. St. Paul confirms his disciples in their faith, and vindicates his own character.

Epistle to the Galatians. St. Paul maintains that we are justified by faith and not by Rites.

Epistle to the Ephesians. A treatise by St. Paul on the power of Divine Grace.

Epistle to the Philippians. St. Paul sets forth the beauty of Christian kindness.

Epistle to the Colossians. St. Paul warns his disciples against errors, and exhorts to certain duties.

First Epistle to the Thessalonians. St. Paul exhorts his disciples to continue in the faith and in holy conversation.

Second Epistle to the Thessalonians. St. Paul corrects an error concerning the speedy coming of Christ the second time.

First and Second Epistles to Timothy. St. Paul instructs Timothy in the duty of a Pastor, and encourages him in the work of the ministry.

Epistle to Titus. St. Paul encourages Titus in the performance of his ministerial duties.

Epistle to Philemon. An appeal to a converted master to receive a converted escaped slave with kindness.

Epistle to the Hebrews. St. Paul maintains that Christ is the substance of the ceremonial law.

Epistle of St. James. A treatise on the efficacy of faith united with good works.

First and Second Epistles of St. Peter. Exhortations to a Christian life, with various warnings and predictions.

First Epistle of St. John. Respecting the person of our Lord, and an exhortation to Christian love and conduct.

Second Epistle of St. John. St. John warns a converted lady against false teachers.

Third Epistle of St. John. A letter to Gaius, praising him for his hospitality.

Epistle of St. Jude. Warnings against deceivers.

The Revelation. The future of the Church foretold.

A CHRONOLOGICAL TABLE,

SHOWING THE PRINCIPAL EVENTS OF THE JEWISH AND CONTEMPORANEOUS HISTORY, FROM THE CREATION OF THE WORLD TO THE MIDDLE OF THE NINETEENTH CENTURY.

B. C.	JEWISH HISTORY.	CONTEMPORANEOUS EVENTS.
4004	Creation of the world.	
2650		
2349	The deluge.	Chinese Empire founded.
2020		
2010		Sesostris, king of Egypt.
1996	Birth of Abraham.	
1921	Call of Abraham.	
1896	Isaac born.	
1856		Kingdom of Argos founded.
1837	Birth of Jacob and Esau.	
1729	Joseph sold into Egypt.	
1571	Moses born.	
1493		Cadmus introduces letters into Greece.
1491	The Passover instituted — Departure from Egypt.	
1491	The Law given from Mount Sinai.	
1451	Death of Moses and Aaron — Joshua leads the Israelites into Canaan.	
1352	The Judges.	Corinth founded.
1273		Rise of Assyria.
1263		Search for the Golden Fleece.
1193		War against Troy.
1136	Samson slays the Philistines.	
1120	Death of Samson.	
1102		Sparta a kingdom.
1095	Saul made king.	
1075	Death of Samuel.	
1056	Death of Saul and Jonathan.	
1048	David, king over Israel—Takes Jerusalem.	Tyre flourishes under Hiram.
1042	The Ark removed to Jerusalem.	
1023	Revolt of Absalom.	
1015	Death of David and accession of Solomon.	
1012	Foundation of the Temple.	
1006	Dedication of the Temple.	

CHRONOLOGICAL TABLE.—*Continued.*

B. C.	JEWISH HISTORY.	CONTEMPORANEOUS EVENTS.
975	Death of Solomon—Revolt of the Ten Tribes—Kingdom of Israel established under Jeroboam.	
975	Shemaiah averts a civil war — Rehoboam, king of Judah.	
971	Shishak, king of Egypt, takes Jerusalem and pillages the Temple.	
957	Abijah defeats the king of Israel; 50,000 men are slain in the battle.	Tabrimmon, king of Damascus.
906	Israel afflicted with the famine predicted by Elijah.	
901	The Syrians besiege Samaria.	
897	Elijah translated to heaven.	
896	Death of Ahab, king of Israel.	
895	Miracles of Elisha the Prophet.	
878		Carthage founded by Dido.
776		Commencement of the Olympic Era.
771	Israel invaded by the Assyrians under Phul.	
758		Syracuse founded.
753		Rome built.
747		Era of Nabonassar.
741	Pekah, king of Israel, lays siege to Jerusalem; 120,000 of the men of Judah are slain in one day.	
740	Ahaz, king of Judah, being defeated by Pekah, calls in the assistance of Tiglath-Pileser, king of Assyria, and becomes tributary to him—Israel is also made tributary to the same king—A Syrian altar is set up in the Temple, and the sacred vessels sent to Assyria.	
721	Samaria is taken by the king of Assyria—The Ten Tribes carried into captivity—End of the Kingdom of Israel—Isaiah and Micah, prophets in Judah.	Numa Pompilius, B. C. 715.
710	Sennacherib invades Judæa, but the destroying angel enters the camp of the Assyrians, and in one night destroys 185,000 of them.	
698	Manasseh, king of Judah—Gross idolatry of Judah.	
678	Samaria colonized by Assyrians.	Scythian invasion of Western Asia.
658		Byzantium founded.
656	Holofernes is killed at the siege of Bethulia by Judith.	
625		Alyattes, king of Lydia—Nabopolassar of Babylonia and Cyaxeres of Media destroy Nineveh.
624	In repairing the Temple Hilkiah discovers the book of the law, and Josiah keeps a solemn Passover—Jeremiah, prophet.	
608	Josiah killed in battle—Jehoiakim, king.	
605	Jeremiah's prophecy of the 70 years' captivity — Nebuchadnezzar invades Judæa, takes Jerusalem—Jehoiakim, his vassal.	Babylon a great kingdom.
602	Jehoiakim revolts from Babylon.	
598	Nebuchadnezzar besieges Jerusalem.	
597	Jerusalem taken — Jehoiakim deposed, and succeeded by Jehoiachin, who rebels.	
597	Zedekiah made king over the remnant of Judah.	
594		
588	Jerusalem, having rebelled against Babylon, is besieged by Nebuchadnezzar.	Solon, legislator at Athens.
586	Jerusalem taken and destroyed by Nebuchadnezzar—Zedekiah's eyes are put out—He is taken to Babylon, where he dies—End of the kingdom of Judah.	
580	The Jews captives in Babylon.	
572		Copper money coined at Rome.
569		Fall of Tyre.
562		Amasis, king of Egypt.
559		First comedy performed at Athens.
539		Founding of the Persian Empire by Cyrus.
539		Marseilles built by the Phocæans.
536	Cyrus allows the Jews to return to their own country—Return of the first caravan under Zerubbabel and Joshua.	Babylon taken by Cyrus and united to Persia.
535	Rebuilding of the Temple.	
534	Opposition of the Samaritans.	
529	Letter to the Persian king from the adversaries.	Tarquinius Superbus, king of Rome.
525		Death of Cyrus.
522	Work on the Temple stopped by a royal decree.	Egypt conquered by Cambysses.
521	Haggai and Zechariah.	Death of Cambysses.
520	Building of the Temple resumed.	
515	Dedication of the Second Temple.	
510		Expulsion of the Tarquins—Rome and Athens republics.

CHRONOLOGICAL TABLE.—*Continued.*

B. C.	JEWISH HISTORY.	CONTEMPORANEOUS EVENTS.
		Tribunes.
494		Battle of Marathon.
490		Xerxes (the Ahasuerus of Esther).
486		Battles of Salomis and Thermopylæ—Persians burn Athens.
480		Battles of Platæa and Mycale—Persians retreat from Greece.
479		
474	Esther and Mordecai.	Death of Aristides—Socrates born.
468		Cimon defeats the Persians.
466		Death of Xerxes.
465		Cincinnatus dictator.
458	Commission of Ezra.	
457	Great reformation.	Decemvirate at Rome—Appius Claudius.
449		Herodotus.
444	Commission of Nehemiah—The walls rebuilt—reading of the law—Opposition of Sanballat.	
443		Peloponnessian war.
431		Pericles dies—Plato born.
429		Lysander takes Athens — Death of Alcibiades.
404		Xenophon—Retreat of the 10,000.
400	Malachi.	Death of Socrates.
399		Rome taken by the Gauls.
390		Battle of Leuctra.
371		
367	Murder of Joshua.	Death of Epaminondas.
362		Birth of Alexander the Great — Temple of Diana at Ephesus burned.
356		
351	Alleged captivity of the Jews.	
350	Jaddua, High Priest.	
348		Death of Plato.
336		Alexander the Great succeeds to the throne.
335		Destruction of Thebes.
333		Battle of Issus — Damascus taken and Tyre besieged by Alexander.
332	The High Priest induces Alexander to spare Jerusalem.	Alexander, king of Epirus in Italy.
331	Settlement of Jews at Alexandria.	Battle of Arbela.
330	Onias, High Priest.	Demosthenes' oration for the crown.
323		Death of Alexander.
322		Romans humiliated by the Samnites at the Caudine forks—Demosthenes and Aristotle die.
320	Ptolemy takes Jerusalem—Jewish settlements in Egypt and Cyrene.	
315		Thebes rebuilt.
314	Palestine under Antigonus.	
312	Commencement of the Era of the Seleucidæ.	Appius Claudius, censor.
300	Simon I., the Just, High Priest.	
298		Third Samnite war.
292	Eleazar, High Priest.	
265		Commencement of the Punic wars.
251	Manasseh, High Priest.	
241		End of the First Punic war.
235		Temple of Janus closed for the first time since Nurna.
219	Antiochus overruns Palestine.	Second Punic war.
218		Hannibal crosses the Alps.
217	Ptolemy recovers Palestine, profanes the Temple, but is driven out supernaturally—He persecutes the Jews of Alexandria.	Battle of Trasimene.
216		
215		Battle of Cannæ.
206		Chinese wall built.
205	The Jews submit to Antiochus, the Great—Are well treated at first.	Dynasty of Han in China.
204		
201		Scipio in Africa—Defeat of the Carthaginians.
197	Palestine and Cœle-Syria conquered by Antiochus the Great, and confirmed to him by the peace with Rome.	Peace with Carthage.
187	Attempt of Heliodorus to plunder the Temple.	
183		
175	Onias III. degraded from the High Priesthood which is sold to Jason.	Death of Hannibal and Scipio.
171		
170	Jerusalem taken by Antiochus Epiphanes—Great cruelties towards the Jews.	Third Macedonian war.
168	Menelaus deposed—Massacre at Jerusalem—Beginning of the Maccabæan war of independence.	End of the Macedonian kingdom.
167	Judas Maccabæas defeats the Syrian Generals.	
166	Judas takes Jerusalem — Re-dedication of the Temple.	
164	Death of Antiochus — He is succeeded by Antiochus V., Eupator, who takes Bethsura and besieges Jerusalem—Peace with the Jews.	
162	Alcimus made High Priest—Judas calls on the Jews to resist.	
161	Victory of Adasa—embassy to Rome—Death of Judas—Death of John Maccabæus.	Alliance between Rome and Judæa.

CHRONOLOGICAL TABLE.—*Continued.*

B. C.	JEWISH HISTORY.	CONTEMPORANEOUS EVENTS.
158	Peace with Syria.	
153	Jonathan, High Priest.	
149		Celtiberian war.
146	Alliance with Demetrius, whose life Jonathan saves.	Third Punic war. Destruction of Carthage.
144	Death of Jonathan.	
141	Tower of Zion taken—First year of Jewish freedom.	
140	Simon made hereditary prince of the Jews.	
137	John Hyrcanus, High Priest.	
128	Hyrcanus goes to Parthia with Antiochus, who is killed there — Judæa independent.	Death of Tiberias Gracchus.
125	Hyrcanus conquers the land east of Jordan.	
121		
109	Hyrcanus destroys the Samaritan Temple on Mount Gerizim.	Death of Caius Gracchus.
107		
106	Death of Hyrcanus—Aristobulus, High Priest, assumes the title of king.	Marius, First Consul. Jugurtha taken — Cicero and Pompey born.
105	Alexander Jannæus—Civil war.	
100		
83		Julius Cæsar born.
78	Alexandra, queen of Judæa.	Sylla, dictator.
71		
69	Hyrcanus II., king, deposed by his brother after 3 months—Succeeded by Aristobulus II.—Rise of Antipater.	Defeat and death of Spartacu
66		
65	Civil war between the rival brothers—Appeal to the Romans.	Syria a Roman province.
64	Arbitration of Pompey.	
63	Pompey carries Jerusalem by assault—Judæa subject to Rome from this time.	Cicero, consul.
57	Alexander, son of Aristobulus II., makes war on Hyrcanus, but is defeated by Gabinius, Proconsul of Syria.	
55		
54	Crassus at Jerusalem; plunders the Temple.	Cæsar's first descent on Britain. Second invasion of Britain.
52	Cassius enslaves 30,000 Jews, the partisans of Aristobulus.	
49	Cæsar releases Aristobulus, who is put to death by the Pompeians—Alexander put to death by Scipio at Antioch.	Cæsar crosses the Rubicon.
48	Antipater, first Roman Procurator of Judæa—Hyrcanus, Ethnarch.	Battle of Pharsalia—Death of Pompey.
46	Antipater appoints his sons Phasael and Herod captains of Judæa and Galilee.	Reform of the Callendar.
44	Decree of Cæsar for re-fortifying Jerusalem.	Death of Cæsar.
43	Cassius plunders Jerusalem.	Death of Cicero.
42	Herod defeats Antigonus, and enters Jerusalem in triumph — Is reconciled to Hyrcanus, and betrothed to Mariamne.	Battle of Philippi — Death of Brutus and Cassius.
40	Herod appointed king by the Roman Senate.	Roman Empire divided — Octavian and Antony at Rome.
37	Herod takes Jerusalem on the day of atonement—Marries Mariamne—Death of Antigonus—End of the Asmonæan line—Annel made High Priest.	Renewal of the triumvirate for five years.
36	Herod compelled by Cleopatra to make Aristobulus High Priest.	Antony and Cleopatra.
35	Murder of Aristobulus.	
34	Herod appeases Antony by gifts — Antony gives Cœle-Syria to Cleopatra.	
31	Herod defeats the Arabians — Dreadful earthquake in Judæa.	Battle of Actium.
30	Herod meets Octavian at Rome, and is confirmed in his kingdom.	Death of Antony and Cleopatra—Egypt a Roman province.
29	Herod puts Mariamne to death.	
28	Murder of Alexandra, mother of Mariamne.	
27		The name of Augustus conferred upon Octavian.
26	Herod murders the last of the family of Hyrcanus—Introduces heathen games into Jerusalem.	
24	The dominions of Herod increased by the addition of Trachonitis, Batanea, and Auranitis — Sends his sons Alexander and Aristobulus to Rome.	
23	Herod visits Agrippa at Mytilene.	Death of Marcellus.
21	Herod rebuilds his palace—Founds Cæsarea.	
18	Rebuilding of the Temple.	
17	Completion of the Holy Place.	
12	Refuses the hand of Salome to the Arabian Syllæus.	Augustus *Pontifex Maximus.*
10	Herod opens David's tomb in search of treasure.	
6	Murder of Alexander and Aristobulus, Herod's sons by Mariamne — The Pharisees refuse the oath to Cæsar and Herod, and are fined.	
4	Birth of Christ, according to the common reckoning—Death of Herod.	Augustus, Emperor of Rome.

CHRONOLOGICAL TABLE.—*Continued.*

A.D.	JEWISH HISTORY.	CONTEMPORANEOUS EVENTS.
1	Archelaus and Antipas, tetrarchs.	
6	Judæa annexed to the Roman province of Syria.	Tiberius in Germany—Famine at Rome.
9	Birth of St. Paul.	Varus defeated by the Germans.
14		Death of Augustus—Accession of Tiberius.
26	Baptism of John.	
to 27 to 30	Pontius Pilate—Ministry of Jesus Christ.	Tiberius, Emperor of Rome.
30	Crucifixion and ascension of our Saviour.	
31	Spread of the Gospel at Jerusalem.	
36	Pilate deposed—Martyrdom of St. Stephen.	
37	Conversion of St. Paul.	Caligula, Emperor.
39	Caligula attempts to set up his statue in the Temple.	
41		Claudius, Emperor.
43	Herod Agrippa builds the walls of Jerusalem.	
54 to 64	Spread of Christianity in Judæa and the Roman Empire.	Nero, Emperor—Rome on fire for six days.
66	The Jews throw off the Roman yoke—Beginning of the war with Rome.	
67	Vespasian overruns the country.	Death of Nero.
69		Vespasian, Emperor.
70	The Christians of Jerusalem retire from the city to Pella before the siege is formed—Capture and destruction of Jerusalem and the Temple by Titus.	
130	Hadrian rebuilds Jerusalem, calling it Ælia Capitolina, and erects a temple to Jupiter.	Hadrian, Emperor.
135	Rebellion of the Jews under Bar-Cocheba.	
136 to 1078	Second conquest and destruction of Jerusalem by the Romans—More than 500,000 Jews put to the sword—Final desolation of Judæa—The Jews forbidden to return to the Holy City—Final dispersion of the Jews—During this time they are scattered over the face of the earth—In the Eastern countries they are generally well treated—In Europe they are sometimes persecuted, and sometimes well treated. For the events of this period of their history, the reader is referred to the History of the Jews already given in the body of this work.	The events of Gentile history from A. D. 136 to 1078 are of the highest importance: the chief are the persecution and final triumph of Christianity; the downfall of the Roman Empire; the civilization of Europe, and the establishment of the age of chivalry.
1078	Jews first settle in England.	
1095		The first Crusade.
1146		Second Crusade.
1189	The Jews of London massacred at the instigation of the priests on the occasion of the coronation of Richard I.	
1187		Jerusalem taken by Saladin.
1204	Barbarous treatment of the English Jews under King John.	
1215		Magna Charta.
1348	A fatal distemper raging in Europe, the Jews are suspected of having poisoned the springs, and numbers of them are massacred.	
1357		Turks in Europe.
1492 to 1494	Jews banished from Spain, Portugal, and France—Terrible sufferings caused thereby.	Discovery of America, 1492.
1588	Edicts against Jews rescinded by Pope Sixtus V.	Spanish Armada.
1603	Jews favored in Holland.	Accession of James VI. of Scotland to the English crown.
1657	Jews allowed by Cromwell to return to England.	
1658		Death of Cromwell.
1702	Statute to compel them to maintain their Protestant children enacted.	Queen Anne—Victories of Marlborough and Prince Eugene.
1723	Jews acquire the right to own land in England.	
1724		Congress of Cambrai.
1732		George Washington born.
1746	Failure of bill to naturalize Jews in Ireland.	Battles of Falkirk and Culloden.
1753	Jews naturalized in England.	
1754	Jewish naturalization bill repealed by Parliament.	
1755		War between France and England carried on in America—Earthquake at Lisbon.
1775		American Revolution.
1783		American Independence.
1789		Organization of the United States of America.
1790	The Jews of Spain, Portugal, and Avignon are declared citizens of France by the Republic—Beginning of universal toleration and protection for the Jews in Christian countries.	

MR. LEWIN'S SCHEME OF THE CHRONOLOGY OF OUR LORD'S LIFE.

B.C. 6 (about Feb. 22). Birth of John the Baptist; the time of Elizabeth's conception being inferred from the calculation that the course of Abia went out of office on May 22, B.C. 7.

B.C. 6 (about Aug. 1). THE NATIVITY OF JESUS CHRIST; nearly two years before the death of Herod (Matt. ii. 16).

The *Census* under Sentius Saturninus, who displeased Varus before September 2, B.C. 6.

B.C. 4. April 1. Death of Herod at Jericho.
Return of the Holy Family from Egypt.

A.D. 6. Banishment of Archelaus.
Cyrenius, prefect of Syria.

A.D. 7. Completion of the Census of Cyrenius.
CHRIST AT THE PASSOVER (April 9th).

A.D. 28 (about Aug. or Sept.). *Preaching of John the Baptist*, in the *first year* of the *Sabbatic cycle*, in the *sixth year* of which our Lord's Ministry closed.

A.D. 29 (February). Baptism of Jesus. Age 33.* (Feb. to March). The Temptation.

A.D. 29–A.D. 33. *The Duration of Christ's Ministry*, from Passover to Passover, *four full years*, in accordance with Luke xiii. 7.

A.D. 29. FIRST PASSOVER, ending April 2.
Opening of our Lord's Ministry at Jerusalem.
Imprisonment of John.

* Mr. Lewin gives this latitude to the *about thirty* (ὡσεί) of Luke iii. 23.

MR. LEWIN'S SCHEME OF THE CHRONOLOGY OF OUR LORD'S LIFE.—*Continued.*

A.D. 29 (Autumn). Beginning of Christ's Ministry in Galilee. Its duration—three years and six months.
First Circuit in Galilee, including (about October) his rejection at Nazareth.*

A.D. 29 to A.D. 30 (Spring). *Second Galilean Circuit*: duration—four or five months.

A.D. 30 (Spring). *Third Galilean Circuit.*
April 22. The δευτεροπρῶτον σάββατον, *i. e.*, the first Sabbath of the second month (Jyar).
May 27. *The Pentecost*, this year on a Sabbath. The "Feast" of John v.
Jesus returns to Galilee.
Sermon on the Mount.
Fourth Galilean Circuit.
(Autumn). Return to Capernaum.

A.D. 31 (about April). Death of John the Baptist.
April 19 (10 of Nisan). Feeding of the Five Thousand.
April 21. The discourse of John vi.: on the Sabbath before the Passover.
Sept. 20. Feast of Tabernacles (John vii. 1).
Sept. 23 (about). Jesus reaches Jerusalem.
He withdraws, probably to Bethabara.
Nov. 28 to Dec. 5. Feast of Dedication (John x.).
Jesus returned to Bethabara (John x. 31).

A.D. 32 (Beginning). Death and raising of Lazarus.
Jesus retires to Ephraim, and thence to Cæsarea Philippi.
Return to Capernaum. Tribute Money.
Passover, April 13. Beginning of our Lord's last circuit, occupying a year, and terminating at Jerusalem.
(Autumn). The warning to flee out of Galilee.

A.D. 33 (Spring). The circuit resumed from West to East, along the borders of Samaria and Galilee, in the direction of Peræa, and so across the Jordan.
Recrosses the Jordan to Jericho.
Friday, March 27. Arrives at Bethany, six days before the Passover.
Saturday, March 28. Rest at Bethany on the Sabbath evening. Supper at the house of Simon.
Palm Sunday, March 29. Jesus enters Jerusalem.
Monday, March 30—Thursday, April 2. As in our narrative.
Thursday, April 2—Evening. The Passover and Lord's Supper.
Good Friday, April 3. The Crucifixion. Jesus expires at 3 P.M.
Easter Sunday, April 5. The Resurrection.
Thursday, May 14. The Ascension.
Sunday, May 24. Day of Pentecost.

* Mr. Lewin's authority for this date is in the fact that Isaiah lxi. was the appointed lesson of the daily service about the *Feast of Tabernacles*, which in this year fell on October 11.

TABLE SHOWING THE PRINCIPAL EVENTS IN THE LIFE OF ST. PAUL.

ACCORDING TO THE PRINCIPAL AUTHORITIES.

CONYBEARE AND HOWSON.	LEWIN.	TABLE OF ST. PAUL'S LIFE.
A. D.	*A. D.*	
About 5 or 6.	About 11.	Birth of Saul at Tarsus.
36.	36 or 37.	Martyrdom of St. Stephen.
37.	37.	Conversion of St. Paul.
39.	39.	His *first visit* to Jerusalem.
	(Feast of Tabernacles.)	
39–40.	39–40.	Rest of the Jewish Churches.
40.	40.	Conversion of Cornelius.
44.	43.	Barnabas fetches Saul from Tarsus to Antioch.
44.	44.	Famine; and death of Herod Agrippa I.
44 or 45.	44.	Barnabas and Saul go to Jerusalem with the collection. (Paul's *second visit*.)
	(Before the Passover.)	
48–49.	45–46.	Paul's *First Missionary Journey*.
50.	48.	Paul and Barnabas go up to the council at Jerusalem.
		Paul's *third visit*.*
51.	49.	Paul's *Second Missionary Journey*.
52.	52.	Paul arrives at Corinth, where he stays 18 months.
	(February.)	
54.	53.	Paul arrives at Jerusalem.
(*Pentecost*.)	(*Tabernacles*.)	His *fourth visit*.†
	54.	Winters at Antioch (Lewin).
54.	(Beginning.)	Paul's *Third Missionary Journey*.
(Latter half.)	54.	
55.	(May.)	He reaches Ephesus, where he stays three *full years* (Lewin).
55–57.	54–57.	
57.	57.	Leaves Ephesus for Macedonia.
	(About Pentecost.)	
57–58.	57–58.	Winters at Corinth (three months).
58.	58.	Reaches Philippi at the *Passover*.
	(March 27.)	
58.	58.	Reaches Jerusalem at Pentecost.
	(May 17.)	Paul's *fifth visit*, and arrest in the Temple.
58–60.	58–60.	Imprisonment at Cæsarea.
60.	60.	Festus succeeds Felix.
	(About Midsummer.)	
60.	60.	Paul sails for Rome.
	(End of August.)	
	About Nov. 1.	
61.	61.	His shipwreck at Malta.
	(Beginning of March.)	Paul reaches Rome.
63.	61–63.	
	63.	His first imprisonment (two years).
	(Spring.)	On his release, Paul
64–66.		goes to Macedonia, and Asia Minor (C. & H.) | sails for Jerusalem, and visits Antioch, Colossæ and Ephesus (L.).
(In Spain?)	64.	(Lewin). Paul, after visiting Crete, leaves Ephesus for Macedonia.
67–8.		Winters at Nicopolis.
	64–5.	(Lewin). Visits Dalmatia, and returns through Macedonia and Troas to Ephesus, where he is arrested and sent to Rome.
	65.	Martyrdom of St. Paul at Rome.
68.		
(May or June.)	66.	
	(June 29.)	

* Dr. Howson identifies this visit with that of *Galatians* ii., and places the collision with Peter at Antioch after it.

† Mr. Lewin identifies this visit with that of *Galatians* ii., and places the collision with Peter at Antioch after it.

TABULAR ARRANGEMENT OF OLD TESTAMENT HISTORY.

PROBABLE AUTHORS, AND TIME COVERED BY THE WRITINGS.

TITLES.	AUTHORS.	YEARS B. C.
GENESIS	Moses	From 4004 to 1635.
EXODUS	Moses	From 1635 to 1491.
LEVITICUS	Moses	1491.
NUMBERS	Moses	From 1491 to 1451.
DEUTERONOMY	Moses	1451.
JOSHUA	Joshua	From 1451 to 1425.
JUDGES	Samuel	From 1425 to 1120.
RUTH	*Unknown.*	From 1241 to 1231.

TITLES.	AUTHORS.	YEARS B. C.
1 SAMUEL, 2 SAMUEL, 1 KINGS, 2 KINGS, 1 CHRONICLES, 2 CHRONICLES	*Compiled by* Samuel, Nathan, Gad, *or others.*	From 1135 to 1055. From 1055 to 1016. From 1016 to 889. From 889 to 588.
EZRA	*Probably* Jeremiah	From 4004 to 532.
NEHEMIAH	Ezra *and others*	From 536 to 456.
ESTHER	Ezra	From 456 to 433.
	Nehemiah	From 521 to 495. (*Out of line of narrative.*)
	In doubt	

AUTHORSHIP AND DATES OF POETICAL BOOKS.

TITLES.	AUTHORS.	YEARS B. C.
JOB	Job, or perhaps Moses	Unknown, but before the Exode, B. C. 1491.
PSALMS	David and others	Written at various times, those by David between 1060 and 1016.

TITLES.	AUTHORS.	YEARS B. C.
SOLOMON'S SONG	Solomon	About 1016.
PROVERBS	Solomon, and perhaps others	About 1000.
ECCLESIASTES	Solomon	About 976, or in Solomon's old age.

CHRONOLOGICAL ORDER OF PROPHETICAL BOOKS.

TITLES.	DATES. B. C.	KINGS OF JUDAH.	KINGS OF ISRAEL.
	Between		
JONAH	856—784	Joash, Amaziah or Azariah	Jehu and Jehoahaz, or Joash and Jeroboam II.
AMOS	810—795	Uzziah	Jeroboam II.
HOSEA	810—725	Uzziah, Jotham, Ahaz, Hezekiah	Jeroboam II.
ISAIAH	810—698	Uzziah, Jotham, Ahaz, Hezekiah	Zechariah, Shallum, Menahem, Pekahiah, Pekah and Hoshea.
JOEL	810—660	Uzziah or Manasseh	*Same as above.*
MICAH	758—699	Jotham, Ahaz, and Hezekiah	Pekah and Hoshea.
NAHUM	720—698	Hezekiah	*Israel led captive.*
ZEPHANIAH	640—609	Josiah	

TITLES.	DATES. B. C.	KINGS OF JUDAH.
	Between	
JEREMIAH	628—586	Josiah.
LAMENTATIONS	628—586	*Supposed to have been written on the death of Josiah.*
HABAKKUK	612—598	Jehoiakim.
DANIEL	606—534	*During the Captivity.*
OBADIAH	588—583	*After the capture of Jerusalem,* Nebuchadnezzar.
EZEKIEL	583—562	*Captivity.*
HAGGAI	520—518	*After the return from Babylon.*
ZECHARIAH	520—518	
MALACHI	436—420	

PROPHECIES AND ALLUSIONS TO CHRIST IN THE OLD TESTAMENT,

EXPRESSLY CITED, EITHER AS PREDICTIONS FULFILLED IN HIM, OR APPLIED TO HIM IN THE NEW TESTAMENT.

[HALES'S ANALYSIS.]

FIRST SERIES.

Describing Christ in his Human Nature, as the Promised Seed of the Woman, in the grand Charter of our Redemption (Gen. iii. 15); *and his Pedigree, Sufferings, and Glory, in his successive Manifestations of Himself until the End of the World.*

I. THE SEED OF THE WOMAN.—Gen. iii. 15. Gal. iv. 4. 1 Tim. ii. 15. Rev. xii. 5.

II. BORN OF A VIRGIN.—Psalms xxii. 10; lxix. 8; lxxxvi. 16; cxvi. 16. Isaiah vii. 14; xlix. 1. Mic. v. 3. Jer. xxxi. 22. Matt. i. 23. Luke i. 26–35.

III. OF THE FAMILY OF SHEM.—Gen. ix. 26.

IV. OF THE RACE OF THE HEBREWS.—Exod. iii. 18. Phil. iii. 5. 2 Cor. xi. 22.

V. OF THE SEED OF ABRAHAM.—Gen. xii. 3; xviii. 18; xxii. 18. Matt. i. 1. John viii. 56. Acts iii. 25.

VI. OF THE LINE OF ISAAC.—Gen. xvii. 19; xxi. 12; xxvi. 4. Rom. ix. 7. Gal. iv. 23–28. Heb. xi. 18.

VII. OF JACOB OR ISRAEL.—Gen. xxviii. 4–14. Exod. iv. 22. Num. xxiv. 7–17. Psalms cxxxv. 4, etc. Isaiah xli. 8; xlix. 6. Jer. xiv. 8. Luke i. 68; ii. 30. Acts xxviii. 20.

VIII. OF THE TRIBE OF JUDAH.—Gen. xlix. 10. 1 Chron. v. 2. Mic. v. 2. Matt. ii. 6. Heb. vii. 14. Rev. v. 5.

IX. OF THE HOUSE OF DAVID.—2 Sam. vii. 12–15. 1 Chron. xvii. 11–14. Psalms lxxxix. 4–36; cxxxii. 10–17. 2 Chron. vi. 42. Isaiah ix. 7; xi. 1; lv. 3, 4. Jer. xxiii. 5, 6. Amos ix. 11. Matt. i. 1. Luke i. 69; ii. 4. John vii. 42. Acts ii. 30; xiii. 23. Rom. i. 3. 2 Tim. ii. 8. Rev. xxii. 16.

X. BORN AT BETHLEHEM, THE CITY OF DAVID.—Mic. v. 2. Matt. ii. 6. Luke ii. 4. John vii. 42.

XI. HIS PASSION OR SUFFERINGS.—Gen. iii. 15. Psalms xxii. 1–18; xxxi. 13; lxxxix. 38–45. Isaiah liii. 1–12. Dan. ix. 26. Zech. xiii. 6, 7. Matt. xxvi. 31. Luke xxiv. 26. John i. 29. Acts viii. 32–35; xxvi. 23.

XII. HIS DEATH ON THE CROSS.—Num. xxi. 9. Psalms xvi. 10; xxii. 16; xxxi. 22; xlix. 15. Isaiah liii. 8, 9. Dan. ix. 26. John iii. 14; viii. 28; xii. 32, 33. Matt. xx. 19; xxvi. 2. 1 Cor. xv. 3. Col. ii. 15. Phil. ii. 8.

XIII. HIS INTOMBMENT AND EMBALMMENT.—Isaiah liii. 9. Matt. xxvi. 12. Mark xiv. 8. John xii. 7; xix. 40. 1 Cor. xv. 4.

XIV. HIS RESURRECTION ON THE THIRD DAY.—Psalms xvi. 10; xvii. 15; xlix. 15; lxxiii. 24. John i. 17. Matt. xii. 40; xvi. 4; xxvii. 63. John ii. 19. Acts ii. 27–31; xiii. 35. 1 Cor. xv. 4.

XV. HIS ASCENSION INTO HEAVEN.—Psalms viii. 5, 6; xlvii. 5; lxviii. 18; cx. 1. Acts i. 11; ii. 33. John xx. 17. Ephes. iv. 8–10. Heb. i. 3; ii. 9. Rev. xii. 5.

XVI. HIS SECOND APPEARANCE AT THE REGENERATION.—Isaiah xl. 10; lxii. 11. Jer. xxiii. 5, 6. Hos. iii. 5. Mic. v. 3. Hab. ii. 7. Dan. vii. 13, 14. Matt. xxiv. 3–30; xxvi. 64. John v. 25. Heb. ix. 28. Rev. xx. 4; xxii. 20.

XVII. HIS LAST APPEARANCE AT THE END OF THE WORLD.—Psalms l. 1–6. Job xix. 25–29. Eccles. xii. 14. Dan. xii. 2, 3. Matt. xxv. 31–46. John v. 28–30. Acts xvii. 31; xxiv. 25. Rev. xx. 11–15.

SECOND SERIES.

Describing his Character and Offices, Human and Divine.

I. THE SON OF GOD.—2 Sam. vii. 14. 1 Chron. xvii. 13. Psalms ii. 7; lxxii. 1. Prov. xxx. 4. Dan. iii. 25. Mark i. 1. Luke i. 35. Matt. iii. 17; xvii. 5. John i. 34–50; iii. 16–18; xx. 31. Heb. i. 1–5. Rom. i. 4. 1 John iv. 14. Rev. i. 5, 6.

II. THE SON OF MAN.—Psalms viii. 4, 5. Dan. vii. 13. John i. 51; iii. 13; v. 27. Matt. xvi. 13; xxvi. 64. Heb. ii. 7. Rev. i. 13; xiv. 14.

III. THE HOLY ONE, OR SAINT.—Deut. xxxiii. 8. Psalms xvi. 10; lxxxix. 19. Isaiah x. 17; xxix. 23; xlix. 7. Hos. xi. 9. Hab. i. 12; iii. 3. Mark i. 24. Luke i. 35; iv. 34. 1 John ii. 20.

IV. THE SAINT OF SAINTS.—Dan. ix. 24.

V. THE JUST ONE, OR RIGHTEOUS.—Zech. ix. 9. Jer. xxiii. 5. Isaiah xli. 2. Psalms xxxiv. 10, 21. Luke i. 17. Matt. xxvii. 19–24. Luke xxiii. 47. Acts iii. 14; vii. 52; xxii. 14. 1 John ii. 1, 29. James v. 6.

VI. THE WISDOM OF GOD.—Prov. viii. 22–30. Matt. xi. 19. Luke xi. 49. 1 Cor. i. 24.

VII. THE ORACLE (OR WORD) OF THE LORD, OR OF GOD.—Gen. xv. 1–4. 1 Sam. iii. 1–21. 2 Sam. vii. 4. 1 Kings xvii. 8–24. Psalms xxxiii. 6. Isaiah xl. 8. Mic. iv. 2. Jer. xxv. 3. John i. 1–14; iii. 34. Luke i. 2. Heb. xi. 3; iv. 12. 1 Peter i. 23. 2 Peter iii. 5. Rev. xix. 13.

VIII. THE REDEEMER, OR SAVIOUR.—Job xix. 25–27. Gen. xlviii. 16. Psalms xix. 14. Isaiah xli. 14; xliv. 6; xlvii. 4; lix. 20; lxii. 11; lxiii. 1. Jer. l. 34. Matt. i. 21. John i. 29; iv. 42. Luke ii. 11. Acts v. 31. Rom. xi. 26. Rev. v. 9.

IX. THE LAMB OF GOD.—Gen. xxii. 8. Isaiah liii. 7. John i. 29. Acts viii. 32–35. 1 Peter i. 19. Rev. v. 6; xiii. 8; xv. 3; xxi. 22; xxii. 1.

X. THE MEDIATOR, INTERCESSOR, OR ADVOCATE.—Job xxxiii. 23. Isaiah liii. 12; lix. 19. Luke xxiii. 34. 1 Tim. ii. 5. Heb. ix. 15. 1 John ii. 1. Rev. v. 9.

XI. SHILOH, THE APOSTLE.—Gen. xlix. 10. Exod. iv. 13. Matt. xv. 24. Luke iv. 18. John ix. 7; xvii. 3; xx. 21. Heb. iii. 1.

XII. THE HIGH PRIEST.—Psalms cx. 4. Isaiah lix. 16. Heb. iii. 1; iv. 14; v. 10; ix. 11.

XIII. THE PROPHET LIKE MOSES.—Deut. xviii. 15–19. Luke xxiv. 19. Mark vi. 15. John i. 17–21; vi. 14. Acts iii. 22, 23.

XIV. THE LEADER, OR CHIEF CAPTAIN.—John v. 14. 1 Chron. v. 2. Isaiah l. 4. Mic. v. 2. Dan. ix. 25. Matt. ii. 6. Heb. ii. 10.

XV. THE MESSIAH, CHRIST, KING OF ISRAEL.—1 Sam. ii. 10. 2 Sam. vii. 12. 1 Chron. xvii. 11. Psalms ii. 2; xlv. 1, 6; lxxii. 1; lxxxix. 38. Isaiah lxi. 1. Dan. ix. 26. Matt. ii. 3–4; xvi. 16. Luke xxiii. 2. John i. 41–49; vi. 69. Acts iv. 26, 27; x. 38.

XVI. THE GOD OF ISRAEL.—Exod. xxiv. 10, 11. Josh. vii. 19. Judg. xi. 23. 1 Sam. v. 11. 1 Chron. xvii. 24. Psalms xli. 13. Isaiah xlv. 3. Ezek. viii. 4. Matt. xv. 31; xxii. 32. John xx. 28.

XVII. THE LORD OF HOSTS, OR THE LORD.—2 Sam. vii. 26. 1 Chron. xvii. 24. Psalms xxiv. 10. Isaiah vi. 1–5. Mal. i. 14 Rom. xii. 19. Phil. ii. 9–11.

XVIII. KING OF KINGS, AND LORD OF LORDS.—Psalms lxxxix. 27; cx. 1. Dan. vii. 13, 14. Matt. xxviii. 18. John iii. 35; xiii. 3. 1 Cor. xv. 25. Ephes. i. 20–22. Col. iii. 1. Rev. xix. 16.

KINGS AND PROPHETS OF JUDAH AND ISRAEL, ARRANGED IN PARALLELS.

THREE KINGS OF ALL ISRAEL.

SAUL ..... Reigned 40 Years ..... Before Christ 1095.
DAVID ..... Reigned 40 Years ..... Before Christ 1055.
SOLOMON ..... Reigned 40 Years ..... Before Christ 1015.

Prophets of Judah.	Began to reign.	Years reigned.	Twenty Kings of Judah.	Before Christ.		Nineteen Kings of Israel.	Years reigned.	Began to reign.	Prophets of Israel.
							-		
Shemaiah	1 Kings xii. 1	17	Rehoboam	975					
					974	Jeroboam	22	1 Kings xii. 20	Man of God from Judah. Ahijah.
	1 Kings xv. 1	3	Abijam, *or Abijah*	957					
Oded	1 Kings xv. 9	41	Asa	955					
Azariah							2	1 Kings xiv. 20	
Hanani					954	Nadab	24	1 Kings xv. 16	
Jehu, *son of Hanani*					953	Baasha	2	1 Kings xvi. 6	
					930	Elah	7 da.	1 Kings xvi. 10	
					929	Zimri	12	1 Kings xvi. 16	Elijah.
						Omri	22	1 Kings xvi. 28	Micaiah.
					918	Ahab			
	1 Kings xxii. 41	25	Jehoshaphat	914					
					897	Ahaziah	2	1 Kings xxii. 40	
Eliezer					896	Jehoram, *or Joram* (*son of Ahab*)	12	2 Kings iii. 1	Elisha.
Jahaziel	2 Kings viii. 16	8	Jehoram, *or Joram* ..... (Four years jointly with Jehoshaphat, his father, and four years alone.)	889					
	2 Kings viii. 25	1	Ahaziah, *or Jehoahaz*	885					
	2 Kings xi. 3	6	Athaliah	884	884	Jehu	28	2 Kings ix. 6	
	2 Kings xi. 21	40	Jehoash, *or Joash*	878					
					856	Jehoahaz	17	2 Kings xiii. 1	Jonah.
Zechariah, *son of Jehoiada.*					839	Jehoash, *or Joash*	16	2 Kings xiii. 10	
	2 Kings xiv. 1	29	Amaziah	838					
					825	Jeroboam II.	41	2 Kings xiv. 22	Hosea. Amos.
Zechariah ..... (who had understanding in the visions of God, 2 Chron. xxvi. 5.)	2 Kings xiv. 21	52	Azariah, *or Uzziah*	810					
					784	Interregnum for eleven years.			
					773	Zachariah	6 mo.	2 Kings xv. 8	
					772	Shallum	1 mo.	2 Kings xv. 13	
					772	Menahem	10	2 Kings xv. 17	
					761	Pekahiah	2	2 Kings xv. 23	
					759	Pekah	20	2 Kings xv. 27	
Isaiah	2 Kings xv. 32	16	Jotham	758					
Micah	2 Kings xvi. 1	16	Ahaz	742					
					739	Hoshea kills Pekah			Oded.
						Anarchy for some years.			
					730	Hoshea *settled in the kingdom*	9	2 Kings xvii. 1	
Nahum	2 Kings xviii. 1	29	Hezekiah	726					
					721	The Kingdom of Israel overthrown by the Assyrians. Shalmaneser, king of Assyria, came up against Samaria in the sixth year of the reign of Hoshea (B. C. 724), and after a siege of three years took the city, carried Israel away into Assyria, and having removed them to the cities of Halah and Habor, by the river Gozan, and into the cities of the Medes, he placed Assyrians in the cities of Samaria in their room.			
Joel	2 Kings xxi. 1	55	Manasseh	698					
	2 Kings xxi. 19	2	Amon	643					
Jeremiah	2 Kings xxii. 1	31	Josiah	641					
Habakkuk	2 Kings xxiii. 30	3 mo.	Jehoahaz, *or Shallum*	610					
Zephaniah	2 Kings xxiii. 34	11	Jehoiakim	610					
Ezekiel	2 Kings xxiv. 8	3 mo.	Jehoiachin, *or Jeconiah, or Coniah*	599					
Daniel									
Obadiah	2 Kings xxiv. 18	11	Zedekiah	599					
			Judah carried captive to Babylon	588					
			Governors of Jerusalem after the captivity.						
Haggai			Zerubbabel	546					
Zechariah			Ezra	457					
Malachi			Nehemiah	445					

NOTE.—The glory of Israel ended with the reign of Solomon. The kingdom was thenceforth dismembered. Ten tribes, of which Ephraim was chief, separated and formed the Kingdom of Israel. Judah and Benjamin alone remained faithful to the house of David. Most of the Levites and many out of the other tribes who feared God (2 Chron. xi. 13–36) adhered to Judah. Jeroboam, the first king of Israel, knew why Solomon had been rejected, and yet he established a system of idolatry at Dan and Bethel. The people shared his feelings, and ever afterward idolatry became a part of the national religion. All the kings of Israel were depraved, and the nation copied the conduct of their kings, refusing all reproof. At the captivity, the land was settled by people from the region of Tigris and Euphrates. A cloud of mystery has ever since hung over the fate of the ten tribes.

Very different were the destinies of Judah. Of twenty kings, *all* descendants of David, who for 388 years held the throne, six are mentioned with great praise—Asa, Jehoshaphat, Uzziah, Jotham, Hezekiah, and Josiah—while others are commended. Others were fearfully wicked—Jehoram, Ahaz, Manasseh, and Amon—introducing idolatrous worship into the temple itself, and filling Jerusalem with blood. After the captivity of Judah, the country was not colonized, thus leaving the land free for the people to return. Thus, while prophets warned, and while threatened judgments were disregarded, the solemn lesson was displayed that when men and nations voluntarily choose evil and reject counsel, they prepare themselves for the retributions that *necessarily* follow in the Divine government.

A COMPLETE LIST OF THE HIGH-PRIESTS OF THE HEBREWS,

FROM THE COMMENCEMENT TO THE SUBVERSION OF THEIR STATE AND GOVERNMENT.

BEFORE CHRIST.	ORDER.	1. SUCCESSION, ACCORDING TO SEVERAL PORTIONS OF THE SCRIPTURES.	2. TAKEN FROM 1. CHR. vi. 3–15.	3. FROM JOS. ANT. JUD., l. x. c. 8, l. xx. c. 10.	4. FROM THE JEWISH CHRONICLE, ENTITLED SEDER OLAM.
1490	1	Aaron consecrated ..... died.	Aaron	Aaron.....	Aaron.
1452	2	Eleazar consecrated..... died.	Eleazar	Eleazar.....	Eleazar.
1433	3	Phinehas consecrated..... died.	Phinehas.....	Phinehas	Phinehas.
1414	4	Abiezer, or Abishua, } During the	Abishua.....	Abiezer.....	Eli.
	5	Bukki, } rule of the	Bukki.....	Bukki	Ahitub.
	6	Uzzi, } Judges.	Uzzi.....	Uzzi.....	Abiathar.
1186	7	Eli, of the race of Ishamar, consecrated. died.	Zerahiah.....	Eli	Zadok.
1146	8	Ahitub.....	Meraioth.....	Ahitub.....	Ahimaaz, under Rehoboam.
	9	Abiah.....	Amariah	Ahimelech	Azariah, under Abiah.
	10	Ahimelech, or Abiathar..... murdered by Saul.	Ahitub I.....	Abiathar.....	Jehoachash, under Jehoshaphat.
1090	11	Abiathar, Ahimelech or Abimelech.	Zadok I.....	Zadok	Jehoiarib, under Jehoram.
1045	12	Zadok consecrated..... died.	Ahimaaz	Ahimaaz.....	Jehoshaphat, under Ahaziah.
989	13	Ahimaaz	Azariah.....	Azariah	Jehoiadah, } under
959	14	Azariah, perhaps Amariah of 2 Chron. xix. 11.	Johanan, 1 Chron. vi. 9, 10.	Joram	Phadaiah, } Joash.
	15	Johanan, perhaps Jehoiada of 2 Chron. xxiv. 15. died at the age of one hundred and thirty.	Azariah.....	Issus	Zedekiah, under Amaziah.
863	16	Azariah, perhaps Zechariah, son of Jehoiada. killed.	Amariah	Axioramus	Joel, under Uzziah.
825	17	Amariah, perhaps Azariah, under Uzziah. died.	Ahitub II...	Phideas	Jotham, under Joatham.
768	18	Ahitub II. } under Jotham, king	Zadok II. ...	Sudeas.....	Uriah, under Ahaz.
	19	Zadok II. } of Judah.	Shallum.....	Juelus.....	Neraiah, under Hezekiah.
734	20	Uriah, under Ahaz.....	Hilkiah.....	Jotham	Hosaiah, under Manasseh.
	21	Shallum.....	Azariah.....	Uriah.....	Shallum, under Amon.
711	22	Azariah, under Hezekiah (2 Chr. xxxi. 10).	Seraiah	Neriah.....	Hilkiah, under Josiah.
	23	Hilkiah, under Hezekiah	Jehozadak ...	Odeas	Azariah, under Jehoiakim and Zedekiah.
645	24	Eliakim, or Joakim, under Manasseh, continued to live under Josiah, B. C. 609, and longer.	Joshua.....	Sallumus.....	Jehozadak, after the taking of Jerusalem.
	25	Azariah, perhaps Neriah	.....	Hilkiah.....	Jesus, son of Jozadak, after Captivity.
608	26	Seraiah, at commencement of Captivity.	.....	Seraiah.....	
575		put to death.			
	27	Jozadak, during Captivity	.....	Jozadak.....	
520		died.			
	28	Joshua, or Jesus, son of Jozadak ..	.....	Jesus, or Joshua.	

SUCCESSION AFTER THE CAPTIVITY.

THE FOLLOWING IS FROM EZRA, NEHEMIAH AND JOSEPHUS.

29	Joachim under the reign of Xerxes, *Jos. Ant.*, l. ii. 5.
30	Eliashib, Joasib or Chasib, consecrated high-priest during governorship of Nehemiah, B. C. 420.
31	Joiada, or Judas, Neh. xii. 10, B. C. 413.
32	Jonathan, or John, 373.
33	Jaddua, or Jaddus, who received Alexander the Great at Jerusalem in B. C. 341, and died in 321.
34	Onias I., B. C. 321; died 301.
35	Simon I., called the Just, 300; died 291.

ORDER.	THE FOLLOWING IS FROM EZRA, NEHEMIAH AND JOSEPHUS.
36	Eleazar, B. C. 291; under this pontiff the Septuagint translation is said to have been made about B. C. 285; died 276.
37	Manasseh, B. C. 276; died 250.
38	Onias II., B. C. 250; died 217.
39	Simon II., B. C. 217; died 195.
40	Onias III., B. C. 195; deposed 175, and died 167.
41	Jesus, or Jason, B. C. 175; deposed 172.
42	Onias IV., otherwise called Menelaus, B. C. 172; died 163.
43	Lysimachus, vicegerent of Menelaus, killed B. C. 170.
44	Alcimus, Jacimus or Joachim, B. C. 160.
45	Onias V. did not exercise his office in Jerusalem, but retired into Egypt, where he built the temple Onion, B. C. 157.
46	Judas Maccabæus restored the altar and the sacrifices in 165; died in 153.
47	Jonathan, the Asamonæan, brother of Judas Maccabæus, consecrated 153; died 143.
48	Simon Maccabæus, B. C. 143; died 136.
49	John Hyrcanus, B. C. 136; died 106.
50	Aristobulus, king and pontiff, died 106.
51	Alexander Jannæus, king and pontiff, 105.
52	Hyrcanus, from 68 to 42.
53	Aristobulus, brother of Hyrcanus, usurped the high-priesthood, and held it three years and three months, from 69 to 66.
54	Antigonus, his son, also usurped the office and held it from 42 to 37, when he was taken by Socius.
55	Ananeel of Babylon, made high-priest by Herod, B. C. 37; held the office till 36.
56	Aristobulus, the last of the Asamonæans, held the position less than one year, and Ananeel was made high-priest again in 35.
57	Jesus, son of Phabis, deposed B. C. 20.
58	Simon, son of Boethus, B. C. 20; deposed 5 B. C.
59	Matthias, son of Theophilus, B. C. 5; meeting with an accident that prevented the discharge of his duties, Ellem was elevated for one day.
60	Joazar, son of Simon, B. C. 4; relieved A. D. 1.
61	Eleazar. brother of Joazar, A. D. 1.
62	Jesus, son of Siah, A. D. 6; Joazar was restored A. D. 7; deposed 13.
63	Ananus, son of Seth, A. D. 13 to 24.
64	Ishmael, son of Phala, in 24.
65	Eleazar, son of Ananus, made in 24.
66	Simon, son of Camithus, made high-priest in 25.
67	Joseph, surnamed Caiaphas, made in 26, and continued till 35.
68	Jonathan, son of Ananus, made in 35, and continued till 37.
69	Theophilus, son of Jonathan, made in 37, and continued till 41.
70	Simon, surnamed Cantharus, and son of Simon Boethus, was made high-priest in 41.
71	Matthias, son of Ananus, made high-priest in 42.
72	Elioneus, made in 44, and continued till 45. Simon, son of Cantharus, was a second time made high-priest A. D. 45, and deposed the same year.
73	Joseph, son of Caneus, was made high-priest in A. D. 45, till 57.
74	Ananias, the son of Nebodeus, was made high-priest in the year of the vulgar era 47, and enjoyed the priesthood till 63.
75	Ismael was ordained high-priest, A. D. 63.
76	Joseph, surnamed Cabei, in 63.
77	Ananus, the son of Ananus, in 63.
78	Jesus, the son of Ananus, in 64.
79	Jesus, the son of Gamaliel, in 64.
80	Matthias, the son of Theophilus, was made high-priest in A. D. 70.
81	Phannias, the son of Samuel, was made high-priest in 70, the year Jerusalem and the temple were destroyed, and a final period was put to the Jewish priesthood.

BIBLE AIDS FOR SOCIAL AND PRIVATE PRAYER.

"Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.—HOSEA xiv. 2.

EXPRESSIONS FOR SOCIAL PRAYER.

ADORATION.

Jer. x. 6, 7. Forasmuch as there is none like unto thee, O Lord; thou art great, and thy name is great in might; who would not fear thee, O King of nations?

Psa. cxlv. 10. All thy works shall praise thee, O Lord, and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power.

Psa. lxv. 2. O thou that hearest prayer, unto thee shall all flesh come.

CONFESSION.

Dan. ix. 5. We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments.

1 John i. 8. If we say we have no sin, we deceive ourselves, and the truth is not in us.

Isaiah lxiv. 6. We are all as an unclean thing.

SUPPLICATION.

Psa. lxvii. 1. God be merciful unto us, and bless us; and cause his face to shine upon us.

Psa. lxxxv. 7. Wilt thou not revive us again, that thy people may rejoice in thee?

Psa. lxxxv. 8. Show us thy mercy, O Lord, and grant us thy salvation.

INTERCESSION.

Psa. lxvii. 3. Let the people praise thee, O God; let all the people praise thee.

Psa. vii. 9. Oh let the wickedness of the wicked come to an end; but establish the just.

THANKSGIVING.

Psa. cvii. 15. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

Psa. cviii. 4. For thy mercy is great above the heavens, and thy truth reacheth unto the clouds.

Psa. cxiii. 2. Blessed be the name of the Lord from this time forth and for evermore.

Psa. cxiii. 3. From the rising of the sun unto the going down of the same, the Lord's name is to be praised.

Psa. cxiii. 5, 6. Who is like unto the Lord our God, who dwelleth on high, who humbleth himself to behold the things that are in heaven and in the earth.

2 Cor. ix. 15. Thanks be unto God for his unspeakable gift.

2 Cor. ix. 7. In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace.

1 Pet. i. 3, 4. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away.

Eph. i. 3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in Christ.

DEDICATION.

Isaiah xxvi. 13. O Lord our God, other lords besides thee have had dominion over us; but by thee only will we make mention of thy name.

Isaiah lxiii. 19. We are thine.

DOXOLOGY.

Phil. iv. 20. Now unto God and our Father be glory forever and ever. Amen.

Rev. vii. 10. Salvation to our God which sitteth on the throne, and unto the Lamb.

Rev. vii. 12. Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever, Amen.

EXPRESSIONS FOR PRIVATE PRAYER.

ADORATION.

Psa. xviii. 1. I love thee, O Lord, my strength.

Psa. xviii. 2. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.

Psa. lxii. 1. Truly my soul waiteth upon God; from him cometh my salvation.

Psa. lxii. 2. He only is my rock and my salvation; he is my defence, I shall not be greately moved.

CONFESSION.

Psa. li. 3. I acknowledge my transgression, and my sin is ever before me.

Rom. vii. 18. For I know that in me, that is in my flesh, dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

Rom. vii. 24. O wretched man that I am, who shall deliver me from the body of this death?

Job xi. 4. Behold, I am vile; what shall I answer thee? I will lay my hand upon my mouth.

SUPPLICATION.

Luke xviii. 13. God be merciful to me, a sinner.

Psa. li. 10. Create in me a clean heart, O God; and renew a right spirit within me.

Psa. li. 1. Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies, blot out my transgressions.

Psa. xxv. 11. For thy name's sake, O Lord, pardon my iniquity, for it is great!

Psa. li. 9. Hide thy face from my sins, and blot out all mine iniquities.

Psa. xxv. 7. Remember not the sins of my youth, nor my transgressions; according to thy mercy remember thou me for thy goodness' sake, O Lord.

Psa. xxv. 11. Cast me not away from thy presence: and take not thy holy spirit from me.

Psa. xxv. 12. Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

Psa. xxv. 15. O Lord, open thou my lips; and my mouth shall show forth thy praise.

Psa. xxv. 17. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Psa. xvii. 5. Hold up my goings in thy paths, that my footsteps slip not.

Psa. cxix. 149. Hear my voice according unto thy loving kindness: O Lord, quicken me according to thy judgment.

Psa. cxix. 175. Let my soul live, and it shall praise thee; and let thy judgments help me.

Psa. cxix. 176. I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.

Psa. cxxxix. 23. Search me, O God, and know my heart; try me, and know my thoughts.

Psa. cxxxix. 24. And see if there be any wicked way in me, and lead me in the way everlasting.

Psa. xxv. 4. Show me thy ways, O Lord; teach me thy paths.

Psa. xxv. 5. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.

Psa. cxix. 18. Open thou mine eyes, that I may behold wondrous things out of thy law.

1 Chron. iv. 10. O that thou wouldst bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldst keep me from evil, that it may not grieve me!

Gen. xxxii. 26. I will not let thee go, except thou bless me.

Prov. xxx. 8. Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me.

Prov. xxx. 9. Lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor and steal, and take the name of my God in vain.

Job xvi. 22. When a few years are come, then I shall go the way whence I shall not return.

Psa. xxxix. 4. Lord make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.

INTERCESSION.

Eph. vi. 24. Grace be with all them that love our Lord Jesus Christ in sincerity.

Psa. cxxv. 4. Do good, O Lord, unto those that be good, and to them that are upright in their hearts.

Isaiah lxiv. 1. O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence.

Psa. xliii. 3. O send out thy light and thy truth.

Psa. lvii. 11. Be thou exalted, O God, above the heavens; let thy glory be above all the earth.

Psa. lxxii. 18. Blessed be the Lord God, the God of Israel, who only doeth wondrous things.

Psa. lxxii. 19. And blessed be his glorious name forever: and let the whole earth be filled with his glory. Amen and Amen.

THANKSGIVING.

Psa. xl. 1. I waited patiently for the Lord; and he inclined unto me, and heard my cry.

Psa. xl. 5. Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.

Psa. cxxxix. 17. How precious also are thy thoughts unto me, O God! how great is the sum of them!

Psa. cxxxix. 18. If I should count them they are more in number than the sand: when I awake I am still with thee.

Psa. ciii. 1. Bless the Lord, O my soul, and all that is within me, bless his holy name.

Psa. ciii. 2. Bless the Lord, O my soul, and forget not all his benefits.

Psa. ciii. 3. Who forgiveth all thine iniquities, who healeth all thy diseases.

Psa. ciii. 4. Who redeemeth thy life from destruction: who crowneth thee with loving kindness and tender mercies.

Psa. cxvi. 12. What shall I render unto the Lord for all his benefits toward me?

Psa. cxvi. 13. I will take the cup of salvation and call upon the name of the Lord.

Psa. cxlv. 10. All thy works shall praise thee, O Lord, and thy saints shall bless thee.

Psa. cxlix. 4. For the Lord taketh pleasure in his people, he will beautify the meek with salvation.

DEDICATION.

Psa. cxvi. 16. O Lord, truly I am thy servant; I am thy servant and the son of thine handmaid: thou hast loosed my bonds.

Psa. cxvi. 9. I will walk before the Lord in the land of the living.

DOXOLOGY.

1 Tim. i. 17. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

Rom. xvi. 27. To God, only wise, be glory, through Jesus Christ, for ever. Amen.

HISTORY

OF THE

RELIGIOUS DENOMINATIONS OF THE WORLD,

BOTH ANCIENT AND MODERN.

ABYSSINIAN CHURCH.—The established religion of the Empire of Abyssinia. The doctrines of this church present a strange mixture of Judaism and Christianity, mingled with a vast amount of superstition. There is much of Christian truth in this creed; but it is so obscured by error, that it is difficult to discover it. The Abyssinians claim to be descended from Solomon, and to imitate the service of the Jewish Temple in their worship. They circumcize females as well as males, have two Sabbaths in each week—the first and seventh days—abstain from all meats prohibited by the Mosaic law, remove their sandals before entering their churches, and sit on the floor. They observe numerous fasts in the year with great rigidness, offer prayers for the dead, accord great honor and power to the Virgin Mary, and the saints and angels. They venerate paintings of religious subjects, but reject all images except the crucifix. Their belief respecting the person of Christ is singular. "They maintain that the divine and human nature are united in him, without either confusion or mixture; yet, though the nature of Christ is really one, it is at the same time two-fold and compound." They admit the real presence of Christ in the sacrament, but deny the doctrine of transubstantiation, as well as that of the Pope's supremacy. "They believe in a middle state, in which departed souls must be purged from their sins, use confession, receive penance and absolution from the priests." Their great festival is the Epiphany, and they have four Lents. The chief dignitary of the church is a Bishop, styled *Abuna*. He receives his appointment from the Patriarch of Alexandria; but the inferior clergy, including canons, etc., are appointed by the emperor. The worship of the church is very simple, and both clergy and people are frightfully superstitious and immoral.

THE AFRICAN METHODIST EPISCOPAL CHURCH was organized in Philadelphia, in 1816, by the colored Methodists, who found their connection with the Methodist Episcopal Church very inconvenient from various causes. They adopted the forms and retained the faith of the Methodist Episcopal Church, and set apart the leader of their movement, Richard Allen, as bishop, "fully satisfied with the validity of his Episcopal organization." They have six annual Conferences, 600 travelling preachers, 1300 local preachers, seven bishops, and about 200,000 members.

THE AFRICAN METHODIST EPISCOPAL ZION CHURCH was organized in 1820 by the separation of the Zion Colored Church in New York from the Methodist Episcopal Church. Its doctrines and general polity are the same as those of the parent body. Its bishops, however, are elected for four years, but are eligible to re-election. It returned in 1875, six bishops, 694 preachers, and 164,000 lay members. For other colored Methodist churches, see page 12.

AGAPÆMONIANS.—In 1845, a Mr. Prince established at Charlynch, near Bridgewater, England, a small band of followers who bore this name. They advocated a community of goods, and were charged with also advocating a community of persons.

AGUCETÆ.—This sect appeared about the year 370. They denied the omniscience of God, asserting that past events were known to him only by memory, and that he had only a vague prescience of the future. Another sect existed in the sixth century, by the same name, and held that Christ was totally ignorant of certain things, particularly of the time of the final judgment.

ALBIGENSES.—Several sects were known by this name, particularly the Cathari and Waldenses. They were very numerous in the south of France, particularly around Toulouse, about the last of the twelfth century; and derived their name from the district of Albigeois. They were evidently a band of sincere and earnest Christians, who sought to correct the errors and abuses of the Church of Rome. The monkish writers have charged them with numerous and grave crimes, but it seems certain they were innocent of these accusations. They became so numerous and powerful in the south of France that, in 1209, Pope Innocent III. proclaimed a general crusade against them. The Catholic army was made up of Knights and men-at-arms from all parts of Europe; and its members were promised rare spiritual blessings for their services in extirpating the heretics. They carried on the war with the utmost severity, and entirely desolated Provence, the fairest part of the South of France. Though fighting in the name of religion, the Crusaders, as the Catholics were called, were guilty of the most diabolical cruelty, and of the most outrageous excesses. The chief effort of the Crusaders was made to deprive Raymond VI., Count of Toulouse, and his successor, of their territories, for protecting the heretics. This was finally accomplished, after a war which continued, with irregular intervals of peace, for twenty years. Hundreds of thousands of people fell in this struggle; at the taking of the City of Beziers, the Pope's legate put sixty thousand persons, without distinction of creed, to the sword; and Provence was terribly ravaged. The possessions of the Count of Toulouse finally passed into the hands of the French King, and the Inquisition was established for the purpose of torturing and killing such heretics as had escaped the Crusaders. The cruel Dominicans performed this task with a thoroughness at which the student of history is horrified. These persecutions caused the Albigenses to gradually disappear after the middle of the thirteenth century; but fugitives from their party formed, in the mountains of Piedmont and in Lombardy, what is called the *French Church*, which was continued through the Waldenses, till the time of the Reformation, when such of them as were left fell in with the Vaudois, and conformed to the doctrine of Zuinglius and the disciples of Geneva.

ALBRIGHTS, OR EVANGELICAL ASSOCIATION.—This denomination was founded by Jacob Albright, who began his teaching in 1800 in Pa. In 1803, Albright was chosen presiding elder, ordained by the other preachers, and rules for church government were adopted. The bishops are elected every four years. Presiding elders are elected by the conferences. Doctrines are similar to, but church government differs from, M. E. Church. Churches exist principally in the middle

and western states, also in Canada and Germany, numbering 83,195 members, with 691 itinerant and 486 local preachers.

ALLENITES.—The name given to the followers of Henry Allen, of Nova Scotia, who taught that the souls of the entire human race are "emanations or scattered parts of the one Great Spirit," that they all existed in Eden and took part in the first transgression. He held that Adam and Eve were pure spirits, and that at the time of the fall the material world was not in existence, but was created afterwards in order that man might not be entirely destroyed. For the same purpose, our first parents were given material bodies, in which each of their descendants must pass through a state of probation for eternal happiness. Between the years 1778 and 1783, Allen made a great many proselytes.

ANABAPTISTS—those who maintain that baptism ought always to be performed by immersion. The word is compounded of *ana*, "new," and *baptistes*, "a baptist," signifying that those who have been baptized in their infancy ought to be baptized *anew*. The Anabaptists of Germany, besides their notions concerning baptism, considered it possible, by human industry and vigilance, to purify the Church. Some, and the most prudent, seeing the attempts of Luther to be successful, hoped the period had arrived in which the Church was to be restored to this purity. Others, not satisfied with Luther's plan of reformation, undertook a more perfect plan, or, more properly, a visionary enterprise, to found a new church entirely spiritual and divine. This sect was soon joined by great numbers, whose characters and capacities were very different. Their progress was rapid. The most pernicious faction of this motley multitude was that which pretended that the founders of this *new* and *perfect* Church were under a divine impulse, and were armed against all opposition by the power of working miracles. It was this faction that, in the year 1521, began their fanatical work, under the guidance of Munzer, Stubner, Storck, etc. These men taught, that among Christians, who had the precepts of the Gospel to direct, and the Spirit of God to guide them, the office of magistracy was not only unnecessary, but an unlawful encroachment upon their spiritual liberty; that the distinctions occasioned by birth, rank, or wealth should be abolished; that all Christians, throwing their possessions into one stock, should live together in that state of equality which becomes members of the same family; that as neither the laws of nature, nor the precepts of the New Testament, had prohibited polygamy, they should use the same liberty as the patriarchs did in this respect.

They employed at first the various arts of persuasion, in order to propagate their doctrines, and related a number of visions and revelations, with which they pretended to have been favored from above; but when they found that this would not avail, and that the ministry of Luther and other reformers was detrimental to their cause, they then madly attempted to propagate their sentiments by force of arms. Munzer, and his associates, in the year 1525, put themselves at the head of a numerous army, and declared war against all laws, governments, and magistrates of every kind, under the chimerical pretext that Christ Himself was now to take the reins of all government into His hands; but this seditious crowd was routed and dispersed by the elector of Saxony and other princes, and Munzer, their leader, put to death.

Many of his followers, however, survived, and propagated their opinions through Germany, Switzerland, and Holland. In 1533, a party of them settled at Munster, under two leaders of the names of Matthias and Bockholdt. Having made themselves masters of the city, they deposed the magistrates, confiscated the estates of such as had escaped, and deposited the wealth in a public treasury, for common use. They made preparations for the defence of the city, invited the Anabaptists in the Low Countries to assemble at Munster, which they called Mount Sion, that from thence they might reduce all the nations of the earth under their dominion. Matthias was soon cut off by the bishop of Munster's army, and was succeeded by Bockholdt, who was proclaimed, by a special designation of heaven, as the pretended king of Sion, and invested with legislative powers like those of Moses. The city of Munster, however, was taken, after a long siege, and Bockholdt punished with death.

It is but justice to observe, that whilst in the insurrections of this period, the greater part of the insurgents were Anabaptists, yet it appears from history, that a great many also were Roman Catholics, and still a greater part—those who had scarcely any religious principles at all.

This sect must not be confounded with the Baptists of the present day.

ANTINOMIANS.—A sect founded by John Agricola about the year 1538. They denied that the Mosaic law is a rule of life to believers in the Gospel, and held that good works do not promote our salvation, or ill ones hinder it; that repentance is not to be preached from the decalogue, but only from the Gospel. This sect sprang up in England during the protectorate of Cromwell, and extended their system of libertinism much farther than Agricola did. Some of them, it is said, maintained that if they should commit any kind of sin, it would do them no hurt, nor in the least affect their eternal state; and that it is one of the distinguishing characters of the elect that they cannot do anything displeasing to God.

ANTI-SABBATARIANS.—The name of a modern sect who deny that it is necessary to observe the Sabbath day. They hold that the Jewish Sabbath was merely a ceremonial observance, which was abolished by the Christian dispensation; that Christ did not enjoin the observance of any particular day as a Sabbath; that his apostles, so far from setting apart a Sabbath, warned their disciples against the "observance of days and times;" and that Christians, being commanded "not to forsake the assembling of themselves together," ought not to hold one day more holy than another.

APOSTOOLIANS.—A small branch of the Mennonites, so called from their minister, Samuel Apostool, of Amsterdam. They appear to have been Calvinists and Millenarians in sentiments, and strict in their terms of communion. They existed in the seventeenth century.

AQUARIANS.—A branch of the Encratites. They were distinguished for their aversion to wine. They sometimes used it in the morning celebrations of the Holy Communion; but substituted water for the wine upon all other occasions. Hence their name.

ARIANS.—Followers of Arius, a presbyter of the church of Alexandria, about 315, who maintained that the Son of God was totally and essentially distinct from the Father; that he was the first and noblest of those beings whom God had created—the instrument by whose subordinate operation he formed the universe, and, therefore, inferior to the Father, both in nature and dignity; also that the Holy Ghost was not God, but created by the power of the Son. The Arians owned that the Son was the Word; but denied that Word to have been eternal. They held that Christ had nothing of man in him but the flesh, to which the λογος, or Word, was joined, which was the same as the soul in us. Alexander admonished Arius of his error; but the latter proving obstinate, the Bishop called a Council at Alexandria, which condemned and anathematized the doctrines of Arius and all who accepted them, in 320, and expelled Arius from the Church. In 325, the General Council of the Church, held at Nice, did likewise. Arius was banished to Illyricum, where he was soon after proscribed, and obliged to flee farther. Three or four years later Arius was recalled by Constantine, who demanded that he should be received into the communion of the church at Alexandria. That church, however, refused to comply with this demand, and Arius was sent for to Constantinople. There the emperor ordered that he should be received

into the communion of the church by Alexander, Bishop of that city. He died on the day appointed for this ceremony. His friends declared he was poisoned. Arianism did not die with him, however. It spread rapidly in the East, and has since made its appearance with more or less success at various periods of the world's history.

ARMENIANS.—Inhabitants of Armenia, whose religion is the Christian of the Eutychian sect; that is, they hold but one nature in Jesus Christ. They assert, also, the procession of the Holy Ghost from the Father only. They believe that Christ, at his descent into hell, freed the souls of the damned from thence, and reprieved them to the end of the world, when they shall be remanded to eternal flames. They believe that the souls of the righteous shall not be admitted to the beatific vision till after the resurrection, notwithstanding which they pray to departed saints, adore their pictures, and burn lamps before them. The Armenian clergy consist of patriarchs, archbishops, doctors, secular priests, and monks. The Armenian monks are of the order of St. Basil, and every Wednesday and Friday they eat neither fish, nor eggs, nor oil, nor anything made of milk; and during Lent they live upon nothing but roots. They have six sacraments: baptism, confirmation, penance, extreme unction, orders, and matrimony. They admit infants to the communion at two or three months old. They seem to place the chief part of their religion in fastings and abstinences; and among the clergy, the higher the degree the lower they must live; insomuch, that it is said the Archbishops live on nothing but pulse. They consecrate holy water but once a year, at which time every one fills a pot and carries it home, which brings in a considerable revenue to the church.

BAPTISTS.—"A denomination of evangelical Christians, which differs from others in certain principles connected with baptism as the initiatory ordinance of Christianity. This difference is commonly understood as limited to the proper age and mode of its administration, and hence Baptists have been defined as 'those who believe in adult baptism by immersion.' But this definition is inaccurate and incomplete. Inaccurate, for in the view of the Baptists age is nothing, but spiritual qualification is everything; hence they baptize all who repent and believe the gospel, whether in childhood, youth, or manhood, and, very frequently, whole households at once, as did the Apostles. The definition is incomplete, for many who are not Baptists believe that the immersion of adults was the primitive baptism of the New Testament. Baptists, then, properly defined, are those who hold that the baptism of Christian believers is of universal obligation, and practise accordingly. And they hold this because they acknowledge no master but Christ; no rule of faith but his word; no baptism but that which is preceded and hallowed by personal piety. . . . The Baptists reject the substitution of sprinkling for the entire immersion of the body, which, they maintain, was originally practised in the administration of baptism, and (except in the case of the sick) universally observed throughout Christendom for 1300 years. For the universal obligation of immersion, as identical with baptism itself, and essential to its specific spiritual purposes, they urge the admitted signification of the word βαπτιζω, the necessity of adhering to the ordinary meaning of words in the interpretation of laws, the places where the rite was originally performed, the phraseology employed in describing it, the undeniable example of Christ himself, and the metaphorical allusions of the Sacred writers when explaining the spiritual import of the rite; all which, they say, confirm the meaning to be immersion, and necessarily exclude every other. . . . On the subject of church communion the Baptists generally agree with other denominations, that it is not proper before baptism. As they find no exception to this rule in the New Testament, they do not feel authorized to invite those who are not, in their view, duly baptized, to unite with them at the Lord's table, however highly they may esteem them. They profess, in this limitation of church communion, that they do not judge the consciences of others, but seek to preserve their own. Yet, while holding these views, they claim to feel a cordial sympathy with other evangelical denominations, and rejoice to co-operate with them, as far as possible, in the work of Christ.

"As it regards church government, the Baptists believe in the spiritual unity of the whole believing Church under Christ, its head, and in the duty of making this unity visible by subjection to him in all things. Local churches, like those of Jerusalem and Antioch, composed of converted members, duly baptized, embodied under the law of Christ by free, mutual agreement, and maintaining the truth in love, they hold to be, according to the New Testament, the appointed means, in the first place, for manifesting this unity. The government of these churches is Congregational. Each body, being immediately dependent on Christ, is therefore independent of all others, and is complete in itself for the management of its internal affairs, such as the choice of officers, declaration of faith, reception, dismission, or discipline of members. Each church is a tribunal, where Christ himself presides, ratifying in heaven whatever is done according to his will on earth. Baptists recognize no higher ecclesiastical tribunal on earth as constituted by Christ. This principle of independence is, however, quite distinct, in their view, from selfish isolation. It is balanced by another principle, equally dear to them—that of intercommunion, or the communion of churches. This intercommunion is the highest form of visible unity, and is never to be interrupted without necessity. On this principle their churches associate, invite councils for advice, and organize societies for mutual co-operation in benevolent, educational, or missionary enterprise. But all such associations disclaim the slightest jurisdiction over the churches, and any attempt to usurp ecclesiastical power would be indignantly repelled. Baptists make no distinction but that of office between clergymen and laymen. As each church is a little spiritual republic, so every member is entitled to a vote, and is trained to all the duties of an active citizen. The voice of the majority governs, but they seek by fraternal discussion and prayer, mingled with love and forbearance, to secure perfect unanimity, according to the will of God. They recognize no higher church officers than pastors and deacons. Elders, as evangelists and missionaries, are also ordained, after due trial, and sent out to preach the gospel. Councils are usually called by the churches, to advise and assist in the ordination of ministers, the formation of churches, and the settlement of serious difficulties. Such councils have neither judicial nor appellate powers. Whatever be their differences in other things, Baptists all agree in maintaining the Congregational form of church government. With Congregationalists, so called, they differ only in regard to baptism and in being more strictly Congregational."

The Baptists are very numerous both in Europe and America. In Great Britain they have 2000 churches, 1600 ministers, and over 200,000 members, and a population of about 1,000,000 souls. They have also six colleges, and several publications. They are increasing steadily on the Continent, but we have no accurate estimate of their strength. The *American Baptist Year Book* for 1873 gives the following statistics of the Regular Baptist Church in the United States: number of Associations, 853; number of churches, 19,720; number of ordained ministers, 11,892; members, 1,585,232. The United States census of 1870 gives the following statistics of the Baptist Church: *Regular Baptists:* number of organizations or congregations, 14,474; edifices, 12,857; sittings, 3,997,116; value of church property, $39,229,221. *Other Baptists:* number of organizations, 1355; edifices, 1105; sittings, 363,019; value of church property, $2,378,977. They had thirty-two colleges, fourteen theological seminaries, about one hundred academies and high schools for both sexes, and forty-seven church periodicals.

BENI KHAIBER.—An Arabian sect, now living in that country, and conforming their conduct strictly to the commands of Jonadab, the son of Rechab, from whom they claim to be descended. A description of them will be found in the 35th chapter of Jeremiah.

BEREANS.—A small sect of dissenters from the Church of Scotland, who take their title from, and profess to follow, the example of the ancient Bereans (Acts xvii. 11). It was founded by Mr. Barclay, a Scotch clergyman, in 1773. The Bereans agree with the established churches of England and Scotland respecting the Trinity, predestination, and election (though they allege that these doctrines are not commonly taught in either); but they differ from them in various points—particularly, they reject all natural religion. They consider faith in Christ, and assurance of salvation, as inseparable, or, rather, as the same thing. They say that the sin against the Holy Ghost is nothing else but unbelief. They consider the whole of the Old Testament prophetical, and they maintain the sovereignty of God, and unconditional election. The Bereans practise infant baptism, and administer the Lord's Supper monthly; but, in admitting to communion, they do not require that account of personal experience which many of the churches do; but, after due admission, they exclude unworthy members for immoral conduct.

BRAHMINS.—Brahma is the name of the first person in the Trinity, or Trimurti, of the Hindoos, consisting of *Brahma*, the Creator; *Vishnu*, the preserver or redeemer; and *Sina*, the destroyer. The Brahmins are the first of the four castes of the Hindoos. They proceeded from the mouth of Brahma, which is the seat of wisdom. They form the sacred or sacerdotal caste, and its members have maintained a more absolute and extensive authority than the priests of any other nation. Their great prerogative is that of being the sole depositories and interpreters of the *Vedas*, or Sacred books. Hassell computes the number of Brahmins in all Asia at eighty millions. "The Hindoo religion, in one form or another," says Mr. Ward, the missionary, "it is highly probable, is professed by more than half the human race; the doctrines of the Vedu, it is well known, are acknowledged all over India; the religion of Boodh, a Hindoo incarnation, prevails throughout the Burman empire, Siam, Ceylon, etc. Lamaism, spread throughout Tartary, may also be traced to a Hindoo origin; and if, as is conjectured, the Fo, of the Chinese, be the Boodh of India, then it will be evident, that far more than half the population of the world remain under the influence of the superstitions taught by the Vedu." Since the great struggle of 1857, in India, to cast off the British dominion, and expel Christianity, a great change has come over the people. It is felt that the power of their gods is gone, hence Brahminism is shorn of a great part of its former prestige, and there is growing up a disposition to hear Christian missionaries, and read Christian books with more respect and attention.

BUDDHISTS.—*Buddha* was the founder of this very ancient religion called after him. His worship, after the Brahmins had put a stop to it in India, spread to Japan, Thibet and China, where, as well as in Ceylon, it exists at the present day. The Buddhists believe that, like the Hindoo Vishna, Buddha has had ten incarnations, which are described in the *Iatus*, amounting, it is said, to five hundred and fifty books. According to Abel Remusah, Buddha, whose historical name was Tshákia-muni, was born under the reign of Tshao-Wang, of the dynasty of Tsheu, 1029 B. C., and died under the reign of Mow-Wang, 950 B. C. There are probably thirty-three persons who succeeded Buddha in the patriarchate, each of whom intrusted to his successors his mysteries. Five of the last, who succeeded to this dignity, were Chinese, the last of whom died A. D. 713.

CAMPBELLITE BAPTISTS, OR DISCIPLES.—This denomination is sometimes known by the name of *Christians*. It was founded by the Rev. Alexander Campbell about the year 1827. The Disciples claim that their object is simply to bring back Christianity to its early simplicity. They reject all symbols of faith except the Bible, and object to all technicalities in theology. From taking exceptions to the word "Trinity," and, perhaps, for other reasons, they have been extensively regarded as Unitarians. It appears, however, from their chief book in theology, and from a tract setting forth their principles, that they clearly and unequivocally deny Unitarian doctrines. They require faith in Christ, and deep repentance before baptism is administered, and attach to this ordinance no abstract efficacy. They have a college at Bethany, in Brooke County, West Virginia. It was presided over by Mr. Campbell until his death in 1866, and has a full corps of officers, and is in a flourishing condition. During his life, Mr. Campbell conducted the *Millennial Harbinger*, an octavo periodical devoted to the interests of the *Disciples*. Unlike the Associate Baptists, they invite Christians of all denominations to commune with them at the table of the Lord, which service they celebrate on every Lord's day.

CHRISTIANS.—Sometimes called *Christians*. A religious body composed of dissenters from the Methodist, Presbyterian and Baptist Churches. They withdrew from their respective churches about the year 1800, without any previous plan or knowledge of each other's action; but their course and reasons for it being made known, they began a mutual correspondence, which resulted in their union in one body. They are Unitarians in doctrine, and Baptists both in respect to the mode and the subjects of baptism. In New England, however, many of them are orthodox and evangelical in their creed. They accept the doctrines of the Trinity and Atonement, and only object to the use of the word "person" in reference to the Trinity. They have a Christian college in Indiana, and throughout the United States have 1200 churches, 1100 ministers, and over 80,000 communicants. The census of 1870 gives the following statistics relating to this denomination: number of organizations, 3578; edifices, 2822; sittings, 865,602; value of church property, $6,425,137.

CHRISTIANS OF SAINT JOHN.—A sect of so-called Christians, living in the neighborhood of Bassora city, on the borders of the Desert of Irac. They profess to derive their traditions from St. John the Baptist. They baptize in rivers, and have no notion of the Third Person in the Trinity. Their bishoprics are hereditary, and they believe in and use charms, etc. They are Christians in little more than name.

CHRISTIANS OF SAINT THOMAS.—A Christian sect inhabiting the coast of Malabar, in the East Indies. They do not use images in their churches and receive only the cross, to which they pay great veneration. They hold that the souls of "the dead in Christ" will not see God until after the final resurrection. They admit but three sacraments, viz.: baptism, orders, and the eucharist. They do not use holy oils in administering the rite of baptism, but after the ceremony anoint the infant with an unction composed of oil and walnuts, without any benediction. In the celebration of the Lord's Supper, they use small cakes made of oil and salt, and in the place of wine use water in which raisins have been infused.

CHURCH OF ENGLAND.—The Established Church of the Kingdom of Great Britain and the British Colonies. Being the same in doctrine with the Protestant Episcopal Church in the United States, it will be referred to again under that head.

CONGREGATIONALISTS.—The Rev. John Robinson is regarded as the father of Congregationalism. He organized a dissenting church in the north of England in 1602, but was driven, with his followers, by persecution, into Holland. They settled at Leyden, and there conducted their church according to the principles which still prevail in New England. There was full sympathy between Robin-

son and his followers and the Puritans of England, in some points, but they differed in others. It was the younger portion of Robinson's congregation that composed the band of "Pilgrims" that sailed for America in the Mayflower, and made the first settlement in New England in 1620.

"There is no 'Congregational Church' in this or in any country, in the sense in which the word is usually applied. But there is a collection of Congregational churches, who constitute the denomination. The Congregationalists define a church to be an organization of professed believers statedly meeting in one place, and united together by a covenant or agreement mutually to watch over and edify each other, and for the maintenance of the ordinances of the Gospel. A church, as thus understood, differs from a congregation, which includes all those who assemble in a place of worship, non-communicants as well as communicants. A church also differs from 'a society,' which is a legal phrase, intended to represent those persons who are incorporated by the law of the land for the purpose of holding and transferring property, and providing for the expenses of the church. The church also differs from the 'parish,' which last is a term properly employed only to designate territorial limits.

"Congregationalists insist upon the competence of each church to elect its own officers, to regulate its own affairs, to receive or reject candidates for membership, to pronounce censure upon any member who is guilty of impropriety; and that its allegiance in all these matters is due to Christ alone. In the administration of church affairs all the members have equal rights. Each male member of full age is entitled to vote on all questions appertaining to the interests of the society. The internal structure of Congregational societies is of the simplest nature. Their only officers are pastors and deacons; for the office of ruling elder was abolished about the year 1745, first at Plymouth, and afterward in all the churches. The deacons are elected from and by the church members. The pastors are chosen by the members of the church from among those persons who are either already in the ministry, and settled over other churches, or are recommended by well-known clergymen as fit to assume the functions of the pastoral office. In electing a pastor, it is usual for the 'church' to nominate a person to the 'society,' and upon the concurrence of the latter, to give an invitation to the candidate to settle. Provision for the support of the pastor is made, either by a voluntary subscription, or a tax, or from the pew rents. When a pastor who is selected, accepts the congregation tendered him, he is inducted into office by a council of ministers; being ordained by them if he has never before been set apart to the ministry; if otherwise, simply installed. Each church selects a clerk, who keeps their records, and a committee appointed by the members examines candidates for admission, in connection with the pastors and deacons, and has a general superintendence over the interests of the church. The pastor is the moderator of the church, the spiritual counsellor of its members, their authorized teacher, and has full control over the pulpit, administers the ordinances of baptism and the Lord's Supper, and performs the marriage ceremony. The deacons distribute the alms of the church, visit the sick and needy, and are the counsellors of the minister, whenever he desires the benefit of their advice.

"Congregationalists believe in the parity of the ministry, and hold that there is but one order of ministers. The deacons they regard as belonging to the laity. Licentiates are not ministers, but merely candidates for the sacred office. Those ministers who are employed to preach to churches from one year to another, without being installed, are termed stated supplies. The terms bishop and elder are not often used by Congregationalists; but when they are employed, they are intended merely to represent the pastors. Excommunication is enforced as the penalty upon those who make themselves amenable to church discipline by irregularities of conduct.

"The liturgy and form of worship of Congregationalists are simple. The ordinary service of the Sabbath consists of extemporaneous prayers, the singing of psalms and hymns, the reading of the Scriptures, and the delivery of a sermon either written or unwritten."

They are very careful to promote the co-operation and sympathy of churches, and while they frequently unite in concerted efforts, no council or consociation can in the least degree interfere with or hamper the independence of any church with reference to its own affairs.

The doctrines of the Orthodox Congregationalists are in all essential points the same as those taught in the Westminster Confession of 1643. In other words, they are Calvinists in faith, believing in absolute decrees in reference to man's salvation. They believe in man's total depravity by nature, and in his eternal punishment in hell if he does not repent before death. They admit infant baptism, and practise it. In 1785, the New England Congregationalists were divided, and now form two distinct organizations—those holding the Orthodox faith, and those whose religious views are Unitarian. The latter control Harvard University. The *Congregational Quarterly* for January, 1871, reports the statistics of Congregationalism in the United States as follows: churches, 2341; ministers, 2170; members, 306,518. The United States census for 1870 gives the following statistics: number of organizations, 2887; edifices, 2715; sittings, 1,117,212; value of church property, $25,069,698.

COPTS; or, COPTI.—A name given to the natives of Egypt who are Christians of the sect of the Jacobites. They are presided over by a patriarch, who resides at Cairo, but takes his title from Alexandria. He has eleven or twelve bishops under him, but no archbishop. The clergy are highly venerated by the laity, which is singular, considering the fact that none but the lowest classes become ecclesiastics.

The religious Copts, it is said, make a vow of perpetual chastity; renounce the world, and live with great austerity in deserts; they are obliged to sleep in their clothes and their girdle, on a mat stretched on the ground; and to prostrate themselves every evening one hundred and fifty times with their face and breast on the ground. They are all, both men and women, of the lowest class of the people, and live on alms. The nunneries are properly hospitals, and few enter but widows reduced to beggary.

CUMBERLAND PRESBYTERIANS.—A branch of the Presbyterian Church. In 1800, a great revival of religion took place in Kentucky. It being impossible to supply the demand for preachers, the Transylvania Presbytery licensed men to preach who, though they had not received classical educations, were considered sound in faith and doctrine. This action gave offence in the church, and the Kentucky Synod forbade the preaching of uneducated ministers. Those who upheld the measure at once formed themselves into an independent Presbytery, with the above name. The Cumberland Presbyterians hold a doctrine about midway between Calvinism and Arminianism. The official statistics of this church for 1870–71 are as follows: ministers, 1116; congregations, 1863; communicants, 96,335.

THE REFORMED CHURCH IN AMERICA (late Dutch Reformed).—This church was early identified with the colony of New Amsterdam, afterwards New York. At present, it is no longer a Dutch church. Its services are in English, and the whole establishment is thoroughly American in all its features. "If its name were changed, and its dominie were called a minister, its consistory a session, its classis a presbytery, and its general synod a general assembly, there would be little remaining to distinguish it from the American Presbyterian Church. There is a single point in which the government differs from other branches of the Presbyterian Church." The ruling elders are elected for two years instead of for life, but are eligible for a second term, after an interval of one year.

The Reformed Church has a limited liturgy, which is allowed to

be used by those who, through a defective education or inexperience, need such helps. The only part which is enjoined is the reading of the Ten Commandments at the opening of the morning service, the form of baptism, the short prayer before the vows taken by parents in the baptism of infants, and the formula of the Holy Communion of the Lord's Supper. This last is read by the minister, while all the members carefully and devoutly follow him with the book open before them. The church returns for 1870 give the following statistics: churches, 464; ministers, 493; communicants, 61,444. The statistics of the United States census of 1870 are as follows: organizations, 471; edifices, 468; sittings, 227,228; value of church property, $10,359,255.

EPHRATA BAPTISTS; or, SEVENTH DAY BAPTISTS.—A society of Baptists, near Lancaster, Penna. It was formed in 1730, by Conrad Beissel, a native of Germany, and was composed of seceders from the Tunkers. They have a monastic establishment at Ephrata, and both men and women are distinguished by a peculiar dress. They possess their goods in common, but are bound by no vows. They honor celibacy, but do not prohibit marriage. They receive the Bible as the only rule of faith. They hold to the divinity of Christ, the doctrine of the Trinity, salvation by grace alone, the baptism of believers only, which they administer by trine immersion, with the laying on of hands, while the recipient remains kneeling in the water. Their numbers are now inconsiderable.

EPISCOPALIANS; or, PROTESTANT EPISCOPAL CHURCH.—Episcopacy is that form of church government in which diocesan bishops are established as distinct from and superior to priests or presbyters. The term "Episcopal Church" is usually applied to the Established Church of England and its branch, the Protestant Episcopal Church in the United States of America. These two organizations constitute one and the same church in all points of faith and doctrine, and differ only in those points of church government which are required by the different political organizations of the countries in which they exist. The doctrines of the Episcopal Church are stated in the Thirty-nine Articles, to be found in the Book of Common Prayer. "Doctrinally, the Church of England claims to be based on the Holy Scriptures, as interpreted in the Apostles' and other ancient creeds of the church that have been universally received, and to have kept herself aloof from all the modern systems of faith, whether of Calvin, or Luther, or Arminius, leaving her members free to enjoy their own opinions upon all points not represented in the Scriptures as necessary to the soul's health, and refusing to be narrowed down to any other creed or creeds than those of the apostles and primitive church. She claims, also, to have retained all that is essential to church organization in her episcopate, and in her liturgy to have not only a wise and judicious compend of doctrine and devotion, but also one of the most effectual of all possible conservative safeguards for the faith once delivered to the saints. The characteristic tenets of the Church of England, beside the fundamental doctrines of the Trinity and redemption through the all-sufficient atonement once made for all by the death of Christ on the cross, are a regeneration or spiritual birth in baptism, in which the baptized becomes a member of the church, and a growth in grace by the use of the sacraments and ministrations of the church duly administered and duly received, made efficacious by the Word of Divine truth and the gracious influences of the Holy Ghost, freely given to all who duly seek and faithfully use them. The condition of man after the fall is such that he can do nothing acceptable to God without preventing grace; good works, though pleasing to Heaven, have no power to put away sin; works of supererogation over and above God's commandments cannot be taught without arrogance and impiety; the church has power to decree rites and ceremonies, and to decide matters of faith; the Roman Catholic doctrines of purgatory, invocation of saints, and respect to relics and images, are rejected; clergymen are allowed to marry; and communion is to be given in both kinds. The number of sacraments is two: Baptism and the Lord's Supper." In all these doctrines the Protestant Episcopal Church in the United States agrees with the parent church.

As regards the system of church government, the sovereign is the supreme head, with authority to convoke and prorogue convocations of the clergy. The sovereign also appoints archbishops and bishops, by what is called a *Congé d' élire*, or leave to elect, which is sent to the dean and chapter, naming the person to be chosen.

There are two archbishops, and twenty-five bishops.

The Archbishop of Canterbury is styled the *Primate of all England*. He possesses the exclusive privilege of crowning the sovereign. The province of Canterbury comprehends twenty-one bishoprics, and extends over the greater part of the kingdom. The Archbishop of York is called the *Primate of England*, and has four bishoprics in his province.

The Bishop of London, as presiding over the capital, "has the precedence of all the others. The Bishop of Durham has certain prerogatives, as presiding over a see that constitutes a county palatine; the Bishop of Winchester is third in dignity; the others take rank according to seniority of consecration. The archbishops and bishops (except the Bishop of Sodor and Man) have seats in the House of Lords, and are styled the *spiritual lords*.

"The archbishops have the title of *grace*, and *most reverend father in God, by divine providence;* bishops are addressed by the title of *lord*, and *right reverend father in God, by divine permission*. The former are said to be *enthroned*, the latter *installed*.

"To every cathedral belong several prebendaries and a dean, who form the dean and chapter, or council of the bishop. The next order of the clergy is that of archdeacons: their number is sixty; their office is to reform abuses, and to induct into benefices.

"The most numerous and laborious order of the clergy are the deacons, curates, vicars, and rectors. The office of the deacon is confined to baptism, reading in the church, and assisting the priest at the communion.

"A parson is one who has full possession of all the rights of a parish church; if the great tithes are *impropriated*, the priest is called a *vicar;* if not, a *rector:* a *curate* is one who is not instituted to the cure of souls, but exercises the spiritual office in a parish under a rector or vicar."

The Protestant Episcopal Church in the United States differs, as we have said, from the Church of England, in points of government. The liturgy has been changed to suit the state of affairs in this country.

The Union is divided into dioceses, some of which comprehend an entire State, and others a portion of a State. Each diocese is presided over by a bishop, and holds an Annual Convention composed of the clergy and lay delegates, the latter elected from the parishes of the diocese. The bishop presides over the Convention, which is the supreme authority in its own diocese. Every three years a General Convention is held, composed of the bishops, who form the House of Bishops; and clerical and lay delegates from each diocese, who form the House of Clerical and Lay Delegates. The Canons of the General Convention govern the church throughout the United States.

Each parish chooses its own rector, but the consent of the bishop is necessary to his installation. The senior and junior wardens are chosen by the communicants, and the vestry by the parish. In 1870 the Protestant Episcopal Church comprised 45 dioceses and missions, 53 bishops, 2898 ministers, and 224,995 communicants. The statistics of the United States census respecting this church are as follows: organizations, 2887; edifices, 2601; sittings, 991,051; value of church property, $36,514,549.

EVANGELICAL LUTHERAN CHURCH.—"The establishment of Lutherans in this country was made a little more than a century after the re-discovery of America by Columbus, in 1492, within a few years of the landing of the Pilgrims on Plymouth Rock, 1620, and whilst the thirty years' war was raging in Germany and threatening to exterminate Protestantism from Europe." The earliest settlement was by immigrants from Holland, in New York city. To this succeeded that of the Swedes, on the banks of the Delaware, in 1636. The third was that of the Germans, which gradually spread over Pennsylvania, Maryland, Virginia, and the interior of New York and the Western States. In government and discipline the Lutheran Church in this country differs somewhat from the churches in Europe. Its General Synod is wholly an advisory body, and it has special conferences, which consist of subdivisions of synods, and contain ordinarily from five to ten ministers each. In 1866, the Synod of Pennsylvania seceded from the General Synod, and united all Lutheran synods which accept the unaltered Confession of Augsburg as their doctrinal standard, to meet in a general convention and form a new General Synod. In doctrine, the Lutheran Church in this country cannot be said to adhere strictly, as a whole, to any symbols. A great respect is maintained for the Augsburg Confession, the Apology, or defence of this Confession, the Standard Articles by Luther, and also his Catechisms. In her rites of worship, the Lutheran Church in Europe employs *liturgies* "differing in minor points, but agreeing in essentials." In this country, a short, uniform liturgy has been adopted, the use of which, however, is left to the option and discretion of each minister, as "he may deem most conducive to edification."

FIFTH MONARCHY MEN.—A small but troublesome religious sect, which arose during the great civil war in England, in the seventeenth century. They never amounted to more than a few thousand men, and were led by Thomas Venner, a wine cooper, who was their preacher. They gave Cromwell considerable annoyance, until they were silenced by him, in 1653. They derived their name from maintaining that there will be a fifth universal monarchy on earth, with Christ for the king.

FREE-WILL BAPTISTS.—A branch of the Baptist Church, founded at New Durham, in New Hampshire, in 1780, by the Rev. Benjamin Randall. Their creed is what is generally known as Arminianism, and their church government is a blending of Presbyterianism and Congregationalism. They were divided in the Northern and Southern States on the subject of slavery, previous to the late war. What action they have since taken towards a reunion, if any, is unknown to us. They were at first called Free-Willers, by way of reproach, but subsequently they assumed the name as one by which they are willing to be known. They have in the United States 1386 churches, 1145 ordained ministers, and 66,909 communicants. They conduct an extensive denominational publishing house at Dover, N. H.

GALLICAN CHURCH.—The name commonly given the Roman Catholic Church in France, when referred to as a national organization.

THE REFORMED CHURCH IN THE UNITED STATES (late German Reformed).—This church in the United States dates its origin in about 1740, and was formed by emigrants from Germany and Switzerland. It commenced its existence in this country in the eastern portion of Pennsylvania, but soon extended through Virginia, the Carolinas, Maryland, New Jersey, and New York. It is to be found at present in every portion of the Union, except in New England. It consists at this time of two independent Synods, which are slightly bound together by a Triennial Convention. This Convention, however, is not a court of appeal, and does not possess any of the powers of a General Synod. This church is strictly Presbyterian. It has jurisdiction over ten Classes. Its weight is given to the doctrines set forth in the Heidelberg Catechism, which are Calvinistic, but many of its members incline towards Arminianism with respect to the doctrine of predestination. The rite of confirmation is practised, but it is, in reality, merely a ceremony admitting to full communion candidates who have given evidence of regeneration. They have colleges at Lancaster, Penn., and Tiffin, Ohio, and a theological seminary at Mercersburg, Penn., all of which are in flourishing condition. They publish a quarterly review and several periodicals devoted to their interests. Owing to the rapid increase of our German population, this church is rapidly becoming one of the most numerous religious bodies in the country. In 1870, the official statistics of this church were as follows: ministers, 526; congregations, 1179; members, 217,910; unconfirmed members, 68,362. The census of 1870 gave the following returns: organizations, 1256; edifices, 1145; sittings, 431,700; value of church property, $5,775,212.

GHEBERS, OR GUEBRES.—Persian fire-worshippers, living in the city of Yerd and the province of Kerman. They are the descendants of the ancient magicians.

GLASSITES.—The name given to the followers of John Glass, who, in the early part of the eighteenth century, dissented from the Scotch Church on the subject of the duty of covenanting. His followers still exist in Scotland. In England a few of them are to be found under the name of Sandemanians.

GREEK CHURCH.—So called in contradistinction to the Latin Church. Called the Eastern Church, in contradistinction to the Western Church. It embraces that portion of professing Christians who conform in their religious faith, usages, and church government, to the views of Christianity introduced into the former Greek empire, and matured since the fifth century. It embraces the following countries in its communion: a part of Greece, the Grecian Isles, Wallachia, Moldavia, Egypt, Abyssinia, Nubia, Libya, Arabia, Mesopotamia, Syria, Cilicia, and Palestine, which are all under the jurisdiction of the patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem. To these may be added the whole of the Russian empire in Europe, a large part of Siberia in Asia, Astracan, Casan, and Georgia. These professing Christians in all these countries do not agree in all things; but there is a sufficient harmony amongst them in respect to both faith and discipline that they hold mutual communion with each other, and in reality constitute but one church. The final separation between the Greek and Latin Churches took place about the middle of the ninth century, and the breach thus made has grown wider ever since. The head of the Greek Church is the Patriarch of Constantinople, elected by the neighboring archbishops and metropolitans and confirmed by the Sultan. He is the director of the Eastern Church, except that of Russia, of which the Czar is the head. The other high dignitaries are the Patriarchs of Jerusalem, Antioch, and Alexandria, ranking in the order named. The other officers are metropolitans, archbishops, bishops, archimandrites (directors of one or more convents), abbots, archpriests, priests, deacons, under-deacons, chanters, and lecturers. The bishops and all above that grade are chosen from amongst the Greek monks. The secular clergy are bound by no rules, and never attain a higher dignity than the priesthood. There are few nunneries attached to the Greek Church, but religious houses for monks are numerous. All priests are obliged to labor at some regular avocation, and are required to lead austere lives. In Russia, however, this latter requirement is entirely ignored, and the clergy are anything but good examples to their people.

"The following are some of the chief tenets held by the Greek Church:—They disown the authority of the pope, and deny that the Church of Rome is the true Catholic Church. They do not baptize their children till they are three, four, five, six, ten, nay, sometimes

eighteen years of age; baptism is performed by trine immersion. They insist that the sacrament of the Lord's Supper ought to be administered in both kinds, and they give the sacrament to children immediately after baptism. They grant no indulgences, nor do they lay any claim to the character of infallibility, like the Church of Rome. They deny that there is any such place as purgatory; notwithstanding they pray for the dead, that God would have mercy on them at the general judgment. They practise the invocation of saints; though, they say, they do not invoke them as deities, but as intercessors with God. They exclude confirmation, extreme unction and matrimony, out of the seven sacraments. They deny auricular confession to be a Divine precept, and say it is only a positive injunction of the church. They pay no religious homage to the eucharist. They administer the communion in both kinds to the laity, both in sickness and in health, though they have never applied themselves to their confessors; because they are persuaded that a lively faith is all which is requisite for the worthy receiving of the Lord's Supper. They maintain that the Holy Ghost proceeds only from the Father, and not from the Son. They believe in predestination. They admit of no images in relief or embossed work, but use paintings and sculptures in copper or silver. They approve of the marriage of priests, provided they enter into that state before their admission into holy orders. They condemn all fourth marriages. They observe a number of holydays, and keep four fasts in the year more solemn than the rest, of which the fast in Lent, before Easter, is the chief. They believe in the doctrine of consubstantiation, or the union of the body of Christ with the Sacramental bread."

HARMONISTS.—Between the years 1803 and 1805, a number of emigrants came to America from Wurtemburg, under the lead of their pastor, George Rapp. The government of their native country occasioned this exile by compelling them to attend the parish church after some alterations in the liturgy to which they were opposed. Upon reaching America, they first settled about one hundred and twenty miles from Philadelphia. In 1814, they removed to Harmony, in Butler County, Penn., afterwards to New Harmony, Indiana, and in 1824 to Economy, seventeen miles northwest of Pittsburg, Penn. George Rapp died there in 1847. The Harmonists profess the Protestant religion, but tolerate all creeds. They have their goods in common, abstain from marriage, observe lives of strict morality, and keep the Sabbath day with unusual solemnity.

HICKSITES, OR HICKSITE FRIENDS.—A branch of the Quakers or Friends, established by Elias Hicks prior to the year 1830. He advocated doctrines of a decided Socinian tendency, and caused a very great discord amongst the Quakers, many of whom adopted his tenets.

HOPKINSIANS.—The name applied to the followers of the Rev. Samuel Hopkins, a distinguished American divine of Connecticut. The following is a summary of the principal doctrines advanced by him: That all true virtue, or real holiness, consists in disinterested benevolence;—that all sin consists in selfishness;—that there are no promises of regenerating grace made to the doings of the unregenerate;—that the impotency of sinners, with respect to believing in Christ, is not natural, but moral;—that in order to faith in Christ, a sinner must approve in his heart of the Divine conduct, even though God should cast him off forever;—that the infinitely wise and holy God has exerted his omnipotent powers in such a manner as he purposed should be followed with the existence and entrance of moral evil into the system;—that the introduction of sin is, upon the whole, for the general good;—that repentance is before faith in Christ;—that though men became sinners by Adam, according to a divine constitution, yet they have, and are accountable for, no sins but personal;—that though believers are justified *through* Christ's righteousness, yet his righteousness is not *transferred* to them. The Hopkinsians usually contend for the doctrine of the divine decrees, that of particular election, total depravity, the special influences of the Spirit of God in regeneration, justification by faith alone, the final perseverance of the saints, and the consistency between entire freedom and absolute dependence, and therefore claim it as their just due, since the world will make distinctions, to be called Hopkinsian Calvinists.

HUGUENOTS.—A name given to the French Protestants in the sixteenth century. It is of uncertain origin, and was at first applied through contempt. They first made their appearance in the reign of Francis I. The teachings of Luther, Zuinglius, and Calvin had the effect of creating a large body of Protestant reformers in France. The State endeavored during this reign, and those of Henry II. and Francis II., to suppress them by cruel persecutions, which, in the reign of Charles IX., culminated in the terrible massacre of Saint Bartholomew, in 1572. They took up arms to secure their rights several times, and were at length confirmed in them in the reign of Henry IV. by the Edict of Nantes, in 1598. They formed a powerful party during this reign and that of Louis XIII. Richelieu, in the latter reign, conquered them and took their city of Rochelle, by means of which they had maintained communication with the Protestants of England. Louis XIV. revoked the Edict of Nantes, and persecuted them severely. His harshness drove over 500,000 of them from France into Switzerland, Germany, Holland, and England, and even to America. From his reign until the Revolution of 1789, they enjoyed periods of rest from persecution, broken by great troubles. The Revolution restored them to their civil and political rights, which they have since enjoyed. Those who came to America settled principally in the Southern States, which were then British Colonies. In their religious faith, the Huguenots were principally Calvinists.

HUSSITES.—The adherents of John Huss, of Bohemia, the incidents of whose life have already been sketched in these pages. After the murder of Huss, they took up arms to avenge him, first under the leadership of John Ziska, and then under Procopius, and for a number of years waged a successful war against the Emperor Sigismund. They were divided into two parties, called Calixtines and Taborites.

INDEPENDENTS.—A name given to those English Christians who, under the guidance of Robert Brown, in 1585, and of John Robinson, a few years later, laid the foundation of the present Congregational system. It was Robinson's congregation that formed the first colony in New England. *See Congregationalists.*

IRVINGITES.—Followers of the Rev. Edward Irving, who now call themselves the "Holy Catholic Apostolic Church." They use a liturgy (framed in 1842, and enlarged in 1853), and have church officers named apostles, angels, prophets, etc. In 1852, lighted candles were placed on the magnificent altar; burning of incense during prayers was prescribed. They have a fine church in Gordon Square, London, and about thirty chapels in England. It is said that all who join the church offer it a tenth of their income.

JESUITS.—The Society or Company of Jesus, founded by Ignatius Loyola, a page to Ferdinand V. of Spain, subsequently an officer in his army, and afterwards canonized. Having been wounded in both legs at the siege of Pampeluna in 1521, he devoted himself to theology, and renounced the military for the ecclesiastical profession. He dedicated his life to the Blessed Virgin as her Knight; made a pilgrimage to the Holy Land, and on his return laid the foundation of his society at Paris, August 16, 1534. He presented his institutes in 1539, to Pope Paul III., who made many objections; but Ignatius adding to the vows of chastity, poverty, and obedience, a fourth of implicit submission to the Holy See, the institution was confirmed by a bull, September 27, 1540: the number of members was not to exceed sixty. That restriction was taken off by another bull, in 1543.

and Popes Julius III., Pius V., and Gregory XIII. granted great privileges. Since then the order has been spread into every part of the habitable world, but has met with great opposition in nearly every country it has entered. The number of Jesuits is not known. The Society has never seen fit to make public its rules or designs. It works in secret, and its members are bound by the most solemn oaths to render instant and unhesitating obedience to their superiors. They have done much to carry their religion into heathen countries, but have also been amongst the most inveterate enemies of reform in religion. They have prospered in spite of their difficulties, and now constitute one of the most powerful orders of the Romish Church. The simple and primary object of the Society was to establish a spiritual dominion over the minds of men, of which the Pope should appear as the ostensible head, while the real power should reside with themselves. Their maxims of policy were like their constitution, remarkable for their union of laxity and vigor. Nothing could divert them from their original object, and no means were ever scrupled which promised to aid its accomplishment. The progress of the order, although its professed intention was, with unequalled and unfettered zeal, to promote the salvation of mankind, was rather slow. It was an essential principle of the institution that their order is to be maintained at the expense of society at large, and that the end sanctifies the means. Their system of lax and pliant morality justified every vice, and authorized every atrocity. They aimed to extend the jurisdiction of the court of Rome over every civil government, and with indefatigable industry, and countless artifices, they resisted the progress of the reformed religion. The head of the order is called a "General," and resides at Rome. His power is immense, in consequence of the implicit obedience rendered him by his subordinates, who are scattered over the world; and it is said that he is even more powerful in the Church of Rome than the Pontiff himself.

KIRK OF SCOTLAND.—The Established Church of Scotland. The conversion of the Scots to the Christian faith began through the ministry of Paladius, about the year 430, and from the first establishment of Christianity in that country till the reformation, in the reign of Mary, the mother of James I., and of Mary I. of England, their church government was Episcopacy; but the Presbyterian polity was not finally established until the reign of William and Mary, A. D. 1689, when Episcopacy was totally abolished. The Westminster Confession of Faith was received as the standard of the national creed, to which all ministers, and principals and professors in Universities, are obliged to subscribe as the confession of their faith, before receiving induction into office.

The Church of Scotland possesses no liturgy, and its services are all of the simplest kind. It observes no festival days. Its ministers are all equal. It acknowledges no earthly head, and is quite distinct from and independent of the State. Its ecclesiastical judicatories are four in number, viz.: the Kirk Session, composed of the minister of the parish as the presiding officer, and a number of grave and respectable laymen, members of the parish; the Presbytery, composed of the ministers of a certain district, with an elder from each parish; the Synod, consisting of the clergymen of a certain number of presbyteries, with elders, as in presbyteries; and the General Assembly, whose authority is supreme. This last consists of two hundred members representing presbyteries, one hundred and fifty-six elders representing burghs, or presbyteries, and five ministers, or elders, representing Universities. The General Assembly meets annually, in May, and sits for twelve days. It is presided over by the sovereign in the person of his representative, who is always a nobleman, and is called the "Lord High Commissioner." His duties consist in convoking and dissolving the Assembly in the name of the sovereign, and in acting as the medium of communication between that body and the throne. The real president of the Assembly is styled the Moderator, and is chosen by the members from among the clergy.

The Scotch clergy are required to be diligent in visiting and examining their people. They have especial charge of the poor, and an oversight of all the schools within their parishes. It is expected that their prayers and sermons shall be of their own composition. They alone are entitled to administer baptism, which is done by sprinkling. The Lord's Supper is administered at stated times, and not so frequently in Scotland as in other places. "Some time before this sacrament is dispensed," says Vincent Milner, "it is announced from the pulpit. The week before, the Kirk Session meets, and draws up a list of all the communicants in the parish, according to the minister's examination book, and the testimony of the elders and deacons. According to this list, tickets are delivered to each communicant, if desired, and the ministers and elders also give tickets to strangers who bring sufficient testimonials. None are allowed to communicate without such tickets, which are produced at the table. Those who never received are instructed by the minister, and by themselves, in the nature of the sacraments, and taught what is the proper preparation thereunto. The Wednesday or Thursday before, there is a solemn fast, and on the Saturday there are two preparatory sermons. On Sunday morning, after singing and prayer, as usual, the minister of the parish preaches a suitable sermon; and when the ordinary worship is ended, he, in the name of Jesus Christ, forbids the unworthy to approach, and invites the penitent to come and receive the sacrament. Then he goes into the body of the church, where one or two tables, according to its width, are placed, reaching from one end to the other, covered with a white linen cloth, and seats on both sides for the communicants. The minister places himself at the end or middle of the table. After a short discourse, he reads the institution, and blesses the elements; then he breaks the bread, and distributes it and the wine to those that are next him, who transmit them to their neighbors; the elders and deacons attending to serve, and see that the whole is performed with decency and order. While these communicate, the minister discourses on the nature of the sacrament; and the whole is concluded with singing and prayer. The minister then returns to the pulpit, and preaches a sermon. The morning service ended, the congregation are dismissed for an hour; after which the usual afternoon worship is performed. On the Monday morning, there is public worship, with two sermons; and these, properly speaking, close the communion service. No private communions are allowed in Scotland.

"Marriage is solemnized nearly after the manner of the Church of England, with the exception of the ring, which is deemed a great relic of 'popery.' By the laws of Scotland, the marriage knot may be tied without any ceremony of a religious nature: a simple promise in the presence of witnesses, or a known previous cohabitation, being sufficient to bind the obligation. The most ridiculous, often immoral, and almost always injurious practice, of marrying at *Gretna-Green*, was, till lately, in use; a person said to have been a blacksmith performed the ceremony at Gretna according to the rites of the church."

There have been two secessions from the Kirk of Scotland, which have resulted in the formation of two important bodies, known as the "Free Church," and the "United Presbyterians."

LAMAISTS.—Those who worship the "Grand Lama," who is the chief religious dignitary of the people of Thibet, the Wandering Tartars, and a large portion of the people of China. The Grand Lama's residence is at Patoli, on a mountain near the Burampooter River, seven miles from Lahasse. He occupies an extensive palace, and is attended by twenty thousand priests, who surround the base of the mountain. He is considered by his followers to be their god's vicegerent upon earth. The more ignorant of the Tartars look upon

him as their god himself, and worship him as such. According to the belief of the Lamaists, the Lama never dies. When death seems to seize him, his soul merely leaves its old bodily tenement and enters into another younger, fresher, and better, which is made known to the priests by some unmistakable tokens. None but the priests can comprehend these tokens. This religion has existed for three thousand years, and is still as unshaken by the course of events in the world as at its first establishment.

LUTHERANS.—The name given to those professing Christians hose system of faith was drawn up by Luther and Melanchthon, and presented to the Emperor Charles V., in 1530, at the Diet of Augsburg, and hence called the Augsburg Confession. In Poland and Austria the official title of this church is "Church of the Augsburg Confession." Lutheranism prevails principally on the Continent of Europe, and is the principal form of religion in Prussia, Sweden, Norway, Denmark, Hanover, Saxony, and some of the other German States. In the United States this denomination is known as the *Evangelical Lutheran Church.* (*See article with that title.*)

"The fundamental doctrine of the Lutheran Church is that we are justified before God, not through any merit of our own, but by his tender mercy, through faith in his Son. The depravity of man is total in its extent, and his will has no positive ability in the work of salvation, but has the negative ability of ceasing its resistance. Jesus Christ offered a proper, vicarious and propitiatory sacrifice. Faith in Christ presupposes a true penitence. The renewed man co-works with the Spirit of God. Sanctification is progressive, and never reaches absolute perfection in this life. The Holy Spirit works through the word and the sacraments, which alone, in the proper sense, are means of grace. Both the word and the sacraments bring a positive grace, which is offered to all who receive them outwardly, and which is actually imparted to all who have faith to embrace it. . . . The Lutheran Church regards the Word of God, the canonical Scriptures, as the absolute and only law of faith and of life. Whatever is undefined by its letter or its spirit is the subject of Christian liberty, and pertains, not to the sphere of conscience, but to that of order; no power may enjoin upon the Church as necessary what God has forbidden, or has passed by in silence, as none may forbid her to hold what God has enjoined upon her, or to practise what by his silence he has left to her freedom. Just as firmly as she holds upon the one hand that the Bible is the rule of faith, and not a confession of it, she holds on the other that the creed is a confession of faith, and not a rule of it. The creeds are simply the testimony of the Church to the truths she holds; but as it is the truth they confess, she, of necessity, regards those who reject the truth confessed in the creed as rejecting the truth set forth in the word. The Lutheran Church regards baptism as necessary to salvation, but does not hold this necessity to be absolute and without exceptions, as it is the contempt of the sacrament, and not the want of it, which condemns. It teaches that infants unbaptized are saved through God's mercy. Whilst Lutherans deny transubstantiation, they believe that the real presence of the humanity of Jesus Christ is with, in, and under the elements of the bread and wine in the holy communion, and maintain, in vindication of their ubiquity, that all the perfections of Christ's divinity were communicated to his humanity."

In the Lutheran Church, "the ministry is not an order, but it is a divinely appointed office, to which men must be rightly called. No imparity exists by Divine right; a hierarchical organization is unchristian, but a gradation (bishops, superintendents, and provosts) may be observed as a thing of human right only. The government by consistories has been very general. In Denmark, evangelical bishops took the place of the Roman Catholic prelates who were deposed. In Sweden, the bishops embraced the Reformation, and thus secured in that country an 'apostolic succession' in the high church sense. The ultimate source of power is in the congregation, that is, in the pastor and other officers, and the people of the single communions. The right to choose a pastor belongs to the people, who may exercise it by a direct vote, or delegate it to their representatives. Synods possess such powers as the congregations delegate to them. 'Ministers are related to congregations, not as their servants, but as the servants of the church.' Absolute ministerial parity is maintained, and lay representation is universal.

"All worship is to be in the vernacular. With various national diversities there is a substantial agreement in the liturgical services of the Lutheran Church throughout almost all the world. The hymns are sung by all the people, with the organ accompaniment. The clergymen in their official functions wear a distinctive dress, usually a black robe, with the bands. A preparatory service precedes communion. The doctrine and practice of auricular confession were rejected at the beginning. The 'private confession' which was established in some parts of the Church involves no enumeration or confession of particular sins whatever, unless the communicant desires to speak of them; and the 'private absolution' is simply the annunciation of the gospel promise with the gospel conditions to the individual penitent. But even this form of private confession has never been practised, or has ceased in most parts of the Church. The practice of exorcism in baptism, simply as a rite long established, and which might be tolerated if regarded merely as a symbolical representation of the doctrine that our nature is under the dominion of sin, was practised in parts of the Church, but has fallen almost everywhere into oblivion. Persons are received into the communion of the Church by confirmation performed by the pastor." The official statistics of the Lutheran Church in 1870 were as follows: synods, 54; ministers, 2157; churches, 3727; communicants, 450,410. The census of 1870 gave the following statistics: organizations, 3032; edifices, 2776; sittings, 977,332; value of church property, $14,917,747.

MAHOMETANS.—The followers of the false prophet Mahomet, the author, expounder and propagator of the system of religion professed by the Turks, Persians and several of the nations of Africa and Eastern Asia. Mahomet was born in the reign of Annshirum the Just, emperor of Persia, about the close of the sixth century of the Christian era. The Mahometan religion is divided by its disciples into two parts—*Faith* and *Practice*. That both Mahomet and those among his followers who are reckoned orthodox had and continue to have just and true notions of God and his attributes, appears plain from the Koran itself, and all the Mahometan divines. The Koran teaches its followers to believe in the existence of the angels and their purity. It asserts that God, at various times, gave written revelations of his will to man, and that it is necessary for every good Moslem to accept the whole and every one of these books. Two hundred and twenty-four thousand prophets have been sent into the world at various times. Six of these have precedence of all the others, as having brought new laws or dispensations, which successively abrogated the preceding; these were Adam, Noah, Abraham, Moses, Jesus and Mahomet. It is required of Mahometans to believe in a general resurrection and a future judgment. The time of the resurrection they allow to be a perfect secret to all but God alone; the Angel Gabriel himself acknowledging his ignorance on this point, when Mahomet asked him about it. However, the approach of that day may be known from certain signs which are to precede it. The good will be received into everlasting bliss, and the wicked will be cast into eternal torment in the flames of hell. They believe in God's absolute decree and predestination both of good and evil. The orthodox doctrine is, that whatever hath or shall come to pass in this world, whether it be good, or whether it be bad, proceedeth entirely from the Divine will, and is irrevocably fixed and recorded from all eternity in the preserved table; God having secretly predetermined not only the adverse

and prosperous fortune of every person in this world, in the most minute particulars, but also his faith or infidelity, his obedience or disobedience, and consequently his everlasting happiness or misery after death; which fate or predestination it is not possible by any foresight or wisdom to avoid.

Concerning their religious practice, they insist upon the following: I. *Prayer*, under which are also comprehended those legal washings or purifications which are necessary preparations thereto. For the regular performance of the duty of prayer, it is necessary, while they pray, to turn their faces towards the temple of Mecca. II. *Alms*, of which there are two sorts, *legal* and *voluntary*. The legal alms are of indispensable obligation, being commanded by the law, which directs and determines both the portion which is to be given and of what it ought to consist; but the voluntary alms are left to every one's liberality, to give more or less as he shall see fit. III. *Fasting*, which is a duty of so great moment that Mahomet used to say that it was the *gate of religion*, and that "the odor of the mouth of him who fasteth is more grateful to God than that of musk." IV. *The pilgrimage to Mecca*, which is so necessary a point of practice that he who dies without performing it may as well die a Jew or a Christian, and the same is expressly commanded in the Koran.

Mahometanism obtained its hold in the East by the sword, and in consequence of the disagreements and strifes between the Eastern Christians.

MARONITES.—A sect of Eastern Christians, living on Mount Lebanus, in Syria. They practise the Syrian rite, and acknowledge the supremacy of the Pope, though their immediate head is the Patriarch of Antioch. They are under the protection of the Roman Catholic Church, but their priests are allowed to marry once, and then to select maidens, and not widows. They celebrate the mass in the Syriac, of which few of them have any knowledge. They read the Gospel in Arabic, and administer the communion in both kinds. They have over two hundred convents for men and women. These are of the order of St. Anthony, and the rules are observed with great rigidness. They have an hospitium at Rome, granted them by the Papal Court, to which they send a certain number of young men to be educated gratuitously.

MENNONITES.—A branch of the Baptist Church, which originated in Holland, and took its name from Menno Simon, one of the reformers of the sixteenth century. Some church historians assert that they were, in fact, the ancient Waldenses, and that Menno merely organized the concealed and scattered congregations as a denomination. "In doctrine and usages they agree in general with the other Baptist churches. But, like the Society of Friends, they are utterly averse to oaths, to war, and to capital punishment, which they regard as inconsistent with the spirit of Christianity. They also differ from the other Baptists in the mode of baptism, as they generally baptize by sprinkling, or pouring, and not by immersion. They plead for this usage the authority of Menno, but the correctness of this assertion has been denied by the writers of other Baptist denominations. They observe the ordinance of feet-washing, and forbid their members to be married to any except those who have been united with the church." They existed in Pennsylvania as early as 1692, and organized their first church at Germantown in 1708. They spread into various parts of the country, and now have churches in Virginia, Ohio, and Western New York, and the Canadas. The new connection of Mennonites was formed by a seceding party from the old body in 1811. The cause of the separation was purely on the principles of experimental religion, which the new interest sought to inculcate and maintain, in the spirit as well as the letter, according to the pattern set them by Menno Simon and his associates.

METHODISM.—The name given to the form of worship adopted by a large branch of the Christian church founded by John Wesley (born 1703, died 1791) and his brother Charles, who, in 1727, with a few other students, formed themselves into a small society for the purpose of mutual edification in religious exercises. On account of their strictness of life they were called Methodists, in 1729, (as living according to the modes laid down in the Bible.) The Wesleys were soon after sent to America as chaplains to the colony of Georgia, and the society was broken up. In 1738 they returned to England, and being refused admission to the pulpits of the London churches, John Wesley began to preach in the streets, in the cemeteries, and in the open fields. In these efforts he was vigorously seconded by his brother Charles. Crowds flocked to hear them, and the result was a general religious awakening throughout England. "So numerous became their followers, that they conceived the idea of forming them into classes according to their respective localities, and appointed over each a leader, who was to look over its spiritual interests in their absence. Thus originated the Methodist societies in 1739. For the government of these societies, the Wesleys drew up a set of rules. The only condition of membership was 'a desire to flee from the wrath to come, and be saved from sin.' These rules prohibited 'profane swearing, Sabbath breaking, drunkenness, buying or selling spirituous liquors or drinking them, fighting, quarrelling, brother going to law with brother, the using many words in buying or selling, the buying or selling of goods that had not paid the duty, the giving or taking of things on usury, or unlawful interest, uncharitable speaking, wearing of gold or costly apparel, laying up treasure on earth, borrowing without the probability of paying, or taking up goods without the probability of paying for them.' These things were particularly specified, because, as the rules state, they were most generally practised at that time." In addition to these prohibitions, the members of the societies were earnestly enjoined to observe the following: "The doing good of every possible sort, and as far as possible to all men, by giving food to the hungry, clothing the naked, visiting or helping those who were sick and in prison, by instructing, reproving, or exhorting all they had any intercourse with, doing good, especially to those who are of the household of faith, employing them in preference to others, buying of one another, helping each other in business, attending upon all the ordinances of God, such as public worship, the ministry of the word, whether read or expounded, the Supper of the Lord, family and private prayer, searching the Scriptures, and fasting or abstinence."

Thus was laid the foundation of the WESLEYAN METHODIST CHURCH in England. The brothers travelled extensively through the kingdom, meeting with such great success in their preaching that they soon found it necessary to employ lay preachers to assist them in their great work; and in order to secure concert of action it became essential that all the preachers should assemble in an annual meeting for deliberation and mutual agreement. These meetings were termed Conferences, and have been held regularly from that day to this. The first was held in 1747, and was presided over by John Wesley, who also presided over forty-six others. "Mr. Wesley adopted the articles of religion of the Church of England for substance of doctrine, though he distinctly declared himself Armenian in relation to the article on predestination, understanding it in a sense not contrary to the doctrine of redemption and the possible salvation of the whole human race. The Wesleyan Methodists maintain the doctrines of original depravity, and unlimited atonement, justification by faith, and a divine assurance of acceptance with God."

There have been several secessions from the Wesleyan Church, but the original body has continued to grow, and is now the largest and most powerful of all the dissenting Churches of Great Britain. In 1872, it had in Great Britain and her colonies 3061 ministers, and 594,485 communicants.

THE METHODIST NEW CONNECTION was organized in England, 1797. It differs little from the parent body, except in the

prominence given to laymen. The statistical returns in 1874 gave 240 itinerant preachers, 1270 local preachers, and 33,563 lay members.

PRIMITIVE METHODIST CHURCH was organized in England in 1810. The doctrines are the same as those of the parent body. In 1875, the statistics returned 1020 itinerant preachers, 14,838 local preachers, and 164,660 lay members.

UNITED METHODIST FREE CHURCHES. Organized in England in 1849 by the union of three secessions from the parent body, viz.: Protestant Methodist, Methodist Wesleyan Association, and Reformers. In 1875 they numbered 358 itinerant preachers, 3361 local preachers, and 66,909 lay members.

There are other bodies of Methodists in England, viz.: Band-Room Methodists, Welsh Calvinistic Methodists, Wesleyan Reform Union, etc., etc., and most of them report considerable numbers, but they are generally on the decrease.

METHODIST EPISCOPAL CHURCH IN THE UNITED STATES. In 1766, Philip Embury, a Wesleyan local preacher from Ireland, formed the first Methodist society organized in America, at his residence in the city of New York. Two years later the first church edifice was erected (John street, New York), and soon after, this and other churches were placed under the pastoral charge of preachers sent over by Mr. Wesley. The Methodist Episcopal Church, as a separate and independent organization, dates, however, from 1784. In that year, Rev. Thomas Coke, LL.D., of Oxford University, a presbyter of the Church of England, and one of the Wesleyan preachers, was ordained by Mr. Wesley for the purpose, and sent over as the bishop, or general superintendent of the Methodist societies in this country. Dr. Coke appeared at a Conference of the preachers held in Baltimore, December 25, 1784, and was unanimously received by them as bishop. In accordance with instruction from Mr. Wesley, and assisted by other presbyters present, he ordained Rev. Francis Asbury (chosen by the Conference) as bishop to act with him in the general supervision of the "Methodist Episcopal Church in the United States," this being the name adopted by the Conference for the now separate church. In doctrine there is entire agreement with the parent Wesleyan Church in England. The government, both legislative and judicial, is in the General Conference, which meets quadrennially, and is composed of clerical and lay delegates, elected, the former by Annual Conferences composed of ministers, and the latter by lay Electoral Conferences composed of laymen. The bishops preside in General and Annual Conferences (but have no vote in either), and appoint the preachers of the Annual Conferences to their work, under such rules as are prescribed by the General Conference. One of these rules prohibits a preacher from being pastor of the same church more than three years in six, except in the case of missionaries and persons in charge of literary and beneficiary institutions. The General Conference has no power to change the articles of religion or doctrines of the church, but by a two-thirds vote may change the general or restrictive rules with the concurrence of three-fourths of the members of the Annual Conferences present and voting on the question. All the connectional officers are elected by the General Conference quadrennially, except the bishops, who hold their office for life, unless removed by resignation or for cause. All the property of the church and of the several societies is controlled and administered by trustees or other officers appointed under specific charters granted by the legislatures of the States in which they are located. The publishing department, consisting of the "Book Concern" at New York, and the "Western Book Concern" at Cincinnati, have at this date (1875) a joint capital of about $1,500,000, and an immense number of publications on theological, historic and other subjects. The official statistics up to January 1, 1875, furnished the following summaries: Annual Conferences, 80; itinerant ministers, 10,854; local preachers, 12,581; lay members, 1,563,521; churches, 15,010; parsonages, 4893; value of churches and parsonages, $78,893,075; Sunday-schools, 18,628; Sunday-school scholars, 1,363,876; academies and colleges, 27; seminaries, 69; property in literary institutions, over $7,000,000.

METHODIST EPISCOPAL CHURCH SOUTH. In 1844, because of differences in discipline arising chiefly from the question of slavery, the church became divided into the M. E. Church, and M. E. Church South. The latter body, confined chiefly to the Southern States, is also rapidly prospering, having now (1875) 3371 itinerant preachers, 5344 local preachers, nearly 700,000 lay members, 7019 Sunday-schools, and 321,572 Sunday-school scholars. The church has also a great publishing house in Nashville, Tenn. In doctrine and general discipline this church agrees with the M. E. Church.

METHODIST PROTESTANT CHURCH. Organized in 1830 by seceders from the M. E. Church, who rejected episcopacy, and gave equal privileges to preachers and laymen in the government of the church. In 1874, there were reported 423 itinerant preachers, 250 local preachers, and about 65,000 lay members.

AMERICAN WESLEYAN METHODIST CHURCH, a secession from the M. E. Church, because of radical anti-slavery views, was organized in 1843. The general organization is similar to the M. E. Church, except it has no bishops or general superintendents. The presidents of the Annual Conferences are elected annually. The latest reports return 250 preachers, and 20,000 church members.

THE METHODIST CHURCH was organized in 1867 chiefly by churches separating from the Methodist Protestant Church. In 1875 it reported about 624 itinerant preachers, 300 local preachers, and 65,000 lay members.

COLORED METHODIST EPISCOPAL CHURCH OF AMERICA. Organized in 1872 under the auspices of the M. E. Church South, and composed of most of the colored preachers and members previously belonging to that church. In 1874 it reported four bishops, 635 itinerant preachers, 683 local preachers, and 67,888 lay members. For other colored Methodist churches, see page 1.

The Free Methodists and Primitive Methodists in the United States are small bodies, numbering together about 110 itinerant preachers, 100 local preachers, and 8000 lay members.

METHODIST CHURCH OF CANADA. Organized 1874 by a union of Wesleyan and New Connection Methodists of Canada, and of the Wesleyan Conference of Eastern British America. It has a large publishing house at Toronto, with a branch at Halifax, Nova Scotia. At the first General Conference, September 17, 1874, the reports showed a membership of 1004 itinerant preachers, 1027 local preachers, 8094 probationers, 94,793 full members, and 1946 churches.

METHODIST EPISCOPAL CHURCH IN CANADA. Reorganized in 1834, the year after the union of the Canada Conference with the British Wesleyans. In Church polity and doctrine it is similar to that of the M. E. Church in the United States. In 1875 it reported one Bishop, 247 itinerant preachers, 23,012 lay members.

There are several smaller Methodist organizations in Canada, but vigorous movement is on foot for union.

MILLENARIANS.—Sometimes called CHILIASTS. Those who hold that Christ and his saints will reign on earth a thousand years.

MORAVIANS.—Also called *Unitas Fratrum*, or, *The United Brethren*. A church of evangelical Christians, historically and ecclesiastically distinct from the society of the "United Brethren in Christ," with whom they are often confounded. Their history proper

begins with the year 1457, sixty years previous to Luther's reformation; but their preparatory history extends back as far as the ninth century. They were identified with the early Bohemian reformers, whose leader, John Huss, was burnt at the stake by order of the Council of Constance. As Hussites they took up arms to avenge their leader's death. They were forcibly subdued by their former brethren, the Calixtines, and about the year 1457, organized themselves into a society called *Unitas Fratrum*. They were severely persecuted in the seventeenth century, and during the early part of the eighteenth, until only a remnant was left. In 1722, a number of them escaped to the estate of Count Zinzendorf, at Berthelsdorf, in Saxony; and, under his care and protection, the Church began to revive and increase.

The Moravians were induced to come to America by the Parliament of Great Britain, which, in 1749, acknowledged them as an Episcopal Church, and invited them to settle in the North American Colonies.

The Moravians live in distinct communities, and unite their interests very closely, but do not hold to a community of goods. They read the Church Litany on every Sunday morning, in addition to having a sermon delivered. They celebrate such festivals days as Easter and Christmas. The ecclesiastical church officers are the bishops, the presbyters, and the deacons. They have no symbol of faith but the Bible, yet they adhere mostly to the Augsburg Confession. The United States Census of 1870 gives the following statistics concerning them: organizations, 72; edifices, 67; sittings, 25,700; value of church property, $709,100.

MORMONS.—A sect calling themselves the Church of Jesus Christ, or the Latter-Day Saints. This sect derives its origin from Joseph Smith; an illiterate religious enthusiast, who assumed to be a prophet sent from God, and the receptacle of direct divine revelations. He was living at Palmyra, in New York, when, at the age of eighteen years, he announced that he had been visited by the angel Moroni, who told him of a hidden book, written on plates of gold, which contained an account of the lost tribes of Israel, and directions for the promulgation of the true Gospel concerning the millennial era. In 1827, he announced that he had found the book, the Book of Mormon. The book was translated and published in 1830, under the title of *The Book of Mormon*. This was afterwards proved to have been based upon a sort of religious romance, written in Scripture style, about the year 1813, by an invalid clergyman named Solomon Spaulding, whose manuscript, by some means, fell into the hands of Smith and his confederates.

The Mormon Church was formally established at Manchester, Ontario County, New York, on the 6th of April, 1830. At a conference in June, Smith found himself at the head of a visible church of thirty men and women. Under the auspices of Sidney Rigdon and others, preparations were made to plant the new church in the western wilderness. They first settled at Kirtland, Ohio; where, in 1831, they numbered over one thousand. Thence they removed to Missouri, and at length to Illinois. In both these States they were greatly harassed by the "Gentiles," or citizens; their prophet, Joe Smith, was killed by the mob, and they were compelled to leave Illinois. They emigrated to the Great Salt Lake Valley, in Utah Territory, under the leadership of their prophet, Brigham Young, where they have built up a large and flourishing community. At home and abroad, the Mormon Church is said to number over 200,000 souls.

"The priesthood of the Mormon Church is organized into the following quorums: the first presidency, the twelve apostles, the high councils, seventies, high priests, elders, priests, teachers, and deacons. The members of the first presidency preside over and direct the affairs of the whole Church. . . . The Mormon Church teaches that there are many gods, and that eminent saints become gods in heaven, and rise one above another in power and glory to infinity. Joseph Smith is now the god of this generation. His superior god is Jesus, whose superior god and father is Adam. Above Adam is Jehovah, and above Jehovah is Elohim. All these gods have many wives, and they rule over their descendants, who are constantly increasing in number and dominion. The glory of a saint, when he becomes a god, depends in some degree on the number of his wives and children; and, therefore, polygamy is inculcated, and wives are 'sealed' to saints here on earth to augment their power in the heavens."

PRESBYTERIANISM.—"A system of church government by presbyteries or associations of teaching and ruling elders. In the Presbyterian Church, the presbytery is the leading judicatory; the whole care of the flock is committed to ministers or teaching elders and ruling elders; all ministers of the word and sacraments are on an equality; ruling elders, as the representatives of the people, form a part of all ecclesiastical bodies, in which they have equal authority with teaching elders; and a series of judicatories, rising one above another, secures to each church the watch and care of its appropriate judicatory, and to the whole body an efficient system of review and control. Though there may be much diversity in the names of the several judicatories, as well as in the minuter details of arrangement, yet any church embodying the above principles is strictly a Presbyterian church. Presbyterians believe that the representative system of church government, in opposition to that which is conducted by the entire ecclesiastical population, has its germ in the Old Testament; and that this was a well-known feature of the synagogue system up to the time of the Saviour's advent. . . . Presbyterians hold that preaching the gospel, 'feeding the sheep and lambs' of Christ, and administering the Christian sacraments, are the highest offices entrusted to Christian ministers; that a plurality of elders was, by divine direction, ordained in every church; that in no instance in the New Testament do we find an organized congregation under the watch and care of a single officer; that bishop and elder are titles given interchangeably to the same persons, showing that the title of bishop in the apostolic age designated the pastor or overseer of a single flock or church. They hold that there is but one commission given to the authorized ministers of the word and sacraments; that the ordaining power is manifestly represented as possessed and exercised by ordinary pastors, and that ordination is performed by 'the laying on of the hands of the presbytery;' that there is not a solitary instance recorded in the New Testament of an ordination being performed by a single individual."

The church officers are bishops or pastors, ruling elders, and deacons. The pastor is the spiritual teacher of the congregation. He is expected to preach the gospel in the church on the Lord's day, to instruct the people by occasional lectures, to superintend the catechismal teaching of the young, and to visit the sick and bereaved, and console them by spiritual counsel adapted to their necessities. Ruling elders are elected by the people as their representatives in the ecclesiastical courts, and to co-operate with the pastor in watching over the spiritual interests of the congregation. Deacons are secular officers, whose duty is the care of the poor, and the reception and disbursement of the charities of the congregation.

The ecclesiastical bodies are: I. *The Session*, which is the primary court of the Church, and consists of the pastor and the ruling elders; the pastor presides, as "Moderator." All the legislative action of the Church originates here, none of the higher bodies having the right to adopt a measure involving new constitutional principles until the will of the churches is known through the sessions. II. *The Presbytery*, consisting of all the ministers, and one ruling elder from each church within a certain district. III. *The Synod*, consisting of three or more presbyteries united. It is in reality a larger presbytery, having jurisdiction over a wider field. IV. *The General Assembly*, the highest judicatory in the Presbyterian Church. It is constituted of an equal number of pastors and elders from the presbyteries.

In doctrine, the Presbyterian Church is Calvinistic, "unitedly Calvinistic, so that any man who should avow himself Arminian could

not obtain ordination in the Presbyterian Church of either Scotland or America." These doctrines are clearly set forth in the Westminster Confession of Faith, and in the "Larger and Shorter Catechisms" used in the Presbyterian Church, to which the reader is referred.

PRESBYTERIANS, ENGLISH.—The appellation *Presbyterian* is in England appropriated to a large denomination of dissenters, who have no attachment to the Scotch mode of church government any more than to episcopacy amongst us, and therefore to this body of Christians the term *Presbyterian*, in its original sense, is improperly applied. This misapplication has occasioned many wrong notions, and should be rectified. English Presbyterians, as they are called, adopt nearly the same mode of church government with the Independents. Their chief difference from the Independents is, that they are less attached to Calvinism, and consequently admit a greater latitude of religious sentiment. It may be added that their mode of admitting members into communion differs from that commonly practised among the Presbyterians.

Recently a remarkable change has taken place in the ecclesiastical arrangements of the English Presbyterians. The Free Church of Scotland has erected its banner in England, and is now rallying its forces. The character of this new Presbyterian Church in England is the same with that of the Free Church. The general principles of its doctrines, order of worship and government, may be found in the article on American Presbyterians.

Under the care of the Presbyterian Synod of England, besides a theological college, there are seven Presbyteries, viz.: Berwick-on-Tweed, Birmingham, Cumberland, Lancashire, London, Newcastle-on-Tyne and Northumberland. In the Presbyteries there are seventy-three clergymen, seventy-eight churches and two foreign missionaries. The Synod also attends to various schemes of benevolence, among which are prominent, foreign and home missions, and ministerial education. Considering the comparatively short time in which this progress has been made, it appears to be highly encouraging.

PRESBYTERIANS, ASSOCIATE.—This Church is an offshoot from the Church of Scotland. In 1649, the patronage of kirks had been formally abolished by parliament, as "an evil and bondage," as "a custom popish," and as "prejudicial to the liberties of the people." This act of parliament remained in force until the year 1712, when the doctrine of patronage was again revived. A case having arisen, in which a minister was forced upon a congregation against the wishes of the great body of the people, the proceeding came before the General Assembly in 1732; and this, together with other similar cases, led to the adoption of an act, "*Anent planting vacant churches*," wherein the general doctrine of patronage was strongly asserted. The year following, the Rev. Ebenezer Erskine, in a sermon preached at the opening of the Synod of Perth and Stirling, denounced, with great freedom, the Act of Assembly above referred to. Mr. Erskine was censured by the Synod, and hence rose the secession and the organization of the "Associate Presbytery of Scotland," in 1733, which was followed by the formation of a Synod, in 1744. In November, 1754, the Associate Presbytery was organized in this country, by a committee sent hither by the Synod for this purpose. The Associate Presbyterian Church and the Associate Reformed Presbyterian Church entered into an organic union, under the title of The United Presbyterian Church, in 1858. There is still a small remnant of its members who did not go into this union, and who call themselves by the old name.

PRESBYTERIANS, ASSOCIATE REFORMED.—This branch of the Presbyterian family of churches was called into existence, and took its name from a union that was formed between large portions of the Associate and the Reformed Presbyterian Churches, at Pequea, Pennsylvania, in June, 1782. Modifying the doctrine of the Westminster Confession of Faith concerning the power of the civil magistrate in matters of religion, and adapting the form of church government and the directory of worship to the Word of God, the Synod formally issued its Constitution and Standards at Greencastle, Pennsylvania, May 31st, 1799. This Church established, in 1805, an institution to train young men for the gospel ministry, of which the Rev. J. M. Mason, D. D., was appointed professor, and which was the first theological seminary in the United States. The Associate and Associate Reformed Presbyterian Churches entered into an organic union in 1858, and are now known as the United Presbyterian Church. The Associate Reformed Presbyterian Church at this time is located in the Southern States, that part being a separate Synod, which never entered into the negotiations for union. It is a most respectable body, having a theological seminary and college at Due West, S. C. Its ministry is educated and efficient. It is thoroughly Calvinistic in doctrine, and maintains a Scripture Psalmody.

PRESBYTERIAN, REFORMED.—At the accession of William and Mary in 1689, Episcopacy was established in England and Ireland, and Presbyterianism in Scotland. A portion of the Scottish Kirk declined to avail themselves of an establishment of this kind, and covenanted to resist it, and protested that it was at variance with the "solemn league and covenant," which they considered a part of the constitution of the empire. They maintained that the civil rulers had usurped an authority over the Church, which conflicted with the proper headship of the Redeemer. For fifteen or sixteen years, these staunch and determined men remained without pastors, preserving their distinct social existence by uniting in praying societies, and meeting statedly for religious worship. In 1743, the "Reformed Presbytery" was constituted. The Reformed Presbytery was organized in the colony of Pennsylvania in 1774. In 1782, a union was effected between the Reformed Presbytery and the Associate Presbyterian Church. This union, instead of combining two bodies in one, left a small minority in each of the elementary portions, which perpetuates the original organizations; so that, in fact, two churches were divided into three. The doctrinal principles of the Reformed Church are thoroughly Calvinistic. The Reformed Presbyterians objected to the Constitution of the United States, when it was formed, on account of its having no exclusive religious character, and its tolerating Jews, Mahometans, Deists and Atheists. They also objected to its recognition of slavery. They declared that they would not take the oath of allegiance. In 1830, a portion of their ministers began to entertain different views, and were in favor of acknowledging the government of this country, and avowing allegiance to it. This led to what was called the New Light Controversy, and the formation of two organizations, which still remain separated. Among the well-known efficient and distinguished ministers of this denomination were Alexander McLeod, D. D., and Samuel B. Wylie, D. D.

PRESBYTERIAN, UNITED.—The history of this Church dates from May 26th, 1858; it at that time being organized in the city of Pittsburgh, Penn., by a union of the Associate and Associate Reformed Presbyterian Churches. The history of these Churches, however, is the history of the United Presbyterian Church. Its principal membership is in Western Pennsylvania, Northwestern New York, and the Western States. Its home missionaries are found in every State and Territory of the West, while it has large and flourishing missions in India, China, Syria, and Egypt. The Egyptian mission has been most successful, and all other missions have almost given up the field to this mission of the United Presbyterian Church of America. The Maharajah, Prince Dhuleep Singh, is one of its most liberal supporters. According to the official statistics of 1872, it had 603 ministers; 746 congregations; 34 mission stations. The contributions amounted to the sum of $1,241,507. It has five theological seminaries, two colleges, while many of the Presbyteries have under their charge academies. The various benevolent enterprises of the Church

are well conducted by efficient Boards of Church Extension, Home, Foreign, and Freedmen's Missions, Education and Publication. It has among its ministers some of the most eloquent speakers and learned men of the country. It sings in worship the Scripture Psalms exclusively.

PRESBYTERIAN CHURCH IN THE UNITED STATES.—The Presbyterian Church of the United States is undoubtedly to be reckoned as a daughter of the Church of Scotland. In 1689, Presbyterians from Scotland and the North of Ireland began to emigrate to America. They settled principally in Maryland and Pennsylvania, and soon began to establish there church organizations similar to those to which they had been devoted in their own countries. Somewhat later the Rev. Francis McKensie, from Ireland, and the Rev. John Hampton, from Scotland, were sent over by the Church in Europe, to preach the gospel in the Middle and Southern Colonies. They were very successful. The Puritans in the New England Colonies being devoted to the Congregational system, Presbyterianism made little or no progress there. In 1698, the first Presbyterian church was organized in Philadelphia, and near about the same time churches were organized in New Jersey, Maryland, Delaware, Virginia, and South Carolina. About the year 1705, the Philadelphia Presbytery, consisting of seven ministers, was formed; and by 1716, the Church had grown so rapidly that it was found necessary to organize the Philadelphia Synod, in which four presbyteries were represented. From this time the growth of the Church was rapid and steady. In 1741, there was serious trouble in the Church, and the Synod was rent asunder, in consequence of the strife of parties which had sprung up in the Church. One of these parties, called the *Old Side*, consisted of "those who were most zealous for strict orthodoxy, for adherence to presbyterial, and for a learned ministry." The other was called the *New Side*, and consisted of "those who laid a greater stress on vital piety than any other qualification, and who undervalued ecclesiastical order and learning." In 1788, this division was healed, and the Church was divided into four Synods, all subject to the supervision of a General Assembly, which was modelled upon that of the Church of Scotland. In 1838, the Church was separated into two branches, known respectively as the *Old School* and *New School*. Each branch grew rapidly, and many efforts were made for their reunion, which was finally accomplished at the General Assemblies of the two branches which met at Pittsburgh, Pa., towards the close of the year 1869. The United Church now enters upon a new and enlarged field of usefulness, with the fairest prospect of success in its holy work. In 1872, the two branches of the United Church, according to its official statistics, embraced 4730 churches, 4441 ministers, and 468,164 communicants. The contributions amounted during the year to the sum of $10,086,526. The census of 1870 gives the following statistics: *Presbyterian* (*Regular*): organizations, 6262; edifices, 5683; sittings, 2,198,900; value of church property, $47,828,732. *Presbyterian* (*Other*): organizations, 1562; edifices, 1388; sittings, 499,344; value of church property, $5,436,524.

PURITANS.—The name given to those English dissenters who, in the sixteenth and seventeenth centuries, demanded a more thorough reformation and a *purer* form of worship than were contained in the doctrines and liturgy of the Church of England. They gradually became a formidable political party, and eventually accomplished the overthrow of Charles I., and the establishment of the Commonwealth. They also emigrated to the New England Colonies of North America in such numbers as to give character to and leave their impress upon those settlements.

PUSEYITES.—A portion of the members of the Established Church of England, so called from Dr. Pusey, of Oxford, their most distinguished leader, whose doctrines, first promulgated in the "Oxford Tracts," in 1833, are designed to reunite the English Church with that of Rome.

QUAKERS, or FRIENDS.—A name given in derision to, but since the distinguishing appellation of, a religious body which took its rise in England about the middle of the seventeenth century, and thence spread into the English Colonies in North America. They at first called themselves *Seekers*, from their seeking the truth; but, after the society was formed, they assumed the appellation of *Friends*. George Fox is regarded as their founder, but Penn and Barclay, after the Restoration, remodelled their principles, and reduced them to a more regular form. They believe in the doctrine of the Trinity, and repel the charge of Socinianism. They believe that we obtain salvation through the atoning merits of the death of Christ; that man was created a free and responsible agent, that he forfeited his right to the blessings of the Creator by his fall, and will owe his restoration to his lost estate to the mercy of God and the blood of Christ; that the Holy Scriptures are the work of inspiration, and a good rule of life and faith. "The society does not call them the Word of God, this term being peculiarly applied in them to the Lord Jesus; yet it believes them to be the words of God, written by holy men as they were moved by the Holy Ghost, and that they are able to make wise unto salvation, through faith which is in Christ Jesus." "The baptism which saves the soul is not dipping or sprinkling with water, but the answer of a good conscience toward God, by the resurrection of Jesus Christ." "The communion of the body and blood of the Lord Jesus is inward and spiritual." Divine worship must be performed immediately between the soul and its Maker; therefore the worship of the Quakers is conducted in silence. Those who feel moved by the Holy Spirit to speak are free to do so, women as well as men. The call to preach God's word comes to all persons, and not to any particular class of men. War is opposed as contrary to the spirit and teachings of the Gospel, and oaths of all kinds are forbidden. Temperance and the utmost simplicity in all things are enjoined.

Some years ago the Quakers were divided into two branches—the *Orthodox*, or those maintaining the doctrines stated above; and the *Hicksites*, whose principles have been already mentioned. The census of 1870 gives the following statistics respecting this denomination: organizations, 692; edifices, 662; sittings, 224,664; value of church property, $3,939,560.

RIVER BRETHREN.—A small branch of the Baptist Church, existing in this country only.

ROMAN CATHOLIC CHURCH.—The name popularly given to the body of Christians throughout the world in communion with the Bishop of Rome. It is not assumed by the Church herself. The holy Roman Church is understood of the local church of Rome; but the term Roman is used, especially in French documents, as one of the characteristics of this Church, which is styled Catholic, Apostolic, and Roman, because the see of Rome is its centre. It is not confined to the Latin rite, but it includes all of every rite who acknowledge the Bishop of Rome as their head under Christ. Its membership is estimated at over 160,000,000 of souls.

The government of this Church is monarchical. The Pope is the supreme head, the Vicar of Christ on earth, and the remotest bishop receives his appointment from him. The three orders of bishops, priests, and deacons are held necessary to a valid ministry. The superiority of the Pope arises from his being the bishop of the highest see—that of Rome—in the Church. The episcopal character is the same in all bishops, but governing authority, which is called jurisdiction, is possessed in various degrees—in its fulness by the Pope, who is the fountain, the streams of which flow to all others. He alone has apostolic authority, which may be everywhere exercised with due regard to the local prelate, and which is suited to every

emergency. Bishops govern their own dioceses, and cannot be interfered with so long as they faithfully perform the duties of their office. Several dioceses constitute a province, which is presided over by an archbishop, who, however, has no power to interfere with his suffragans except when appealed to, or when a council over which he presides deems a visitation necessary. The Pope is chosen by the local church of Rome as its bishop, and is elected by the cardinals, who are its highest officers. The general government of the Church is carried on at Rome by the Pope, assisted by the College of Cardinals. A number of cardinals constitute the congregation of propaganda, which is charged with the regulation of all missionary enterprises. A number of religious orders exist in the Church, each of which is devoted to some particular object, to the accomplishment of which its members are bound by special vows. The highest authority is a General Council, presided over by the Pope. From the decisions of this body there is no appeal.

It would be as impossible to present a full and complete view of all the doctrines of the Catholic Church with regard to faith and discipline, as to write its history in an article like this; and we shall be compelled to confine ourselves to a brief statement of its principal tenets. These may be found in the creeds used in the public service of the Church, and in the following formulary of faith, called the Creed of Pius IV., which persons becoming members of this Church are expected to recite, and which is sworn to upon taking any degree, or being appointed to a chair in a university.

The preamble runs as follows: "I, N. N., with a firm faith believe and profess all and every one of those things which are contained in that creed, which the holy Roman Church maketh use of." Then follows the Nicene creed:

"I most steadfastly admit and embrace apostolical and ecclesiastical traditions, and all other observances and constitutions of the same Church.

"I also admit the Holy Scriptures, according to that sense which our holy mother, the Church, has held and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the fathers.

"I also profess that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one, to wit: baptism, confirmation, the eucharist, penance, extreme unction, holy orders, and matrimony; and that they confer grace; and that of these, baptism, confirmation, and orders cannot be reiterated without sacrilege. I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of the aforesaid sacraments.

"I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent, concerning original sin and justification.

"I profess, likewise, that in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the eucharist there is truly, really, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a change of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which change the Catholic Church calls *transubstantiation*. I also confess that under either kind alone Christ is received whole and entire, and a true sacrament.

"I firmly hold that there is a *purgatory*, and that the souls therein detained are helped by the suffrages of the faithful.

"Likewise, that the saints reigning with Christ are to be honored and invocated, and that they offer up prayers to God for us; and that their relics are to be had in veneration.

"I most firmly assert that the images of Christ, of the mother of God, and also of other saints, ought to be had and retained, and that due honor and veneration are to be given them.

"I also affirm that the power of indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

"I acknowledge the holy Catholic Apostolic Roman Church for the mother and mistress of all churches; and I promise true obedience to the Bishop of Rome, successor to St. Peter, prince of the apostles, and vicar of Jesus Christ."

Then follow clauses condemnatory of all contrary doctrines, and expressive of adhesion to all the definitions of the Council of Trent.

Since the above was adopted the Roman Catholic Church has promulgated as a dogma of faith, which it insists upon, the doctrine of the Immaculate Conception of the Blessed Virgin—that is, that she was conceived and born without the taint of original sin, which is the heritage of all the rest of Adam's race.

The Catholic Church is identified with the history of America from the date of its discovery, and at present is one of the largest and most powerful religious bodies on this continent. The United States are divided into thirty-six dioceses, which constitute seven provinces, over each of which is an archbishop. The province or metropolitan see of Baltimore ranks first. In 1860, there were 2517 churches of this denomination in the Union, with an estimated population of over three millions adhering to their doctrines. The United States census of 1870 gives the following statistics respecting this Church: organizations, 4127; edifices, 3806; sittings, 1,990,514; value of church property, $60,985,566.

SAINT SIMONIANS.—A sect, now extinct, of Infidel Socialists, established in France about the beginning of the present century by Claude Henri, Count de Saint Simon. The society never had any considerable strength out of Paris.

SAMARITANS.—An ancient sect of the Jews, still in existence, and to be found in small numbers at Nablous and Jaffa, in Syria, and at Cairo, in Egypt. They are descended from those Israelites who separated from the tribe of Judah, in the days of King Rehoboam. They still conduct their worship according to their ancient rite, and claim that their priesthood is regularly descended from Aaron.

SE-BAPTISTS.—A religious sect which sprang up in England in the early part of the seventeenth century. Their distinguishing doctrine was, that it was lawful for every man to baptize himself. A small sect is said to exist in Russia at the present day, who practise baptism in this way, because, they say, there is no one left on earth sufficiently holy to administer the rite in a valid manner.

SECOND ADVENTISTS.—Also known as *Millerites*, and *Millenarians*. Those who maintain that the Millennium will follow the Second Coming of Christ, and that it will be inaugurated by his Second Advent, and will be simply the reign of the Lord on earth. They differ among themselves as to its details, and the signs which are to precede it; also as to the time at which it will occur. Some say it is close at hand; others have pretended to fix the exact day.

SHAKERS.—A sect which was instituted about the year 1774, in England, by Ann Lee, who is regarded as the head of this party. Her followers style her the Elect Lady, and assert that she is the woman spoken of in the 12th chapter of Revelation. They say she speaks seventy-two tongues, and though these tongues are unintelligible to the living, she converses with the dead, who understand her language. They add, further, that she is the Mother of all the elect, and that she travails for the whole world; that, in fine, no blessing can descend to any person but only by and through her, and that in the way of her being possessed of their sins by their confessing and repenting of them, one by one, according to her direction. They vary in their exercises: their heavy dancing, as it is called, is per-

formed by a perpetual springing from the house floor, about four inches up and down, both in the men's and women's apartments, moving about with extraordinary transport, singing sometimes one at a time, and sometimes more. This elevation affects the nerves, so that they have intervals of shuddering, as if they were in a violent fit of the ague. They sometimes clap their hands, and leap so high as to strike the joists above their heads. They throw off their outside garment in these exercises, and spend their strength very cheerfully this way; their chief speaker often calls for their attention, when they all stop, and hear some harangue, and then begin dancing again. They assert that their dancing is the token of the great joy and happiness of the Jerusalem state, and denotes the victory over sin. One of their most favorite exertions is turning round very swiftly for an hour or two. This, they say, is to show the great power of God. Such is the account which different writers have given us of this sect; but others observe that though, at first, they used these violent gesticulations, now they have "a regular, solemn, uniform *dance*, or genuflection, to a regular, solemn hymn, which is sung by the elders, and as regularly conducted as a proper band of music."

The sect was introduced into this country in 1780, and in 1787 a settlement of Shakers was formed at New Lebanon, New York, and a community of goods in all respects inaugurated. At present a number of such settlements are to be found in various parts of the United States. They are generally prosperous, and their members are noted for their industry, skill in agriculture and the domestic arts, and for their harmlessness, sobriety, and neatness.

SIX PRINCIPLE BAPTISTS.—This appellation is applied at the present time to a few churches in Rhode Island and some of the other States, who make the imposition of hands on all newly baptized persons an indispensable pre-requisite to church fellowship and communion. They give, as their authority for this practice, Hebrews vi. 1–3. They are often called in Rhode Island the *Old Baptists*.

SPIRITUALISTS.—A sect which has grown up during the present century, and which, without doing any good in the world, has been the cause of much harm. Spiritualists profess to hold communications with departed spirits, and to regulate their conduct according to the revelations received from them. Of late years their number has largely increased, their converts being principally the ignorant and vicious, and persons of weak understanding. Dr. William B. Potter, of Trenton, New Jersey, a prominent Spiritualist, has recently published a work upon the subject, from which we make the following extracts:

"Spirit communications, full of the wildest fancies, and the most absurd and contradictory teachings, have been so common that it is no wonder that men of science and sound sense, who have not had the most ample test of spirit manifestations, look upon the whole thing as the vagaries of a diseased brain, the hallucinations of a moon-struck imagination, or the tricks of the vilest impostors.

"Among the innumerable follies, of which Spiritualists have been guilty, the greatest is following the advice of free lovers, libertines, and low spirits, in refusing to disfellowship the persistently vicious, when it is a notorious fact that many mediums are practising the most detestable trickery, deceit, fraud, and falsehood. That leading teachers, noted mediums, and popular speakers have deserted companions, obtained divorces, gone off with affinities, or practised *promiscuous intercourse* to get spiritual elements, or to impart vital magnetism for the cure of diseases. Hundreds of families have been broken up, and many affectionate wives deserted by affinity-seeking husbands; many once devoted wives have been seduced, and left their husbands, and tender, helpless children, to follow some higher attraction; many well-disposed but simple-minded girls have been deluded by affinity notions, and led off by affinity hunters, to be deserted in a few months, with blasted reputations, or led to deeds still more dark and criminal to hide their shame. Yet, in the face of all this, at the National Convention of Spiritualists, at Chicago, called to consider the question of a National Organization, the only plan approved by its committee *especially provided* that *No charge should ever be entertained against any member*, and that *any person, without any regard to moral character, might become a member.*"

SWEDENBORGIANS.—A denomination whose proper title is the *New Jerusalem Church*, based upon the doctrines and teachings of Baron Swedenborg, who was born at Stockholm, January 29th, 1688. This denomination is found chiefly in Sweden, England, and the United States. In this country it includes about 10,000 members. Swedenborg, a man of great learning and piety, and of most exemplary life, based his system upon revelations which he asserted were made to him from heaven. He claimed to be able, by divine permission, to see what was going on in heaven, and his works contain many curious descriptions of his visions. The leading doctrines advanced by him, and accepted by his adherents, may be stated as follows:

"First. That the Sacred Scriptures contain three distinct senses, called *celestial*, *spiritual*, and *natural;* and that, in each sense, it is divine truth, accommodated respectively to the angels of the three heavens, and also to men on earth.

"Secondly. That there is a correspondence between all things in heaven and all things in man; and that this science of correspondences is a key to the spiritual or internal sense of the Sacred Scriptures, every page of which is written by correspondences, that is, by such things in the natural world as correspond unto and signify things in the spiritual world.

"Thirdly. That there is a divine trinity of Father, Son, and Holy Ghost, or, in other words, of the all-begetting Divinity (*Divinum a quo*), the divine human, and the divine proceeding or operation; and that this trinity consisteth not of three distinct persons, but is united, as body, soul, and operation in man, in the one person of the Lord Jesus Christ, who, therefore, is the God of heaven, and alone to be worshipped, being Creator from eternity, Redeemer in time, and Regenerator to eternity.

"Fourthly. That redemption consisteth not in the vicarious sacrifice of the Redeemer, and an atonement to appease the Divine wrath, but in a real subjugation of the powers of darkness; in a restoration of order and good government in the spiritual world; in checking the overgrown influences of wicked spirits on the souls of men, and opening a nearer and clearer communication with the heavenly and angelic powers; in making salvation, which is regeneration, possible for all who believe on the incarnate God, and keep his commandments.

"Fifthly. That there is an universal *influx* from God into the souls of men. The soul, upon receiving this influx from God, transmits it, through the perceptive faculties of the mind, to the body. The Lord, with all his divine wisdom, consequently with all the essence of faith and charity, entereth by influx into every man, but is received by every man according to his state and form. Hence it is that good *influxes* from God are changed, by the evil nature of their recipients, into their opposites, good into evil, and truth into falsehood.

"Sixthly. That we are placed in this world subject to the influences of two most opposite principles: of good from the Lord and his holy angels; of evil from hell or evil spirits. While we live in this world, our spirits have their abode in the spiritual world, where we are kept in a kind of spiritual equilibrium by the continual action of those contrary powers, in consequence of which we are at perfect liberty to turn to which we please. That, without this *free will* in spiritual things, regeneration cannot be effected. If we submit to God, we receive real life from him; if not, we receive that life from hell which is called, in Scripture, *spiritual death*.

"Seventhly. That heaven and hell are not arbitrary appointments

of God. Heaven is a state arising from the good affections of the heart, and a correspondence of the words and actions, grounded on sincere love to God and man; and hell is the necessary consequence of an evil and thoughtless life, enslaved by the vile affections of self-love and love of the world, without being brought under the regulations of heavenly love by a right submission of the will, the understanding, and actions, to the truth and spirit of heaven.

"Eighthly. That there is an intermediate state for departed souls which is called *the world of spirits*, and that very few pass directly to heaven or hell. This is a state of purification to the good; but to bad spirits it is a state of separation of all the extraneous good from the radical evil which constitutes the essence of their natures.

"Ninthly. That, throughout heaven, such as are of like dispositions and qualities are consociated into particular fellowships; and such as differ in these respects are separated, so that every society in heaven consists of similar members.

"Tenthly. That man, immediately on his decease, rises again in a spiritual body, which was inclosed in his material body; and that, in this spiritual body, he lives as a man to eternity, either in heaven or in hell, according to the quality of his past life.

"Eleventhly. That those passages in the Sacred Scriptures generally supposed to signify the destruction of the world by fire, etc., commonly called the *last judgment*, must be understood according to the above-mentioned science of correspondences, which teaches, that by the end of the world or consummation of the age, is not signified the destruction of the world, but the end or consummation of the present Christian Church, both among Roman Catholics and Protestants of every description and denomination. That this consummation, which consists in the total falsification of the Divine truth, and adulteration of the Divine good of the word, has actually taken place; and, together with the establishment of a new Church, in place of the former, is described in the Revelations, in the internal sense of that book; in which the new Church is meant, as to its internals, by the new heaven, and as to its externals, by the new earth; also, by the *New Jerusalem descending by God out of heaven.*" The census of 1870 gives the following statistics of this Church in the United States: organizations, 90; edifices, 61; sittings, 18,755; value of church property, $869,700.

TUNKERS.—A sect which first appeared in America in the year 1719. Twenty families landed in Philadelphia, and settled in various parts of Pennsylvania. They now exist in considerable numbers in various parts of the United States. They are Baptists in principle. "Their church government is nearly the same as that of other Baptists, except that every brother is allowed to stand up in the congregation and exhort. When by this means they find a man apt to teach, they choose him to be their minister, and ordain him by the laying on of hands, attended with fasting and prayer, and giving the right hand of fellowship. They also have deacons, and aged women for deaconesses. From among the teachers who have been tried they choose bishops. An elder among them is, in general, the first or oldest chosen teacher in a congregation which has no bishop. They use great plainness of dress and language, like the Society of Friends; and, like them, they neither take oaths nor fight. They will not go to law, and, until lately, the taking of interest on money was not allowed among them. They celebrate the Lord's Supper, with its accompanying usages of love feasts, the washing of feet, the kiss of charity, and the right hand of fellowship. They anoint the sick with oil for recovery, and use trine immersion, with laying on of hands and prayer, even while the person baptized is in the water. They believe in general redemption, though it is not with them an article of faith; but they deny that they are Universalists.

UNITARIANS.—The name given to a large and respectable denomination in the United States. They maintain the unity of God in a more restricted view than is accepted by other denominations. They hold that he is a being of infinite goodness, and give very great prominence to his paternal character, and insist much on those attractive views of God which represent him as a compassionate father of the human race. They deny the doctrine of the Trinity, and reject the proper Deity of Christ and the atoning merits of his death. They do not accept the doctrine of the native depravity of man, or of his justification independent through Christ's death alone. Of late years a division has been manifest in this Church—one branch maintaining a more orthodox belief than formerly, and the other denying the inspiration of the Scriptures. The Unitarians in this country have an able ministry, and include many of the most highly cultivated men in America in their number. The census of 1870 gives the following statistics concerning this denomination: organizations, 331; edifices, 310; sittings, 155,471; value of church property, $6,282,675.

UNITED BRETHREN IN CHRIST.—A large religious denomination of the United States, founded at Lancaster, Pennsylvania, by Rev. William Otterbein, in 1775. This denomination resembles the Methodist Episcopal Church in most of its features. It is distinguished from it chiefly by making its ministers equal with the laymen, that is, by giving each the same powers. Rulers are chosen and hold office only by the consent of the governed. Their officers are ordained elders, who alone exercise the functions of the ministry, class leaders, stewards, preachers in charge, presiding elders, and bishops. Their ecclesiastical bodies are called Quarterly and Annual Conferences. The official statistics of the Church for 1870 were as follows: organized societies, 3924; churches, 1473; members, 118,055. The census of 1870 gives the following statistics of this denomination: organizations, 1445; edifices, 937; sittings, 265,025; value of church property, $1,819,810.

UNIVERSALISTS.—Those who believe in the final holiness and happiness of the whole human family. Concerning the punishment for sin, they are divided. Some hold that such punishment is endured here upon earth; others that it extends to a future state, but is only temporary, and that the objects of it will ultimately be pardoned by God, and admitted to eternal happiness and holiness. The census of 1870 gives the following statistics concerning this denomination: organizations, 719; edifices, 602; sittings, 210,884; value of church property, $5,692,325. Tufts College, a flourishing institution in Massachusetts, is conducted by this denomination.

WALDENSES.—Also called *Valdenses* and *Vaudois*. A sect inhabiting the Cottian Alps, the most numerous Protestant body of the Middle Ages, said by some authors to have been so called from Peter Waldo, of Lyons (1170). They had a translation of the Bible, and allied themselves to the Albigenses, and were much vilified and persecuted, which led to the establishment of the Holy Office, or Inquisition. A crusade was organized against them by Pope Innocent III., 1203–4. All obstinate heretics were placed at the disposal of Simon de Montfort, commander of this crusade, and the whole race of the Waldenses and Albigenses were ordered to be pursued with fire and sword. They settled, after this persecution, in the valleys of Piedmont, about 1375, but were frequently dreadfully persecuted, especially in the seventeenth century, when Charles I., of England, interceded for them, and Oliver Cromwell obtained for them some degree of toleration. They were permitted to have a church at Turin, 1853. They have now many congregations in Italy, and a colony in Uruguay.

WINEBRENNARIANS.—A sect calling itself *The Church of God*. It is a small Baptist denomination, established by the Rev. John Winebrenner, of Harrisburg, Pa., in 1830. They reject infant baptism, and practise immersion, and the literal washing of the Saints' feet, as an appointed ordinance. They hold that domestic slavery and civil war are sinful, and believe in the personal reign of Christ.

Longitude East from Greenwich
35°
36°
Longitude East from Washington
112°
113°
MEDITERRANEAN SEA
Ras Ruimeileh
Saida (Sidon)
el Mamariyeh
Sarepta (Ruins)
Seiriyeh
Tyre or Sur (Tyrus)
Ras el Abyad (C. Blanco)
Ras el Musheirifeh (or Nakura)
Acco Acre
Acco Ptolemais
Bay of Acre
C. Carmel
Athlit (Castel Peregrin)
Kaisariyah (Caesarea Palestina)
Nahr Abu Zabura
Nahr el Falaik
Arsuf (Apollonia)
Nahr el Aujeh
Jaffa or Yafa (Japho or Joppe)
Yebna (Jabneh Jamnia)
Yazur (Hazor)
Esdud (Ashdod)
Askulan (Ascalon)
Burkah
Um Lakhis (Lachish)
Dumreh
Huj
Ruins
Ghuzzeh (Gaza)
Khan Yunas
Ramson's Mound
Um el Jerar (Oscar)
Tell Sheriah
Desert of Beersheba
Sbeta
Ararah (Arer)
Tell Milh (Moladha)
Tell Arad (Arad)
Tell Ziz (Hazazon Tamar)
Ertaiyeh
Mersed
Ain Jidy (Engedi)
Ras
DEAD SEA (Lacus Asphaltites) (Sea of the Plain)
BAHR LOOT (Lote Sea) (Salt Sea)
Shallow B. formerly Valley of Siddim
R. Costigan
Khirbet Sarifeh
Zoar
Pt. Molyneux
Rabba (Habbath) (Moab) (Areopolis)
Kureithela
Kerak (Kir Moab)
Kutraneh
Jebel Shehan (Shihon)
Arair (Aroer)
Dhiban (Dibon)
Um er Rusas
Lejum
Carus (Karoth)
Madeba (Medaba)
Hesban (Hesbon)
Suweimah (Beth Jesimoth)
Burzan
Urneibeh
Khirbet es Sumrah
Tell Nimrim (Beth Nimrah)
Tell Kefrein (Abel Shittim)
Tell er Rama (Beth Haram)
el Marussus
Kuldeh
Amman (Rabbath Ammon) (Philadelphia)
Kulat Zerka
Meneh
Umm el Kuten
Umm el Jemal
Sabha
Subhiyeh
Umm es Surab
Kureb
Kasil
Beka
Jemal es Sajire
Semmeh
Ghusam
Bozrah (Bozrah)
Kulat el Mefrak
Kerak
Thaly
Deir el Tureifeh
Welgha
Mezrah
Kunawat (Kenath)
Sijn
Deir el Khunawat
Sahwat el Kamh
Afneh
Umm Wulad
Kirtah
Dera
Mezarib
Rukhm
Dalah
Busr el Hariri
Dora
Hauran
Damek el Alya
Sauweimirah
Umm ez Zeitun
Nuran
Dhekir
Rudheimeh
Hadar
Suwaret el Kehireh
Hemman
Musmeh
Shaarah
Jebab
Kustul
Kureim
Khubab
Tibu
Zebuah
Jedal
Kirtaba
Edhra (Zora)
Shukrak
Jasem
Nawa (Neve)
Obtein
Tsemah
Ahmis
Judeideh
Unkhul
Semleino
Deir el Adas
Kefr Shems
Sunamein (Acre)
Shukhah
Gilgabgib
Merjaneh
Malah Buras
Bahret Dalal
Bahret el Jiganeh
Deir Aly
Kuneitirah
Mughar
Alleikah
L. Huleh (Waters of Merom)
Tell el Farus
Golan
el Jabie
Dukah
Bahr Tubariyeh (Sea of Tiberias) (Sea of Galilee) (Lake of Gennesaret)
Khan
Fik Apheca
Jibin
Mukutta
Aebdin
Kefr Harib
Kees Sumkh (Hippos)
Abil (Abila)
Um Kers (Gadara)
Hebras
el Heraimy
Beit er Ras
Remtheh
Arbid (Arbela)
Irbid
Kefr Reuta
Enaara
el Arbaia
Semakh
Tell el Hamma
Hemta
Zerka
Jabbok
Jerash (Gerasa)
Dibbin
Abbin
Kefr Abil
Kurkumeh
Tibny
Enon
Jalesh
Kefr Nimeh
Jelbon (Gilboa)
Behuh
Bidgah (Salim)
Kubatiyeh
Bethshean (Scythopolis)
Tell Amata (Amathus)
Tell Ajjul
Tell Azur (Hazor)
Beitin (Bethel)
Tell er Hajar (Mizpah)
Brook Cherith (Kanah)
Jericho
Akrabeh (Acrabi)
Hawara
Yosela
Tell
Mt. of Precipitation
Jebel Jelad
Mt. of Gilead
Batneh
Fusail
Kefr Istuna
Salamieh
Muzeirah
Jemmala
Ludd (Lydda Diospolis)
Ramleh
Sulfa
Amwas (Nicopolis)
el Jib (Gibeon)
Akir (Akron)
Yalu (Ajalon)
N. Sammil
Moharfar (Gilgal)
Hogla (Bethabara)
Beth
Suweimah
Mt. Nebo (Mt. Pisgah)
Madeba (Medaba)
Hesban (Hesbon)
Burzan
Urneibeh
Um er Rusas
Lejum
Carus (Karoth)
Dhiban (Dibon)
Arair (Aroer)
Jebel Shehan (Shihon)
Khirbet Sarifeh
Rabba (Habbath) (Moab) (Areopolis)
Kureithela
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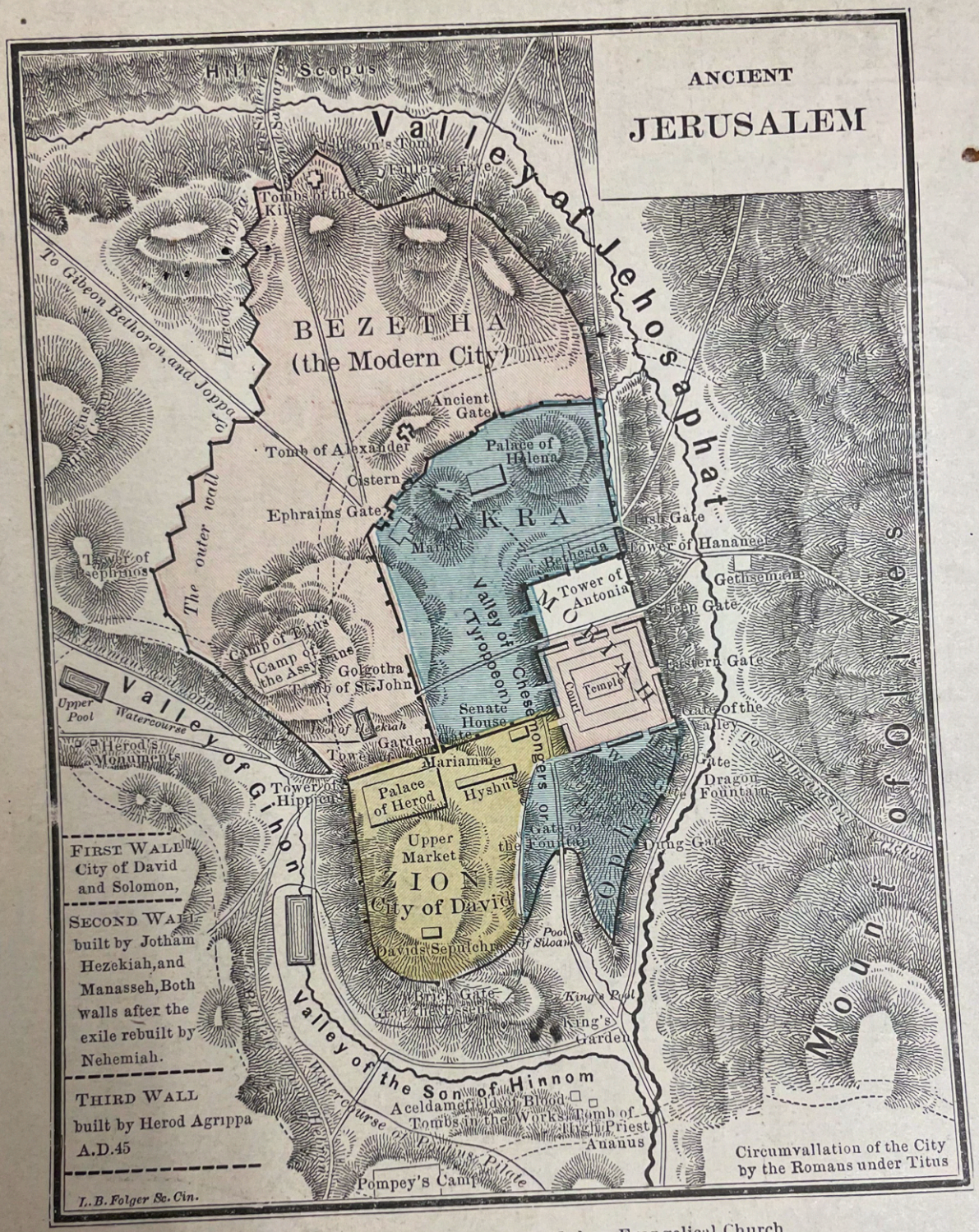


MODERN JERUSALEM.

I.—THE CHRISTIAN QUARTER.

1 Goliath's Castle.
2 Latin Convent.
3 Church of Holy Sepulchre.
4 Greek Convent.
5 Coptic Convent.
6 Ruins of St. John's Hospital.
7 Greek Church. St. John's.
8 Residence of the Christian Bishop.
9 Church of the Greek Schismatics.
10 Tower of Hippicus. David's Tower.
11 Supposed Site of the Tower of Phasaelus.
12 The Prussian Consulate.
13 Modern Evangelical Church.
14 Hospital and Syrian Convent.

II.—THE ARMENIAN QUARTER.

15 Armenian Convent, with the Church of St. James.

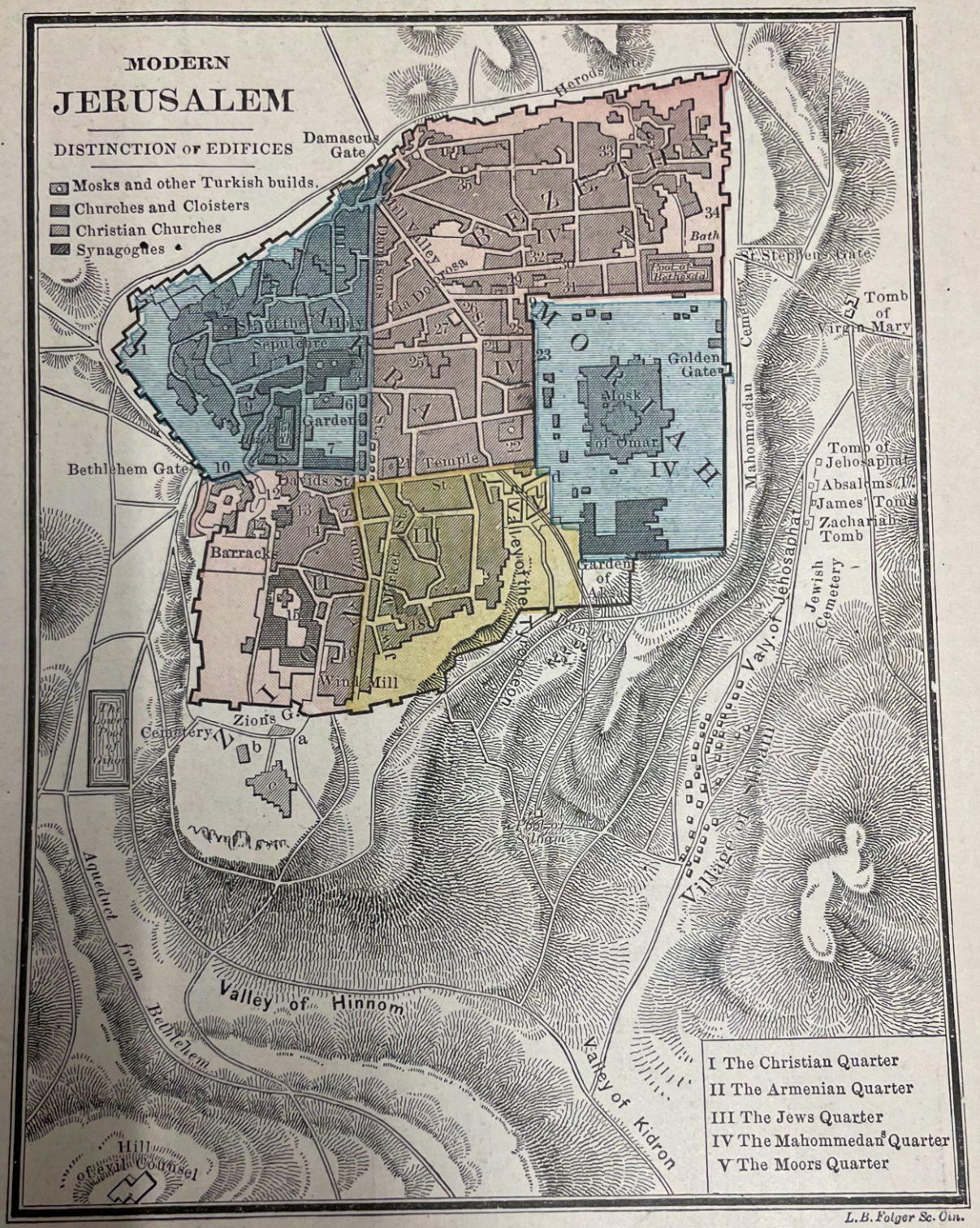
The only building in Jerusalem which presents any appearance of comfort.

16 Nunnery of St. George.
17 Barracks.

III.—THE JEWS' QUARTER.

The most wretched in the city.

18 Synagogue of the Shepardim.



19 Synagogue of the Portuguese Jews.
20 Mosque.

IV.—THE MOHAMMEDAN QUARTER.

21 Khan and Bazaar.
22 Mineral Bath.
23 Convent and Schools.
24 Institute for Blind Dervishes.
25 Hospital of St. Helena.
26 Reputed site of the House of the Rich Man.
27 Reputed site of the House of St. Varonica.
28 Residence of the Turkish Pasha.
29 Arch of the "Ecce Homo."
30 Place of the "Scala Sancta," the Holy Staircase.
31 Pilate's House.
32 Place of Flagellation.
33 Ruins of a Church. House of Simon the Pharisee.
34 Church of St. Anna.
35 House of Herod. Dervish's Mosque.

V.—THE MOORS' QUARTER.

a Armenian Convent. House of Caiaphas.
b American Burial Ground.
c David's Tomb.
d Place of Wailing of the Jews.
Just within Zion's Gate are wretched abodes of lepers

A COMPREHENSIVE AND CRITICAL DESCRIPTION OF THE ISRAELITISH TABERNACLE AND ITS SACRED FURNITURE.

TOGETHER WITH AN ACCOUNT OF

THE PRIESTHOOD AND THE WORSHIP AND SACRIFICES OF THE ISRAELITES.

Compiled Expressly for "The New Devotional and Practical Pictorial Family Bible," chiefly from the Writings of Dr. William Smith, Dean Milman, Rev. John Kitto, D. D., Drs. Von Ewald and Michelson, and Other Eminent Authorities.

Entered according to Act of Congress, in the year 1884, in the Office of the Librarian of Congress, at Washington, D.C.

In order to obtain a thorough understanding of the Divine truths revealed in the Old and New Testaments, a familiar knowledge of the Tabernacle, its contents, of the uses to which it was put, of the organization and duties of the Israelitish priesthood, and of the forms and meanings of the sacrifices and the various religious observances of the Chosen People is essential. The Tabernacle was a symbol of the visible Church of God on earth. It is to the Tabernacle and its worship that David so frequently refers in the Psalms. He loved it as the House of the Lord, and desired above all things to dwell in its courts all the days of his life, that he might behold the fair beauty of the Lord. In some respects the Tabernacle is regarded as a type of Christ. It was, beyond a doubt, a type of the Church of Christ. In order to understand this the better, it will be necessary to examine the arrangement and construction of the sacred tent.

THE FIRST TABERNACLE.

There was a Tabernacle in the camp of the Israelites previous to the erection of the one that is generally known by that name. This was doubtless the dwelling, or headquarters of Moses, and the place where the public business of the nation was transacted. We find in Exodus (xxxiii. 7-10) the following reference to this Tabernacle:

"And Moses took the Tabernacle, and pitched it without the camp afar off from the camp, and called it the Tabernacle of the Congregation. And it come to pass that every one which sought the Lord, went out unto the Tabernacle of the Congregation, which was without the camp. And it come to pass, when Moses went out unto the Tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses until he was gone into the Tabernacle. And it come to pass, as Moses entered into the Tabernacle, the cloudy pillar descended, and stood at the door of the Tabernacle, and the Lord talked with Moses. And all the people saw the cloudy pillar stand at the Tabernacle door: and all the people rose up and worshipped, every man in his tent door."

This Tabernacle was soon given up, and was replaced by the one which Moses, during his forty days' retirement in Sinai, was commanded to construct according to a specific plan described to him by the Lord Himself.

THE GREAT TABERNACLE.

The Tabernacle was intended as a visible sign of God's presence with His people. As we have said elsewhere, the long residence of the Israelites in Egypt had weakened their spiritual perceptions, and they needed ocular proof that God Himself was indeed their leader, some fixed place in their camp which should be known as the spot especially consecrated to God, and where the people might worship Him and offer sacrifices to Him. It was soon intimated to Moses that God would fix one such place for His abode. The first ordinances revealed to Moses after the giving of the Law on Sinai, related to the construction and arrangement of the Tabernacle. An exact pattern of the whole structure and all its appointments was shown to him by God in Mount Sinai, and he was commanded to entrust the execution of the mechanical part of the work to Bezaleel, of the tribe of Judah, and Aholiab, of the tribe of Dan, who were the most skilful workmen in the nation.

The Tabernacle was to be erected of materials voluntarily contributed by the people, and was in every respect to be a free-will offering of the nation unto the Lord. It was set up in the Arabian desert, at the foot of Mount Sinai, and was carried by the Israelites with them in their immigrations until after the conquest of Canaan, when it remained stationary for longer periods in various towns of Palestine.

The Tabernacle was simply a *tent;* rich and elaborate in design and construction, but still a tent. Jehovah, Lord of the Universe, condescended to dwell on earth in the same manner as His people, thus affording a most striking proof that His infinite love stops at nothing when seeking to bless His children.

The materials of which the sacred tent was composed were so costly, that sceptics have questioned whether they could be furnished by a nomadic race. The Tabernacle exceeded in costliness and splendor, in proportion to the slender means of a nomadic people, the magnificence of any cathedral of the present day, compared with the wealth of the surrounding population. One of the most remarkable facts in the history of the Tabernacle is that Moses was commanded to collect these materials by voluntary contributions. No one was required to give a fixed sum. His piety and zeal were the measure of his donation. Each one was to give according to his ability and inclination. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart, ye shall take my offering. And this is the offering which ye shall take of them: gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and shittim-wood." In addition to these voluntary contributions, the half shekel redemption money, which every adult male paid in substitution of the

first-born, was applied to the casting of the sockets on which the boards rested—in the whole 100 talents, and 1,775 shekels. Of the 100 talents were cast 100 sockets, and of the remaining 1,775 shekels were made hooks, platings, and bands for the pillars (Exodus xxx. 13; xxxviii. 24, 28). It has been estimated that the value of the articles thus voluntarily contributed by the people was as follows: Gold, $920,000; silver, $210,000; brass, $1,650; the whole cost, including precious stones, linen and other textile fabrics, workmanship, etc., was fully $1,500,000—all the voluntary contribution of the people.

The materials used were gold, silver and brass; textile fabrics, such as blue, purple, scarlet, fine (or white) linen, which had been brought from Egypt, that country being famous for its production; and a fabric of goats' hair, made in the camp; skins of the ram, dyed red, and of the badger; shittim-wood, the timber of the wild acacia of the desert itself, the tree of the burning bush. In addition to this, oil, spices, and incense were provided for the service of the sanctuary, and precious stones for the breast-plate of the High Priest; the people gave, with enthusiasm, jewels, plates of gold, and silver, and brass; wood, skins, hair, and linen; the women wove the cloths and curtains, and the rulers offered precious stones, oils, spices, and incense; so that the quantity of materials offered was more than was needed for the work.

The Tabernacle, *or sacred tent*, was called the *Tent of Jehovah*. It was also called the *Sanctuary* and the *Tabernacle of the Congregation*. It stood in the midst of an enclosure called

THE COURT.

The Court in which the Tabernacle stood was oblong in shape, 100 cubits by 50, or 150 by 75 feet in size, the length being towards the east and west, and the width towards the north and south. It was enclosed by a wall composed of curtains or screens of canvas—in the East called Kannauts—5 cubits in height. These were supported by pillars of brass placed at regular intervals 5 cubits apart, the curtains being attached to the pillars by hooks or fillets of silver. This enclosure was only broken on the eastern side by the entrance, which was 20 cubits, or 30 feet wide; it was closed by curtains of fine twilled linen, wrought with needlework in the most gorgeous colors, blue, purple and scarlet. The Court contained not only the Tabernacle itself, but the great altar of burnt offerings, the brazen laver and various other objects used in the religious worship of the Hebrews.

The beautiful illuminated lithograph which accompanies this article will show the general appearance and effect of the Tabernacle as it stood in the midst of the camp. The appearance of the Court, its gorgeous hangings, the arrangement of the posts and walls, the open entrance with its curtains of blue, purple, and scarlet, and the position of the various articles in the Court can be ascertained at a glance. This engraving is a faithful representation of the Tabernacle and its surroundings, according to the latest discoveries in Scriptural research.

THE TABERNACLE.

The Tabernacle itself was placed towards the western end of the Court, the front facing the east. It was an oblong, rectangular structure, 30 cubits, or 45 feet in length, by 10 cubits, or 15 feet in breadth, and 10 cubits, or 15 feet in height. The interior was divided into two chambers; the first, or outer, of 20 cubits in length, and the second, or inner, of 10 cubits, and consequently an exact cube. The outer chamber was called *The Holy Place*, or *First Tabernacle;* and the other, *The Most Holy Place*, or *The Holy of Holies*. The Holy Place contained the altar of incense, which was placed in the centre of the apartment. On one side of it stood the golden candlestick, and on the other the table of shew-bread, as shown in the engraving. The Holy of Holies contained nothing but the Ark of the Covenant, surmounted by the cherubim, and with the stone tables of the law inside.

The two sides, and the further western end of the Tabernacle were enclosed by boards of shittim-wood overlaid with gold. There were twenty of these boards on the north and south sides, six on the western side, all the corner boards being doubled. They stood upright, edge to edge. Their lower ends were made with tenons, which dropped into sockets of silver. The corner boards were coupled at the top with rings. Each board was provided with rings of gold, and through these rings were passed bars of shittim-wood overlaid with gold, of which there were five on each side. The middle bar passed along the side from end to end, bracing the whole firmly together. Four successive coverings of curtains looped together were placed over the top, and fell down over the sides. The first of these was a splendid fabric of linen, and was magnificently embroidered with figures of cherubim in blue, purple, and scarlet. It was looped together by fastenings of pure gold. It seems most likely that the ends of this gorgeous curtain were arranged to fall down *inside* the Tabernacle, in order to form a sumptuous tapestry for the inner walls of the holy house. The next curtain was of wool made of goats' hair; the third was constructed of rams' skins dyed red and sewed together; and the fourth, or outermost, of badgers' skins joined in the same manner. Many persons have supposed that these curtains were thrown loosely over the top of the Tabernacle, as a pall is laid over a coffin. This can hardly have been the case, for the rain would have run down the sides into the Tabernacle had it been so arranged; and even had they been stretched tight, the water would have stood on the top of the curtains without running off, and would probably have split or broken them by its weight. We are therefore warranted in believing that the tent had a ridge to enable the top to shed the water. This has been the form of tents from time immemorial.

The front, or eastern side of the Tabernacle, had no boards, but was closed by a curtain, or hanging, of fine linen, embroidered in blue, purple and scarlet. This curtain was supported by five pillars of shittim-wood overlaid with gold and standing in sockets of brass, and was attached to them by golden hooks. The covering of goats' hair was also made so as to fall over the eastern side when required for the more perfect protection of the entrance to the Sanctuary. Another, and still more sumptuous curtain of fine linen similarly embroidered with cherubim, hung on four such pillars with silver sockets, and divided the Holy Place from the Holy of Holies. This was called the *Veil*, as it concealed from the eyes of all but the High Priest, the inmost Sanctuary, where Jehovah dwelt on His Mercy Seat, between the cherubim above the Ark. Hence the expression, "to enter within the Veil," means for a human being to enter into the most solemn communion with God. The Veil was passed by the High Priest alone, and by him only once a year, on the great Day of Atonement, when he entered the Holy of Holies to make special intercession to God to forgive the sins of His people, a beautiful type of the mediation of Christ, who, with His own blood, hath entered for us within the Veil which separates God's own abode from earth. The Holy Place was entered by the priests daily, but only for the purpose of offering incense at the time of the morning and evening prayer, and to renew the lights in the golden candlestick; and on the Sabbath they removed the old shew-bread and replaced it with fresh bread.

The beautiful lithographic engravings which accompany these pages will show to the reader more clearly than words can, the arrangement and the gorgeous coloring of the Holy Place and the Holy of Holies. The Holy Place is shown in front, with the altar of incense, the golden candlestick, and the table of shew-bread on either side, and the High Priest offering incense upon the altar. Back of this the Veil is shown with the cherubim embroidered

upon it. It is slightly drawn aside, revealing the Holy of Holies with the Ark of the Covenant, surmounted by the cherubim, between whose outspread wings shines the dazzling light of the Shekinah, which indicated the presence of God in His Holy House. In the Tabernacle itself the Veil was never drawn back as in the engraving. It always hung down between the Holy Place and the Holy of Holies. It was passed, as we have said, only once a year, by the High Priest alone, on the great Day of Atonement. Here it is drawn back, that the reader may more readily understand the arrangement of the Sanctuary.

Over the Tabernacle, when at rest, hung the pillar of cloud, a dark mass in the day, but brightly illuminated at night to give light to the people. When the nation was on the march, it moved in advance of the host, pointing the way; but when a halt was made, it settled down over the Tabernacle, resting, as is believed, over the Ark. It guided the Israelites in all their forty years' wanderings.

As long as Canaan remained unconquered, and the Israelites were still therefore an army, the Tabernacle was probably moved from place to place, wherever the host of Israel for the time encamped. After the conquests of Joshua, it rested finally at Shiloh, "in the place which the Lord had chosen" (Josh. ix. 27; xviii. 1). The sacred writer does not give us the reasons for the choice of this place. It may have been selected as a point central to all the tribes, and partly perhaps because Shiloh was in the territory of the powerful tribe of Ephraim, the tribe of the great captain of the host, in the midst of which it would be safe from attack from hostile nations. It remained at Shiloh during the whole period of the Judges (Josh. xix. 51; xxii. 12; Judg. xxi. 12). It was intended to be the one national sanctuary, to which the tribes should go up to worship, the witness against a localized and divided worship. It did not retain this position, however, for the old religion of the high places kept its ground. Altars were erected, at first with reserve, under the pretext that they were not for sacrifice (Josh. xxii. 26), afterwards they sprang up rapidly, and without concealment or scruple (Judg. vi. 24; xiii. 19). The special sanctuary at Shiloh was known at this period by a variety of names, of which the principal were, the "House" or the "Temple" of Jehovah (1 Sam. i. 9, 24; iii. 3, 15).

During the period of the Judges, especially the latter part of this time, the worship of Jehovah was grossly corrupted by the Israelites. Superstitions and idolatrous customs crept into it by degrees, and so pervaded every part of it, that it finally come to be more like the heathen services in honor of Ashtaroth or Mylitta than the worship of the Living God. This state of affairs needed a severe remedy, and it was sternly applied. In the days of the High Priest Eli, the Ark of God, which had been foolishly and wickedly carried into battle by the Israelites, in the hope that it might, by some magical spell, win them the victory, was captured and carried off by the Philistines. This loss was fatal to the Tabernacle, which, though it remained at Shiloh, never recovered its prestige or glory, and never again became the depository of the Ark. Samuel treated it as an abandoned shrine, and offered sacrifices elsewhere, at Mizpeh (1 Sam. vii. 9), at Ramah (1 Sam. ix. 12; x. 3), and at Gilgal (1 Sam. x. 8; xi. 15). After the loss of the Ark, it seems to have changed its location more than once. For a time it appears to have been settled at Nob, during a portion of the reign of Saul (1 Sam. xxi. 1–6). Here it received another severe blow in the massacre of the priests and the flight of Abiathar. It was already without the presence of the Ark, and now the flight of the High Priest robbed it of its chief dignitary and the only one who could properly conduct its services (1 Sam. xxii. 20; xxiii. 6). After this its history is obscure. In some way or other it was carried to Gibeon (1 Chron. xvi. 39). The anomalous separation of the two things which, in the original order, had been joined, brought about yet greater anomalies; and while the Ark remained at Kirjath-jearim, the Tabernacle at Gibeon connected itself with the worship of the high places (1 Kings iii. 4).

After the capture of Jerusalem by David, the Hebrew King made that city his capital, and erected there a new Tabernacle, in which he placed the Ark of the Covenant, which had been brought up from Kirjath-jearim (2 Sam. vi. 19; 1 Chron. xv. 1). This left the old Tabernacle at Gibeon scarcely a shadow of its former importance, and only its traditional and historical sanctity. It retained only the old altar of burnt offerings (1 Chron. xxi. 29). But though so sadly stripped of its glory, neither the king nor the people could bring themselves to sweep it away. The result was a double service. Zadok, the High Priest, officiated at Gibeon (1 Chron. xvi. 39); the more recent, more prophetic service of psalms and hymns and music, under Asaph, gathered round the Tabernacle at Jerusalem (1 Chron. xvi. 4, 37). This divided worship was continued throughout the whole of David's reign. Solomon distinctly recognized the sanctity of the Tabernacle at Gibeon, and visited it immediately after his accession to the throne, and offered there sacrifices to God in the presence of the whole congregation (1 Kings iii. 15; 2 Chron. i. 3–6). It was at Gibeon, on this occasion, that God appeared to the young king in the night, and bestowed upon him the priceless gift of wisdom (2 Chron. i. 7–13). But it was time that the anomaly should cease. It was David's intention to erect at Jerusalem a magnificent Temple to Jehovah, which should supersede both Tabernacles, and become the one central point in the religious services of the Israelites. He was prevented by God Himself from carrying this design into execution, although commended by the Almighty for his pious intention. His plan was carried into effect by his son and successor, Solomon, who built upon Mount Moriah, at Jerusalem, to the glory of Jehovah, the beautiful Temple which has been the wonder of succeeding ages. In spite of the splendors of the Temple and the magnificence of its services, Solomon was well aware that many adherents of the old system would still cling to the Tabernacle at Gibeon as the more sacred place of the two. He therefore caused it to be removed, with all its sacred vessels, to Jerusalem (1 Kings viii. 4). The general opinion of the best writers is that the Tabernacle was stored away in one of the chambers of the Temple, and that it perished with that edifice when it was destroyed by Nebuchadnezzar, King of Babylon.

Having now examined the construction and arrangement of the Tabernacle, and having given its history, let us now turn our attention to the *Sacred Furniture and Instruments of the Tabernacle.*

THE ALTAR OF BURNT OFFERING.

The *Altar of Burnt Offering* stood in the midst of the Court, and formed the central point of the outer services, in which the people had a part. It was the place on which all sacrifices and oblations were presented, except the sin offerings, which were burnt without the camp. In shape, it was a large hollow case, or coffer, five cubits, or seven and a half feet square, by three cubits, or four and a half feet in height. It was made of shittim-wood, and was overlaid with plates of brass. In the middle of the top was a grating of brass, on which the wood for the fire was laid, and to it were attached rings of brass by which the grating was raised. At the four corners were projections called "horns." To take hold of these horns was a sign that the person so doing threw himself upon the mercy of God. Likewise a man fleeing from the vengeance of another, by taking hold of the horns of the altar signified that he took sanctuary, or, in other words, placed himself under the protection of God against the wrath of the man he had wronged. The avenger did not dare to pursue his injurer into the Sacred Court. The altar was furnished with rings, through which were passed bars to carry it when the people were on the march. The utensils necessary to the service of the altar are named in

Exodus xxxviii. 3. They were all of brass, and were as follows:—*Siroth*, or pans or dishes to receive the ashes that fell through the grating; *Yaim*, shovels for cleaning the altar; *Misrakoth*, basins or vessels for receiving the blood and sprinkling it on the altar: *Mizlagoth*, flesh-hooks, or large forks, to turn the pieces of flesh or to take them from the altar; and *Machthoth*, or fire-pans. As the priests were forbidden to go up by steps to the altar (Ex. xx. 26), a slope of earth was probably made by which they could reach a level sufficiently high to enable them to arrange and offer the objects laid upon the altar. When so engaged the priests stood upon a projecting ledge which ran around the altar, midway between the top and bottom.

The form and arrangement of the Altar of Burnt Offering, or, as it is sometimes called, *The Brazen Altar*, are shown in the beautiful illuminated lithograph which accompanies this chapter.

The Altar of Burnt Offering is regarded as a type of the Cross of our Lord Jesus Christ. It was especially consecrated to the act of atonement for the sins of the people. Here the sinner came to make his peace with God. He brought with him a substitute for himself and offered it to God, imploring the Divine forgiveness and mercy. His sin was figuratively transferred to another creature by the laying of hands on the head of an unoffending animal, which was offered up with solemn ceremonies. By the shedding of the blood of the innocent victim, and the consuming of its body in the fire, the sin of the sinner was removed—he, of course, being truly penitent for his fault. Thus, the Altar of Burnt Offering was the instrument used for the purpose of reconciling man with his Maker, and so was a true type of the Cross of Christ. The atonement was through the blood of the victim. "All things are by the law purged with blood; and without shedding of blood is no remission" (Heb. ix. 22). As the innocent victim was led up to the Altar in the Tabernacle, so was our Blessed Lord led to the Cross upon which He made the one great and final atonement for the sins of the whole world. Upon Him were laid the sins of others, and His innocent blood was the cleansing stream in which sinners might for all time find purity. "Christ was made sin for us, who knew no sin, that we might be made the righteousness of God in Him" (2 Cor. v. 21).

THE BRAZEN LAVER.

The Brazen Laver stood in the Court of the Tabernacle, in the rear of the Altar of Burnt Offering, and between the altar and the entrance to the Holy Place. It stood upon a foot, and was simply a large basin which held the water used by the priests in their ablutions during their sacred ministrations. It was made of the brass obtained from the metal mirrors which the women had brought out of Egypt, and which they offered as a free gift. We are not informed as to the size or shape of this laver, but it must have been large, as it was used by a number of priests, and it was doubtless round in shape. The water of this laver seems to have served the double purpose of washing the parts of the sacrifice as well as the hands and feet of the priests. The foot or base of the laver, from the manner in which "the laver and its foot" are mentioned, must have been a conspicuous feature, and was perhaps separable from the basin itself for the purpose of removal.

In the beautiful engraving accompanying this description, the reader will find a representation of the Brazen Laver, drawn according to the most authentic accounts of it that have come down to us.

On the same page is a representation of the Molten Sea, which took the place of the Brazen Laver in Solomon's Temple. By this time the number of priests and victims had so greatly increased that the laver which had supplied the Tabernacle was no longer sufficient for the uses of the priests. Ten lavers were placed in the Court of the Temple for the cleansing of the sacrifices, and the Molten Sea was reserved for the ablutions of the priests (2 Chron. iv. 6). These lavers are more minutely described than that of the Tabernacle. So far as can be made out from the description, they consisted of a square base or stand mounted upon rollers or wheels, and adorned with figures of palm-trees, cherubim, lions, and oxen. The stand doubtless formed a hollow basin for receiving the water which fell from the laver itself, and which appears to have been drawn from it by means of cocks (1 Kings vii. 27–39). The form of the laver is not mentioned; but it is stated that each of them contained about forty baths, or, according to the usual computation, about 300 English gallons. From the manner in which the bases of the lavers are described, it is evident that they were regarded as admirable works of art; but it is difficult to follow out the details which are given.

The Molten Sea was an immense brazen reservoir or tank which stood in the Court of Solomon's Temple, together with the ten lavers we have just described. It was of a hemispherical figure, ten cubits in width, five deep, and thirty in circumference. In 1 Kings vii. 23, it is stated to have contained 2,000 baths, equal to 16,000 gallons; but in 2 Chronicles iv. 5, it is stated to have contained 3,000 baths, and the latter estimate is followed by Josephus. It was probably capable of holding the larger quantity, but did not usually contain more than the smaller. It was decorated on the upper edge with figures resembling lilies in bloom, and was enriched with various ornamental objects; and it rested, or seemed to rest, upon the backs of twelve oxen, three looking to the north, three to the east, three to the south, and three to the west (1 Kings vi. 26; vii. 40–47; 2 Chron. iv. 3–5). The Jewish writers state that this great basin was supplied with water by a pipe from the well of Etam, although some few allege that it was filled by the manual labor of the Gibeonites. It was, according to the same accounts, kept constantly flowing, there being spouts which discharged for use from the basin as much water as it received from the well of Etam. If this be correct, it is not improbable that the spouts discharged their water through the mouths of the oxen, or, as some suppose, through the embossed heads in the sides of the vessel. This was perhaps the largest vessel of molten brass that was ever made, other large reservoirs, which might compete in dimensions with it, being either of marble, wood, or sheet copper. The beautiful illuminated lithograph which accompanies this description, will show the reader the form and general appearance of the Molten Sea as it stood in the Court of the beautiful Temple of King Solomon.

Having now examined the furniture of the Court of the Tabernacle, we must turn our attention to the contents of the sacred tent itself. The furniture of the Court was connected with *sacrifice*, that of the sanctuary itself with the deeper mysteries of mediation and access to God. The Holy Place contained three objects. The first of these was the Altar of Incense. This was placed exactly in the centre, in order that it might stand directly in front of the Ark of the Covenant. On the right, or north side of the altar, stood the Table of Shew-Bread; and on the left, or south side, was placed the Golden Candlestick. These objects were all considered as being placed before the presence of Jehovah, who dwelt in the Holy of Holies, though with the Veil between.

THE ALTAR OF INCENSE.

The Altar of Incense was also called *The Golden Altar*, to distinguish it from the Altar of Burnt Offering, which was called *The Brazen Altar* (Ex. xxxviii. 30). Probably this is meant by the "altar of wood," spoken of in Ezekiel xli. 22, which is further described as the "table that is *before the Lord*," precisely the expression used of the Altar of Incense. The name "altar" was not strictly appropriate, as no sacrifices were offered upon it; but once in the year, on the great day of Atonement, the High Priest sprinkled upon the horns of it the blood of the sin offering (Ex. xxx. 10).

The Altar of Incense in the Tabernacle is well shown in the beautiful lithograph which accompanies this description. It was made of acacia wood, overlaid with pure gold. In shape it was square, being a cubit in length and breadth, and two cubits in height. Like the Altar of Burnt Offering, it had horns at the four corners, which were of one piece with the rest of the altar. It had also a *top* or *roof*, on which the incense was laid and lighted. It had a cornice of gold, and four golden rings to receive the staves of shittim-wood, overlaid with gold, for carrying it. The incense burnt upon it was a sacred composition of spices prescribed to Moses by God Himself. It was offered every morning and evening, at first by Aaron and his sons, and afterwards by the priests officiating in weekly courses, and by the High Priest on great occasions. The priest whose duty it was to offer incense, took some coals of the sacred fire from off the Altar of Burnt Offering, and placed these in his censer, after which he threw incense upon them. He then entered the Holy Place, and reverently emptied his censer upon the Altar of Incense, offered up a prayer, and discharged the other duties belonging to his sacred office. While he was thus engaged, the people who were gathered together outside, were engaged in prayer. Thus was beautifully typified the great truth of Christ making intercession in Heaven that the prayers of His people on earth might be heard and granted. No one but the properly appointed priest was permitted to offer incense upon the altar; nor was any other incense than that prescribed by God, to be used. It was highly criminal and sacrilegious for any one to usurp the functions of the priest's office, or to offer "strange fire" or "strange incense" before the Lord, or to make or apply to any other use the sacred incense. Nadab and Abihu were slain by the direct act of God, for the second of these offences, and years later King Uzziah was smitten with leprosy for the third. For the fourth offence, the death penalty was the punishment prescribed.

THE TABLE OF SHEW-BREAD.

The Table of Shew-Bread was an oblong table with legs, two cubits long, one broad, and one and a half high. It was of shittim-wood, covered with gold, and finished, like the altar, with a golden rim, and four rings and staves. It was furnished with dishes, spoons, covers, and bowls of pure gold. It stood on the north, or right side, of the Altar of Incense. Upon this table were placed twelve cakes of fine flour, in two rows of six each, with frankincense upon each row. This "*shew-bread*," as it was called from being exposed before Jehovah, was placed fresh upon the table every Sabbath by the priests, who ate the old loaves in the Holy Place. The letter of this law was transgressed on one occasion, which is rendered most memorable by Christ's appeal to it in one of His arguments with the Pharisees. When David fled from Saul, he and his companions sought refuge with the High Priest, Abimelech, who gave them, to relieve their hunger, the shew-bread that had just been removed from the table. David pleaded for it as being in a manner common, since fresh bread had been sanctified in the sacred vessels, and the High Priest laid more stress on the purity of the young men than on the sacredness of the bread (1 Sam. xxi. 1–6). It would be difficult to say whether the whole proceeding, including David's pretense of a mission from Saul, was morally justifiable. The point to which our Saviour's argument is directed, is somewhat different. He appeals to the case in which the sanctity both of the holy place and of holy things had been profaned by David's entrance into the sanctuary and use of the shew-bread, as an example of those necessities which override the letter of the law, and He seems to leave the justification of the act to the reverence of the Jews for David. In the same spirit He appeals to the case of the priests, who profaned the strict letter of the Sabbatic law by performing the work of the sacrifices. Both are used as illustrations of the great principle: "I will have *mercy*, and not sacrifice" (Matt. xii. 1–8; Mark ii. 23–28; Luke vi. 1–5).

Besides the shew-bread there was a *drink offering* of wine placed in covered bowls upon the table. Some of it was used for libations, and what remained at the end of the week was poured out before the Lord.

These types are too expressive for their general meaning to be misunderstood. They represented under the old covenant the same truths which are set forth by the sacrament of the Lord's Supper under the new. In both cases we have a *table*, not an *altar;* for in the Tabernacle the altar was distinct, and in the Christian church it is superseded; as the one sacrifice of Christ has been offered once for all. In the Tabernacle, moreover, as in the church, it was the *Lord's Table;* for the whole sanctuary was the house of Jehovah, and in its antechamber was the table of Jehovah, ever furnished with food for the use of those to whom He granted entrance into it; and so is the table of the Lord Jesus spread in His Church on earth. Both tables are supplied with the same simple elements of necessary food, bread and wine, with the same reference to the body and blood of Christ, though this was still a mystery under the old covenant. Nor does the parallel fail in the point that the shew-bread might only be eaten by the priests; for now the people of Christ are all priests to Him.

THE GOLDEN CANDLESTICK.

The *Golden Candlestick*, or rather *Candelabrum*, which Moses was commanded to make for the Tabernacle, is described in Ex. xxv. 31–39; xxxvii. 17–24. It is called in Leviticus xxiv. 4, "the pure," and in Ecclesiasticus xxvi. 17, "the holy candlestick." With its various appurtenances it required a talent of "pure gold," and it was not *moulded*, but was "of beaten work." The structure of the candelabrum, so far as it is defined in the passages referred to, consisted of a base; of a shaft rising out of it; of six arms, which came out by threes from two opposite sides of the shaft; of seven lamps, which were supported on the summits of the central shaft and the six arms; and of three different kinds of ornaments belonging to the shafts and arms. These ornaments are called by names which mean *cups*, *globes*, and *blossoms*. The cups receive, in Ex. xxv. 33, the epithet *almond-shaped* (it being uncertain whether the resemblance was to the fruit or to the flowers). Three such cups are allotted to each arm, but four to the shaft, making twenty-two in all. Of the four on the shaft, three are ordered to be placed severally under the spots where the three pairs of arms set out from the shaft. The place of the fourth is not assigned; but we may conceive it to have been either between the base and the cup below the lowest tier of arms, or, as Bähr thinks, near the summit of the shaft. As for the name of the second ornament, the word only occurs in two places in the Old Testament, in which it appears to mean the capital of a column, but the Jewish writers generally concur in considering it to mean *apples* in this place. The name of the third ornament means blossom or bud; but it is so general a term that it may apply to any flowers. The Septuagint, Josephus, and Maimonides, understood it to be the lily; Bähr considers it the flower of the almond. It now remains to consider the manner in which these three ornaments were attached to the candelabrum. The obscurity of verse 33 (Ex. xxv.), which orders that there shall be "three almond-shaped cups on one arm, globe, and blossom, and three almond-shaped cups on the other arm, globe, and blossom; so on all the arms which come out of the shaft," has led some to suppose that there was only one globe and blossom to every three cups. However, the fact that, according to verse 34, the shaft (which, as being the principal part of the whole, is here called the *candelabrum* itself), which had only four cups, is ordered to have globes and blossoms (the plural being used), is a sufficient proof to the contrary.

It is to be observed, that the original text does not define the height and breadth of any part of the candelabrum; nor whether the shaft and arms were of equal height; nor whether the arms

were curved round the shaft, or left it at a right angle and then ran parallel with it. The Jewish writers maintain that the height of the candelabrum was eighteen palms, or nearly six feet high; and that the distance between the outer lamps on each side was three and a half feet. Bähr, however, on the ground of harmonical proportion with the altar of incense and table of shew-bread, the dimensions of which are given, conjectures that the candelabrum was only about five and a half feet high and broad. The Jewish tradition uniformly supports the opinion that the arms and shaft were of equal height; as do also Josephus and Philo; as well as the representation on the arch of Titus at Rome. The value of the candelabrum, exclusive of the workmanship upon it, was about $25,380.

The candelabrum was placed in the Holy Place, on the south side (or, in other words, on the left of a person entering the Tabernacle), and opposite the Table of Shew-Bread (Ex. xxvi. 35). Each of its lamps was supplied with cotton and about two wine-glassfuls of the purest olive oil, which was sufficient to keep them burning during a long night. The lamps were lighted in the evening, and were extinguished in the morning, when they were trimmed and cleaned (Ex. xxvii. 21; xxx. 7, 8; Lev. xxiv. 3; 1 Sam. iii. 3; 2 Chron. xiii. 11). As the lamp on the central shaft was by the Jewish writers called *The Western or Evening Lamp*, some maintain that the former name could not be applicable unless the candelabrum stood across the Tabernacle, as then only would the central lamp point to the west. Others again adhere to the latter signification, and build on a tradition that the central lamp alone burnt from evening to evening, the other six being extinguished by day. When carried about, the candelabrum was covered with a cloth of blue, and put with its appendages in badger skin bags, which were supported on a bar (Num. iv. 9).

The beautiful illuminated lithograph which accompanies this description will give to the reader an excellent idea of the appearance of the "golden candlestick."

In the first Temple, instead of this single candelabrum, there were ten candelabra of pure gold (whose structure is not described, although flowers are mentioned: 1 Kings vii. 49; 2 Chron. iv. 7), one-half of which stood on the north, and the others on the south side of the Holy Place. These were carried away to Babylon (Jer. lii. 19). In the Temple of Zerubbabel there appears to have been only one candelabrum again (1 Mac. i. 21; iv. 49, 50). It is probable that it also had seven lamps. At least that was the case in the candelabrum of the Herodian temple, according to the description of Josephus. This candelabrum is the one which, after the destruction of Jerusalem, was carried with other spoils to Rome; then, A. D. 455, became a part of the plunder which Genseric transported to Africa; was again, about A. D. 533, recaptured from the Vandals by Belisarius, and carried to Constantinople, and was thence sent off to Jerusalem, and from that time has disappeared altogether.

As in a house light is as necessary as food, and the lamp-stand, with its lighted lamp, was a piece of furniture as needful as the bread-vessel, so in the house of Jehovah "The Golden Candlestick" symbolized the spiritual *light of life* which He gives to His servants with the words by which they live. In the vision of the Heavenly Temple in the Apocalypse, the seven lights of the Sanctuary before the Holiest of all are identified with "the seven spirits that are before the throne of God," the one perfect Spirit, whence come light, life, truth, and holiness; and the seven branches of the candlestick are made to symbolize the seven churches, the representatives of the whole church on earth (Rev. i. 4, 12, 20; compare xi. 4, and Zech. iv). The figure is the full development of the words of Christ, "Ye are the light of the world," "Let your light so shine before men" (Matt. v. 14–16); and of St. Paul's exhortation, "Shine ye, as lights in the world, holding forth the word of life" (Philip. ii. 15, 16).

THE CENSERS.

There were two kinds of censers used by the priests for offering incense in the Tabernacle—those used every day, which were of brass, and one used only once a year by the High Priest on the Day of Atonement, which was of pure gold. On the Day of Atonement the High Priest took the golden censer and filled it with live coals from the sacred fire on the Altar of Burnt Offering. He then entered the Holy of Holies, and placing himself devoutly before the Ark of the Covenant, poured upon the burning coals of the censer the "sweet incense beaten small," which he carried in his hand. In the daily offering the censer was filled with live coals from the Altar of Burnt Offering, and borne by the priest into the Holy Place. It was then set down and emptied upon the Altar of Incense, and the incense was poured over the coals by the priest. The daily censers must have had a base or stand, to admit of their being set upon the golden altar.

In the lithographic group which accompanies this will be seen the style of censer believed by the best authorities to have been used in the daily offerings.

THE HOLY OF HOLIES.

The Holy of Holies, or The Most Holy Place, was, as we have stated, the most sacred portion of the Tabernacle. It was separated from the Holy Place by the Veil, which was constantly kept closed over it, and was always shrouded in darkness. The Veil, as we have elsewhere stated, was of fine linen, richly embroidered with blue, purple and scarlet, and ornamented with figures of *Cherubim*. It hung on four pillars of shittim-wood, overlaid with gold and with silver sockets, and was suspended by golden hooks.

The Holy of Holies was, as we have said, entered but once a year, on the Day of Atonement, to make atonement for the sins of the people, in token of the mediation of Christ, who with His own blood, hath entered for us within the veil which separates God's own abode from earth (Heb. vi. 19).

The Holy of Holies contained nothing but the Ark of the Covenant, in which were placed the Tables of Stone on which the Law or Ten Commandments had been engraved, or written, by the finger of God on Mount Sinai.

THE ARK OF THE COVENANT.

The Ark of the Covenant was the first piece of the furniture of the Tabernacle, for which precise directions were delivered to Moses (Ex. xxv). It appears to have been an oblong chest of shittim-wood (acacia), two and a half cubits in length by one and a half cubits in breadth. The inner and outer sides were inlaid with gold, and a golden mitre was constructed around the top. The upper side, or lid, was a plate of pure gold, on which were placed the Cherubim. The Ark was fitted with rings of gold, one at each of the four corners, and through these were passed staves of shittim-wood overlaid with gold, by which it was carried by the Kohathites (Num. vii. 9; x. 21). The ends of the staves were visible without the veil in the Holy Place in the Temple of Solomon (1 Kings viii. 8). The Ark, when transported, was enveloped in the veil of the dismantled Tabernacle, in the curtain of badger skins, and in a blue cloth over all, and was therefore not seen (Num. iv 5–20).

The lid or cover of the Ark constituted *the Mercy Seat*. On it were placed the Cherubim, over which appeared the "glory of God" (Ex. xxv. 17–22). On the Day of Atonement, the High Priest, besides offering incense to God, took with him into the Holy of Holies the blood of the victim upon the altar, and sprinkled it upon the Mercy Seat, thus making "atonement for the sins of the people." This was the most solemn act of the Hebrew worship.

The Cherubim were figures of angels, two in number, and were placed upon the Mercy Seat, or lid of the Ark. One was placed at each end of the Mercy Seat, standing in a stooping attitude, as if looking down towards it, while they overshadowed it with their expanded wings. They were component parts of the lid, formed out of the same mass of pure gold as the Mercy Seat itself (Ex. xxv. 18–20). The exact form and shape of the Cherubim are uncertain, but it is believed by the most reliable authorities that they bore a general resemblance to the composite religious figures found upon the monuments of Egypt, Assyria, Babylonia, and Persia. The Hebrew idea seems to limit the number of the Cherubim, for both the Tabernacle and Solomon's Temple contained but a *pair*. The Cherubim were placed beneath the actual presence of Jehovah, whose glory shone forth over their extended wings. This glory symbolizing that presence which eye cannot see rests or rides on them, thence dismounts to the Temple threshold, and then departs and mounts again (Ezek. x. 4, 18). The Cherubim probably appeared not merely as bending over the Mercy Seat in admiration and wonder, but as guardians of the Covenant and avengers of its breach. They are called the Cherubim of glory (Heb. ix. 5), as on them the glory, when visible, rested. They were anointed with the holy oil, like the Ark itself, and the other sacred furniture. It is remarkable that with such precise directions as to their position, attitude, and material, nothing is said of their shape, save that they were winged. On the whole it seems likely that the word "cherub" meant not only the composite creature-form, of which the man, lion, ox, and eagle were the elements, but, further, some peculiar and mystical form, which Ezekiel, being a priest, would know and recognize as "the face of a Cherub" (Ezek. x. 14); but which was kept secret from all others; and such probably were those on the Ark, though those on the hangings and panels might be of the popular device. What this peculiar cherubic form was is perhaps an impenetrable mystery. It might well be the symbol of Him whom none could behold and live. For as symbols of Divine attributes, such as omnipotence and omniscience, not as representations of actual beings, the Cherubim should be regarded. Figures of Cherubim were embroidered on the inner hangings of the Tabernacle, and also on the Veil, but, as we have said, they were probably different from those placed upon the Mercy Seat.

The Shekinah.—The glory, or dazzling light, which hovered over the Cherubim, and which signified the presence of God upon His Mercy Seat, is generally termed *The Shekinah* or *Shechinah*. The word, though nowhere met with in this form in the Scriptures, is a direct derivative from the Hebrew root, *Shûkan*, "to dwell," or "to dwell in a tent or tabernacle," which is of frequent occurrence in the sacred writers, and is used mainly to imply the *tabernacled presence and residence* of the Most High, by a visible symbol among the chosen people. As to the precise nature of the Shekinah, we can only say that it appears to have been a concentrated, glowing brightness, a preternatural splendor, an effulgent something which was appropriately expressed by the term "Glory;" but whether in philosophical strictness it was material or immaterial, it is probably impossible to determine. A luminous object of this description seems intrinsically the most appropriate symbol of that Being of whom, perhaps, in allusion to this very mode of manifestation, it is said, that "He is light," and that "He dwelleth in light unapproachable and full of glory."

The Tables of the Law.—When the Ark was completed the two tables of stone upon which the Ten Commandments were written or engraved, were placed in it, the Ark being from the first designed as their repository. It is probable that it is to this fact that the Ark owes the latter part of its title; being the safe keeper of the covenant between Jehovah and His people. It was probably also a reliquary for the pot of manna and the rod of Aaron. We read in 1 Kings viii. 9, in the account of the dedication of Solomon's Temple, that "There was nothing in the Ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt." Yet in Hebrews ix. 4, St. Paul asserts that the contents of the Ark, as it stood in the Tabernacle, were "the golden pot that had manna, and Aaron's rod that budded, and the tables of the Covenant." It is probable that in the vicissitudes which the Ark underwent before Solomon's time, the pot of manna and the rod may have been lost, leaving only the tables of the law. In 1 Chronicles xiii. 3, David, in announcing his intention to bring up the Ark from Kirjath-jearim to Jerusalem, employs words which seem to convey the idea that the Ark was used for the purpose of an oracle. This is probably erroneous, the words "We sought it not" being the true meaning of those used, "We inquired not at it." Occupying the most holy spot in the Sanctuary, the Ark tended to exclude any idol from the centre of worship. Being the support of the Mercy Seat, it doubtless symbolized that it was upon a faithful observance of the Covenant that mercy rested.

The Ark of the Covenant went with the Israelites in all their wanderings in the desert. At the passage of the Jordan it was borne at the head of the nation by the priests, the waters of the swollen river parting at its approach, and leaving a passage for the people on the dry bed of the river, the waters standing up like a wall. "And the priests that bare the Ark of the Covenant of the Lord stood firm on dry ground in the midst of Jordan, and until the Israelites passed over on dry ground, until all the people were passed clean over Jordan" (Josh. iii. 14–17). It accompanied the nation throughout the conquest of the land, and played a prominent part in the miraculous destruction of Jericho (Josh. vi.) Upon the division of the land after the conquest, the Tabernacle was set up at Shiloh, and the Ark placed in it. This site was specially chosen by the Lord (Josh. ix. 27; xviii. 1). It remained at Shiloh until its capture by the Philistines in the days of Eli, the High Priest, and the fourteenth Judge of Israel. In the decline of religion which marked this period, a superstitious security was attached by the people to the presence of the Ark with them in battle. God signally rebuked this superstition by allowing the Philistines to capture the Ark (1 Sam. iv. 11). The Philistines carried the captured Ark to Ashdod (the later Azotus), and laid it up as a trophy in the temple of their god Dagon. But Jehovah, in punishing His people, was still jealous of His own glory. When the Philistine priests entered the Temple the next morning, they found their god prostrate on his face before the Ark. "And they took Dagon and set him in his place again. And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the Ark of the Lord; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him" (1 Sam. v. 3, 4). The memory of this humiliation was perpetuated at Ashdod by the custom of the priests not to tread on the threshold of Dagon's temple.

Next the men of Ashdod were smitten, many with death, and others with a disease shameful as well as painful, and lastly their land was ravaged with swarms of mice. They refused to keep the Ark any longer, and by the decision of their chiefs, it was carried first to Gath, and then to Ekron, only to inflict the like plagues and slaughter in those cities (1 Sam. v. 6–12). For seven months the Ark was thus carried about through the cities of the Philistines; and at length, terror-stricken at the suffering it had brought upon them, they resolved to send it back. Under the advice of their priests and diviners, they sent with it five golden images of mice, and five such of the emerods, as a trespass offering. They made a new cart on which they placed the Ark, with a coffer containing the jewels of gold, and to prove the hand of God in its return, they harnessed to the cart two milch cows that had never borne the yoke, and took home their calves. The cows went straight up the road leading from Ekron to Beth-shemesh, lowing after their calves,

but never turning aside; the five chiefs of the Philistines following after to see the result. As the cart reached the field of Joshua, the Bethshemite, the men of Beth-shemesh paused from their harvest work, rejoicing at the sight; the Levites took down the Ark and coffer, cut up the cart, and used the wood in sacrificing the cows as a burnt offering. Overcome, however, by curiosity, the men of Beth-shemesh looked into the Ark, and Jehovah smote 50,070 of them with death. In their terror they sent to the men of Kirjath-jearim to come and take away the Ark. They complied with the request, and it remained in that town until David carried it up to Jerusalem. Its abode was in the house of Abinadab, a Levite, on the summit of the hill; and his son Eleazar was consecrated as keeper of the Ark (1 Sam. vi., vii., 1, 2). Upon being brought up to Jerusalem it was placed by David in a tent especially constructed for it. David made the occasion of its removal to his new capital a great national festival. Subsequently, when the Temple was completed, the Ark was placed in the Holy of Holies. This done, God signified His acceptance of the beautiful edifice by filling the place with a dazzling cloud of glory, "so that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord" (1 Kings viii. 11). When idolatry became more shameless in the kingdom of Judah, Manasseh placed a "carved image" in the "house of God," and probably removed the Ark to make way for it. This may account for the subsequent statement that it was reinstated by Josiah (2 Chron. xxxiii. 7, xxxv. 3). It was probably taken captive or destroyed by Nebuchadnezzar (2 Esdras x. 22). Nothing is known concerning its fate. The Jews believe that it was divinely concealed from the Babylonians, and account it among the hidden things which the Messiah is to reveal. Josephus states positively that the second Temple contained no Ark.

THE PRIESTS AND LEVITES.

We are told in the Bible that the whole of the Israelitish nation were holy, and that, in a spiritual sense, they were a nation of priests; but from among them the tribe of Levi were chosen, as the reward of their devotion in the matter of the golden calf, to be the immediate attendants on Jehovah, that they might "minister in His courts." Out of that tribe, again, the house of Amram was chosen (we know not whether according to primogeniture) to perform the functions of the priesthood, which devolved on Aaron as the head of that house. He was appointed to the office of *High Priest*, at first simply *The Priest* (Ex. xxix. 30–44; Lev. xvi. 32; Num. iii. 6), as representing the whole order, the intercessor between Jehovah and the people; his sons became the *Priests*, who alone could offer sacrifices; and the rest of the tribe formed the class of *Levites*, who assisted in the services of the Tabernacle. For this purpose the Levites are said to be "given" to Aaron and his sons, and hence they were called *Nethinim*, which means "given" (Num. iii. 9; viii. 19); but afterwards they were relieved of some of their enormous labor by a separate class of servants, such as the Gibeonites, who were made "hewers of wood and drawers of water;" and in the later history of the Jews such servants formed a distinct body under the name of Nethinim (1 Chron. ix. 2; Ez. ii. 43; Neh. xi. 21).

THE HIGH PRIEST.

The High Priest was the external head of the ecclesiastical system of the Israelites. In the consecration to the office, Aaron alone was anointed, whence one of the distinctive epithets of the High Priest was, "the anointed priest" (Lev. iv. 3, 5–16; xxi. 10). The anointing of the sons of Aaron, as the lower priests, seems to have been confined simply to sprinkling their garments with the anointing oil.

The High Priest had peculiar functions. It was his especial duty, and he alone was permitted to perform it, to enter the Holy of Holies. He was allowed to do this only once a year, on the Day of Atonement, when he sprinkled the blood of the sin offering on the Mercy Seat, and burnt incense within the veil. The Talmudists assert that on this occasion he did not wear his full pontificial robes, but was clad entirely in white linen (see Lev. xvi. 4–32).

The High Priest was also constituted the especial guardian of the man-slayer who sought safety in a city of refuge. The man-slayer might not leave the city of refuge during the lifetime of the existing High Priest who was anointed with the holy oil (Num. xxxv. 25, 28). The High Priest was also forbidden to follow a funeral, or to rend his clothes for the dead, according to a precedent related in Lev. x. 6. The other respects in which the High Priest exercised superior functions to the other priests arose rather from his position and opportunities, than were distinctly attached to his office, and they consequently varied with the personal character and abilities of the High Priest.

It is not known by whose authority or in what manner the High Priests were appointed to their office before the commencement of the kingdom of Israel. But as we find these appointments invariably made by the civil power in later times, it is probable that, in the times preceding the monarchy, it was by the elders, or Sanhedrim.

The usual age for entering upon the office of the priesthood was twenty years (2 Chron. xxxi. 17), though a priest or High Priest was not actually incapacitated if he had attained to puberty. Again, no one who had a blemish could officiate at the altar (Lev. xxi.), and illegitimate birth disqualified a man for the High Priesthood. The High Priest held his office for life; and it was the universal opinion of the Jews that the deposition of a High Priest, which became very common in later times, was unlawful.

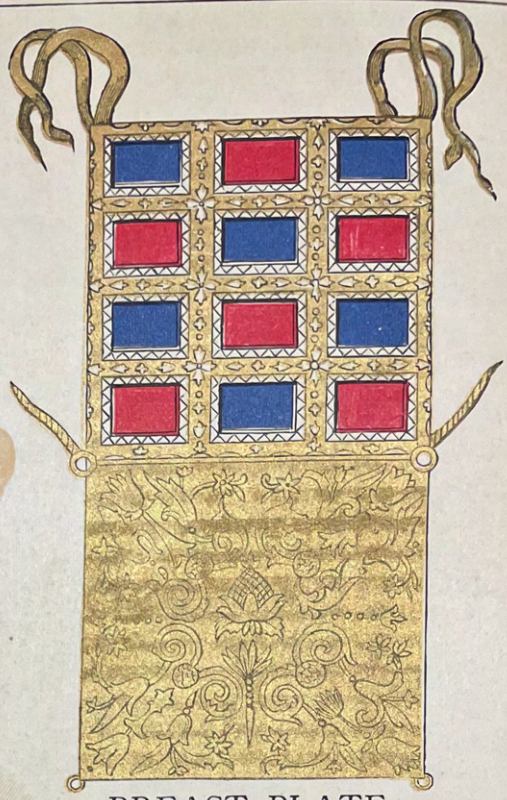
The High Priest was required to be lineally descended from Aaron, and to be free from every bodily defect or blemish. He was forbidden to marry any one but a pure virgin of one of the Israelitish tribes. He was not allowed to observe any external sign of mourning, or to leave the sanctuary upon receiving intelligence of the death of even his father or mother. Public calamities appear to have been an exception to this rule, for Joacim the High Priest, and the priests, in such circumstances ministered in sackcloth with ashes on their mitres (Judith iv. 14, 15; compare Joel i. 13). He must not eat anything that died of itself, or was torn of beasts (Lev. xxii. 8). Must wash his hands and feet when he went into the Tabernacle of the Congregation, and when he came near to the altar to minister (Ex. xxx. 19, 21). At first it was a part of Aaron's duty to burn incense on the Golden Altar every morning when he dressed the lamps, and every evening when he lighted them, but in later times the common priests performed this duty (Luke i. 8, 9); to offer, as the Jews understand it, daily, morning and evening, the peculiar meat offering he offered on the day of his consecration (Ex. xxix); to perform the ceremonies of the great day of expiation (Lev. xvi.); to arrange the shew-bread every Sabbath, and to eat it in the Holy Place (Lev. xxiv. 9). He was required to abstain from holy things during his uncleanness; also if he became leprous or contracted uncleanness (Lev. xxii. 1, 3, 4, 7). If he committed a sin of ignorance he must offer a sin offering for it (Lev. iv. 3, 13); and so for the people (Lev. iv. 12–22); he was to eat the remainder of the people's meat offerings with the inferior priests in the Holy Place (Lev. vi. 16); to judge of leprosy in the human body or garments (Lev. xiii. 5–29); to adjudicate legal questions (Deut. xvii. 12). Indeed when there was no Divinely inspired judge, the High Priest was the supreme ruler until the time of David, and again after the captivity. He was obliged to be present at the selection of a new ruler or leader, and to ask counsel of the Lord for the ruler (Num. xxvii. 19–21). Eleazar, then High Priest, with others distributed the spoils taken from the Midianites (Num. xxxi. 21–26). To the High Priest also

THE HOLY OF HOLIES.

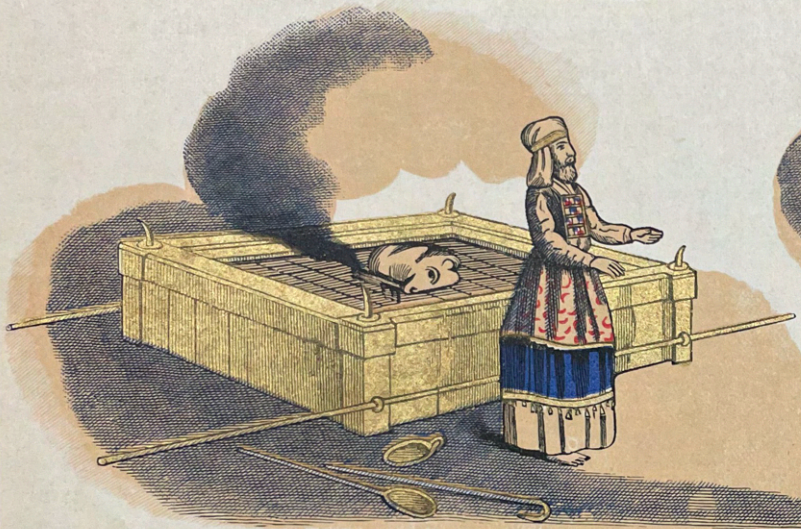
THE TABERNACLE IN THE WILDERNESS.

FURNITURE OF THE TABERNACLE.

THE TABERNACLE.



BREAST PLATE.



ALTAR OF
BURNT OFFERING.

CENSERS.

THE MOLTEN SEA.

BRAZEN LAVER.

belonged the appointment of a maintenance from the funds of the Sanctuary to an incapacitated priest (1 Sam. ii. 36, margin). Besides these duties, peculiar to himself, he had others in common with the inferior priests. Thus, when the camp set forward, "Aaron and his sons" were to take the Tabernacle to pieces, to cover the various portions of it with cloths of various colors (Num. iv. 5–15), and to appoint the Levites to their services in carrying them; to bless the people in the forms prescribed (Num. vi. 23–27), to be responsible for all official errors and negligences (Num. xviii. 1), and to have the general charge of the Sanctuary (Num. xviii. 5).

Neither the High Priest nor the common priests received any inheritance in the division of the land after the conquest of Canaan among the several tribes (Num. xviii. 20; Deut. xviii. 1, 2), but were maintained, with their families, upon certain fees, dues and perquisites arising from the public services, which they enjoyed as a common fund. Perhaps the only distinct prerogative of the High Priest was a tenth part of the tithes assigned to the Levites (Num. xviii. 26–28, compare Neh. x. 38); but Josephus represents this also as a common fund.

The Rabbins speak very frequently of one second in dignity to the High Priest, whom they call the *Sagan*, and who often acted in the High Priest's room. He is the same who in the Old Testament is called "the second priest" (2 Kings xxv. 18). Thus it is explained of Annas and Caiaphas (Luke iii. 2), that Annas was Sagan. Ananias is also thought by some to have been Sagan—acting for the High Priest (Acts xxxiii. 2).

DRESS OF THE HIGH PRIEST.

The dress of the High Priest was peculiar to his office, and passed to his successor at his death. This dress consisted of eight parts, the *breastplate*, the *ephod* with its curious girdle, the *robe* of the ephod, the *mitre*, the *broidered coat*, or diapered tunic, and the *girdles*, the materials being gold, blue, red, crimson, and fine (white) linen (Ex. xxviii.) To the above are added the *breeches* or *drawers* of linen (Ex. xxviii. 42; Lev. xvi. 4); and to make up the number eight, some reckon the High Priest's mitre or plate separately from the bonnet; while others reckon the curious girdle of the ephod separately from the ephod. Of these eight articles of attire, four—viz.: the coat, or tunic, the girdle, the breeches, and the bonnet or turban instead of the mitre—belonged to the common priests. Taking the articles of the High Priest's dress in the order in which we have enumerated them above, we will now proceed to describe each separately.

THE BREASTPLATE.

This was sometimes called the "breastplate of judgment" (Ex. xxviii. 15, 29, 30). It was, like the inner curtains of the Tabernacle, the veil, and the ephod, of "cunning work." The breastplate was originally two spans long, and one span broad, but when doubled, it was square, the shape in which it was worn. It was fastened at the top by rings and chains of wreathen gold to the two onyx stones on the shoulders, and beneath with two other rings and a lace of blue to two corresponding rings in the ephod, to keep it fixed in its place above the curious girdle. But the most remarkable and most important parts of this breastplate were the twelve precious stones set in four rows, three in a row, thus corresponding to the twelve tribes, and divided in the same manner as their camps were; each stone having the name of one of the children of Israel engraved upon it. It was these stones which probably constituted the *Urim* and *Thummim*. The first row of precious stones consisted of a sardius, a topaz, and a carbuncle; the second of an emerald, a sapphire, and a diamond; the third of a ligure, an agate, and an ametnyst; and the fourth of a beryl, an onyx, and a jasper.

Concerning the *Urim* and *Thummim* there is a difference of opinion. One class of critics hold that these words simply denote the four rows of stones in the breastplate of the High Priest, and were so called from their brilliancy and perfection, *Urim* meaning "light," and *Thummim* "perfection." Some suppose that these stones, in answer to an appeal to God in difficult cases, made known His will by a supernatural brilliancy. Others, again, suppose that as the stones were engraved each with the name of one of the sons of Jacob, the Divine answer was revealed by the extraordinary brilliancy of the letters necessary to form it. Others, still, have conjectured that the response was given by an audible voice to the High Priest standing in full pontificials in the Holy Place, with his face turned towards the Ark. Opposed to these is another opinion, which maintains that the *Urim* and *Thummim* were two small oracular images, similar to the Teraphim, personifying *revelation* and *truth*, which were placed in the cavity or pouch formed by the folds of the breastplate, and which uttered oracles by a voice. In the absence of all means of obtaining accurate information, we can only give the principal conjectures upon this obscure but interesting subject. It is remarkable that the first time the Urim and Thummim are mentioned in Scripture, they are referred to *as things already known*. After a *minute* description of the manner in which the breastplate was to be made, and which was to differ in several particulars from that worn by the Egyptian priests, it is simply added, "And thou shalt put in the breastplate of judgment, the Urim and Thummim" (Ex. xxviii. 30), from which it would seem that they existed before the construction of the breastplate. The learned Mr. Mede contends that the Urim and Thummim were "things well known to the patriarchs," as a Divinely appointed means of inquiring of the Lord (Gen. xxv. 22, 23), suited to an infantine state of religion; that the originals were preserved, or the real use, at least among the descendants of Abraham, and at the reformation under Moses, were simply recognized; that the resemblances to them among the Egyptians were but imitations of this primeval mode of Divine communication, as were the heathen auspices of similar means originally connected with the sacrifice of animals. The last time that the Urim and Thummim are mentioned in the Bible is in Ezra ii. 63, after the return from the Captivity, when the "Tirshatha" decreed that certain claimants to the rights of the priesthood, who could not prove their pedigree, should wait "till there stood up a priest with Urim and Thummim," by whom their claim might be infallibly decided.

The beauty of the breastplate and its gorgeous appearance will be best understood by a reference to the illuminated lithograph which accompanies this description.

THE EPHOD.

The Ephod, we are told in Exodus xxviii. 4, was made "of gold, of blue, and of purple, of scarlet, and of fine twilled linen, with cunning work." It consisted of two parts, one of which covered the back, and the other the front, *i. e.*, the breast and upper part of the body. These were clasped together on the shoulder with two large onyx stones, each having engraved on it the names of six of the tribes of Israel. It was further united by a curious girdle of gold, blue, purple, scarlet, and fine twilled linen around the waist. The importance of the Ephod as the receptacle of the breastplate, led to its adoption in the idolatrous forms of worship instituted in the times of the Judges (Judg. viii. 27; xvii. 5; xviii. 14).

THE ROBE OF THE EPHOD.

This is sometimes called *The Blue Robe*. It was of inferior material to the Ephod itself, being all of blue (Ex. xxviii. 31), which implied its being only of "woven work" (Ex. xxxix. 22). It was worn immediately under the Ephod, and was longer than it. The blue robe had no sleeves, but only slits in the sides for the arms to come through. It had a hole for the head to pass through, with a border round it of woven work, to prevent its being rent. The

skirt of this robe had a remarkable trimming of pomegranates in blue, red and crimson, with a belt of gold between each pomegranate alternately. The bells were to give a sound when the High Priest went in and came out of the Holy Place.

THE MITRE.

Both the High Priest and the ordinary priests wore mitres. That of the High Priest consisted of the common bonnet, which constituted a fillet or crown of linen (Ex. xxviii. 37, xxix. 6). In addition to this it had a second fillet of blue lace, and over it a golden diadem (Ex. xxix. 6). The gold band was tied behind with blue lace (embroidered with flowers), and being two fingers broad, bore the inscription "Holiness to the Lord" (comp. Rev. xvii. 5). Josephus says that in his day the High Priest's crown of gold consisted of a triple crown, that is of three rims, one above the other, and terminating at the top in a kind of conical calyx, like the inverted calyx of the hyoscyamus.

THE BROIDERED COAT OR TUNIC.

This was a tunic or long skirt of linen with a tessellated or diaper pattern, like the setting of a stone. It was of very fine work, and was of linen.

The Girdle was also of linen, was wound round the body several times from the breast downward, and the ends hung down to the ankles.

The Breeches, or *Drawers*, were made of linen, and covered the loins and thighs.

The Bonnet was a turban of linen, partially covering the head, but not in the form of a cone, like that of the High Priest, when the Mitre was added to it. These last four were common to all the priests.

By reference to the beautiful lithographs which accompany this description, the reader will see at a glance the gorgeousness, and the proper arrangement of the different articles, as well as the colors of the dress of the High Priest.

The Epistle to the Hebrews sets forth the mystic meaning of his office, as a type of Christ, our great High Priest, who has passed into the heaven of heavens with His own blood, to appear in the presence of God for us; and this is typified in the minutest particulars of his dress, his functions, his privileges (Heb. i. 13). In the Book of Revelation, the clothing of the Son of Man "with a garment down to the foot," and "with a golden girdle about the paps," are distinctly the robe and the curious girdle of the Ephod, characteristic of the High Priest.

THE PRIESTS.

All the sons of Aaron formed the order of the Priests. They stood between the High Priest on the one hand and the Levites on the other. The manner of consecrating a priest is described in Exodus xxix. and Leviticus viii. The dress which they wore during their ministrations in the Tabernacle was peculiar to themselves, and consisted of linen drawers with a close fitting cassock of linen, white, but with a diamond or chess-board pattern on it. This came nearly to the feet, and was to be worn in its garment shape (compare John xix. 23). The white cassock was gathered around the body with a girdle of needle-work, into which, as in the more gorgeous belt of the High Priest, blue, purple, and scarlet, were intermingled with white, and worked in the form of flowers (Ex. xxviii. 39, 40; xxxix. 2; Ezek. xliv. 17–19). Upon their heads they also wore caps or bonnets in the form of a cup-shaped flower, also of fine linen. Whenever engaged in the services of the sanctuary they were barefooted.

Before the priests entered the Tabernacle, they were required to wash their hands and feet (Ex. xxx. 17–21, xl. 30–32). While serving in the Tabernacle they were forbidden to taste wine or strong drink (Lev. x. 9; Ezek. xliv. 21). Except in the case of the nearest relationships, they were to make no mourning for the dead (Lev. xxi. 1–5; Ezek. xliv. 25). They were not to shave their heads. They were to go through their ministrations with the serenity of a reverential awe, not with the orgiastic wildness which caused the prophets of Baal to cut their flesh in their despair (Lev. xix. 28; 1 Kings xviii. 28). They were not allowed to marry an unchaste woman, or a divorced woman, or the widow of any but a priest (Lev. xxi. 7–14; Ezek. xliv. 22).

The chief duties of the priests were to attend to the fire on the Altar of Burnt Offerings, and to keep it burning evermore both by day and night (Lev. vi. 12; 2 Chron. xiii. 11), to keep the golden lamps in the Holy Place supplied with oil (Ex. xxvii. 20, 21), to offer the morning and evening sacrifices, each accompanied with a meat offering and a drink offering, at the door of the Tabernacle (Ex. xxix. 38–44). It was also a part of their duty to teach the children of Israel the statutes of the Lord (Lev. x. 11; Deut. xxxiii. 10; 2 Chron. xv. 3; Ezek. xliv. 23, 24). When the Tabernacle was taken down at the breaking up of the camp during the Wanderings in the Wilderness, it was the duty of the priests to cover the Ark and all the sacred vessels of the Sanctuary with a purple or scarlet cloth, before the Levites, who were to bear them during the journey, were permitted to approach them (Num. iv. 5–15). As the people started on each day's march the priests were to blow "an alarm" with the silver trumpets (Num. x. 1–8). Other instruments were used by the Levites, who were the highly trained official musicians of the nation, and by the schools of the prophets, but the trumpets belonged only to the priests.

From what has been written, it will be seen that the priests were prevented by their official duties from earning their living by any of the ordinary avocations of men. A distinct provision was therefore made for them. They were allowed for their support the following rates: 1. One-tenth of the tithes which the people paid to the Levites, or, in other words, one per cent. of the whole produce of the nation (Num. xviii. 26–28). 2. A special tithe every third year (Deut. xiv. 28; xxvi. 12). 3. The redemption money, paid at the fixed rate of five shekels a head for the first-born of man or beast (Num. xviii. 14–19). 4. The redemption money, paid in like manner, for men or things dedicated to the Lord (Lev. xxvii.) 5. The spoil, captives, cattle, and the like, taken in war (Num. xxxi. 25–47). 6. The shew-bread, the flesh of the burnt offerings, peace offerings, trespass offerings (Num. xviii. 8–14; Lev. vi. 26–29; vii. 6–10), and in particular the heave shoulder and the wave breast (Lev. x. 12–15). 7. A certain, but at present unknown, quantity of the first fruits of corn, wine, and oil (Ex. xxiii. 19; Lev. ii. 14; Deut. xxvi. 1–10). Of some of these, as most holy, none but the priests were to partake (Lev. vi. 29). It was lawful for their sons and daughters (Lev. x. 14), and even in some cases for their home-born slaves, to eat of others (Lev. xxii. 11). The stranger and the hired servant were in all cases excluded (Lev. xxii. 10). 8. On their settlement in Canaan, the priestly families had thirteen cities assigned them, with their "suburbs" or pasture grounds for their flocks (Josh. xxi. 13–19). These provisions were obviously intended to secure the religion of Israel against the dangers of a caste of pauper-priests, needy and dependent, and unable to bear their witness to the true faith. The Israelitish priests were, on the other hand, as far as possible removed from the condition of a wealthy order. The standard of a priest's income, even in the earliest days after the settlement of Canaan, was very low indeed (Judg. xvii. 10).

The earliest historical trace of any division of the priesthood, and corresponding cycle of services, belongs to the time of David. Under him the priesthood was divided into four and twenty "courses" or orders (1 Chron. xxiv. 1–19; 2 Chron. xxiii. 8; Luke i. 5), each of which was to serve in rotation for one week, while the further assignment of special services during the week was determined by lot (Luke i. 9). Each course appears to have com-

menced its work on the Sabbath, the outgoing priests taking the morning sacrifice, and leaving the evening to their successors (2 Chron. xxiii. 8). In this division, however, the two great priestly houses did not stand on an equality. The descendants of Ithamar were found to have fewer representatives than those of Eleazar, and sixteen courses accordingly were assigned to the latter, eight only to the former (1 Chron. xxiv. 4). The division thus instituted was confirmed by Solomon, and continued to be recognized as the typical number of the priesthood. On the return from the Captivity there were found but four courses out of the twenty-four, each containing in round numbers about a thousand (Ez. ii. 36–39). Out of these, however, to revive at least the idea of the old reorganization, the four and twenty courses were reconstituted, bearing the same names as before, and so continued until the destruction of Jerusalem.

THE LEVITES.

The Levites were the descendants of Gershon, Kohath, and Merari, the sons of Levi. In a narrower sense, the term Levites designates all the descendants of Levi, save the family and descendants of Aaron, in which family the priestly functions were vested.

While the Israelites were encamped before Mount Sinai, the tribe of Levi, to which Moses and Aaron belonged, was by special ordinance from the Lord set especially apart for the sacerdotal services in the place of the first-born of the different tribes and families to whom such functions, according to ancient usage, belonged; and which indeed had already been set apart as holy, in commemoration of the first-born of the Israelites having been spared when the first-born of the Egyptians were slain (Num. iii. 12, 13, 40, 51; Ex. xiii.) When it was determined to set apart the single tribe of Levi for this service, the numbers of the first-born in Israel and of the tribe selected were respectively taken, when it was found that the former amounted to 22,273, and the latter to 22,000. Those of the first-born beyond the number of the Levites were then redeemed at the rate of five shekels each, and the money assigned to the priests. At the same time the cattle which the Levites then happened to possess were considered as equivalent to all the first-lings of the cattle which the Israelites had, and, accordingly, the firstlings were not required to be brought, as in subsequent years, to the altar and to the priesthood (Num. iii. 41, 51).

The Levites were the assistants of the priests. They began their duties at the age of thirty years, as the tasks assigned them required the strength of a mature man. After the age of fifty they were relieved from all service save that of superintendence (Num. viii. 25, 26). In the Wilderness the office of the Levites was to carry the Tabernacle and its utensils and furniture from place to place, after they had been packed up by the priests (Num. iv. 4, 15). In this service each of the three Levitical families had its separate department. The *Gershonites* carried the hangings and cords of the Tabernacle, for which they were allowed two wains or wagons, each drawn by four oxen (Num. iii. 25, 26; iv. 24, 28; vii. 7). The *Kohathites* carried the Ark, the Table of Shew-bread, the Golden Candlestick, the two Altars, and such of the hangings as belonged to the Sanctuary: for this they had no wains or oxen, the whole being carried on their shoulders (Num. iii. 31; iv. 4–15; vii. 9). The *Merarites* had charge of the substantial parts of the Tabernacle—the boards, pillars, bars, vases, etc., and also all the ordinary vessels of service, for which they were allowed four wains and eight oxen (Num. iii. 36, 37; iv. 31, 32; vii. 8). In this manner they proceeded in all their journeys; and when they settled in a place, and had erected the Tabernacle, the different families pitched their tents around it in the following manner: the Gershonites behind it on the west (Num. iii. 23), the Kohathites on the south (iii. 29), the Merarites on the north (iii. 35), and the priests on the east (iii. 38). They all assisted Aaron and his sons in taking care of, and attending on, the Tabernacle, when it was pitched; but they were allowed to take no part in the services of the Altar (Num. xviii. 2–7). On extraordinary occasions, however, they were permitted to assist in preparing the sacrifices, without, however, in any way concerning themselves with the blood (2 Chron. xxix. 34; xxx. 16, 17; xxxv. 1).

This was the nature of their service in the desert; but when they entered the land of Canaan, and the Tabernacle ceased to be migratory, the range of their services was considerably altered. While part attended at the Tabernacle, the rest were distributed throughout the country in the several cities which were allotted to them. These cities are commonly reckoned forty-eight; but thirteen of them were reserved for the priests, so that only thirty-five remained for the Levites. The names of these cities and of the tribes in which they were situated are given in Joshua xxi. 20–42; 1 Chron. vi. 64–81. Of the forty-eight cities, six were cities of refuge for the unintentional homicide, of which one, Hebron, was a priestly city (Deut. iv. 41–43; Josh. xx. 2–9).

It does not appear that the Levites, when at home, had any particular dress to distinguish them from their countrymen; nor is there any positive evidence that they had any distinctive garb, even when on actual service at the Tabernacle, or Temple. Josephus (*Antiquities* xx. 9) relates that only six years before the destruction of the Temple by the Romans, the Levites were allowed by Agrippa to wear a linen tunic, like the priests—an innovation with which the latter were highly displeased. This shows that the dress of the Levites, even when on duty, had not previously been in any respect similar to that of the priests.

The support of the Levites was provided for in a peculiar manner. It consisted first of a compensation for the abandonment of their right to one-twelfth of the land of Canaan; and secondly of a remuneration for their services in their official capacity as devoted to the services of the Sanctuary. The territorial compensation lay in the forty-eight cities which were granted to the whole tribe, including the priests. These cities were scattered among the different tribes, as centres of instruction, and had 1,000 square cubits, equal to above 305 English acres, attached to each of them, to serve for gardens, vineyards, and pasturage. It is obvious, however, that this alone could not have been an adequate compensation for the loss of one-twelfth of the soil, seeing that the produce of 305 acres could not in any case have sufficed for the wants of the inhabitants of these cities. The further provision, therefore, which was made for them, must be regarded as partly in compensation for their sacrifice of territory, although we are disposed to look upon it as primarily intended as a remuneration for the dedication of their services to the public. The provision consisted of the tithe or tenth of the produce of the lands allotted to the other tribes. The simplest view of this payment is to regard it, first, as the produce of about as much land as the Levites would have been entitled to, if placed on the same footing with regard to territory as the other tribes; and also as the produce of so much more land, which the other tribes enjoyed in consequence of its not having been assigned to the tribe of Levi. In giving the produce of this land to the Levites, the Israelites were therefore to be regarded as simply releasing them from the cares of agriculture, to enable them to devote themselves to the service of the Sanctuary. The land which produced the tithe was just so much land held in their behalf; and the labor of cultivating this land was the salary paid to the Levites for their official services. The tenth was paid to the whole tribe of Levi; but as the Levites had to give out of this one-tenth to the priests, their own allowance was only nine-tenths of the tenth. The Levites had also an interest in the "second tithe," being the portion which, after the first tithe had been paid, the cultivator set aside for hospitable feasts, which were held at the place of the sanctuary in two out of three years, but in the third year at home. This interest, however, extended no further than that the offerer

was particularly enjoined to invite the priests and Levites to such feasts.

It would be taking a very narrow view of the duties of the Levitical body, if we regarded them as limited to their services at the Sanctuary. On the contrary, we see in their establishment a provision for the religious and moral instruction of the great body of the people, which no ancient lawgiver, except Moses, ever thought of attending to. But that this was one principal object for which one-twelfth of the population—the tribe of Levi—was set apart, is clearly intimated in Deuteronomy xxxii. 9, 10: "They shall teach Jacob Thy judgments and Israel Thy law; they shall put incense before Thee, and whole burnt sacrifice upon Thine altar." They were to read the volume of the law publicly every seventh year at the Feast of Tabernacles (Deut. xxxi. 10, 13). "This public and solemn periodical instruction," observes Dean Graves, "though eminently useful, was certainly not the entire of their duty; they were bound from the spirit of this ordinance to take care that at all times the aged should be improved and the children instructed in the knowledge and fear of God, the adoration of His majesty, and the observance of His law; and for this purpose the peculiar situation and privileges of the tribe of Levi, as regulated by the Divine appointment, admirably fitted them. Possessed of no landed property, and supported by the tithes and offerings which they received in kind, they were little occupied with labor or secular care; deriving their maintenance from a source which would necessarily fail if the worship of God were neglected, they were deeply interested in their support. Their cities being dispersed through all the tribes, and their families permitted to intermarry with all, they were everywhere at hand to admonish and instruct; exclusively possessed of the high-priesthood, as well as of all other religious offices, and associated with the high priest and judge in the Supreme court of judicature, and with the elders of every city in the inferior tribunals, and guardians of the cities of refuge, where those who were guilty of homicide fled for an asylum, they must have acquired such influence and reverence among the people as were necessary to secure attention to their instructions; and they were led to study the rules of moral conduct, the principles of equity, and, above all, the Mosaic code, with unceasing attention; but they were not laid under any vows of celibacy, or monastic austerity and retirement, and thus abstracted from the intercourse and feelings of social life. Thus circumstanced, they were assuredly well calculated to answer the purpose of their institution, to preserve and consolidate the union of all the other tribes, and to instruct and forward the poor in knowledge, virtue and piety."

The earliest notice of the numbers of the Levites in the Bible occurs in the account of their separation from the other tribes, and their dedication to the service of God. They then numbered, as we have stated, 22,300, of a month old and upwards; of whom 8,580 were of the Levitical age, that is, between thirty and fifty years old. (Num. iii. 22, 28, 34; iv. 2, 34–49.) Thirty-eight years later, as the Israelites were about to enter Canaan, the Levites had increased to 23,000, not one of whom had been born at the time of the former enumeration (Num. xxvi. 57–62, 65).

In B. C. 1015 (about 460 years after the entrance into Canaan) David caused them to be enumerated; and found that they numbered 38,000 men of the Levitical age. Of these, 24,000 were "set over the work of the Lord," 6,000 were officers and judges, 4,000 were porters, and 4,000 were musicians (1 Chron. xxxiii. 3, 4, 5). If the same proportion then existed between those of the Levitical age and those under it, which existed when the Israelites quitted Egypt, the entire number of the Levitical body must have been 96,433. After the revolt of the ten tribes, those of the Levites who resided in the territories of those tribes resisted Jeroboam's demand that they should transfer their services to his idolatrous establishments at Dan and Bethel. For this refusal they were obliged to abandon their possessions, and seek refuge with their brethren in Judah and Benjamin (2 Chron. xi. 12, 13, 14; xiii. 9). This concentration of the Levitical body within the Kingdom of Judah must have had an important influence upon its condition and history. That kingdom thus actually consisted of three tribes—Judah, Benjamin, and Levi—of which one was devoted to sacerdotal uses. This altered position of the Levites—after they had been deprived of most of their cities, and the tithes from ten of their tribes were cut off—presents a subject for much interesting consideration, into which we cannot enter. Their means must have been much reduced; for it cannot be supposed that Judah and Benjamin alone were able, even if willing, to undertake the support of the whole Levitical body on the same scale as when the dues of all Israel flowed into its treasuries. In the subsequent history of Judah the Levites appear less frequently than might have been expected. The chief public measure in which they were engaged was the restoration of the house of David in the person of young Joash (2 Chron. xxiii. 1–11); which may be regarded as mainly the work of the Levitical body, including the priests. Under the edict of Cyrus, only 341 Levites, according to Ezra (ii. 43–45), or 350, according to Nehemiah (vii. 43–45), returned with Zerubbabel to Jerusalem. These seem to have had no very correct notion of their obligations and duties; for there were many who formed matrimonial alliances with the idolaters of the land, and thereby corrupted both their morals and their genealogies. But these were prevailed upon to reform this abuse; and, as a token of obedience, signed the national covenant with Nehemiah, and abode at Jerusalem to influence others by their authority and example (Neh. x. 9–13; xi. 15–19). The Levites are not mentioned in Apocryphal books, and very slightly in the New Testament (Luke x. 32; John i. 19; Acts iv. 36); but the "scribes" and the "lawyers," so often named in the Gospels, are usually supposed to have belonged to them.

It was under David and Solomon that the Levites attained their highest importance and influence. The arrangement of their duties by David had a direct reference to the services of the Temple, for which he made every preparation, though forbidden to build the sacred edifice. While the priests were arranged in twenty-four courses, that they might attend the Temple in rotation weekly, and only officiate about two weeks in the year, the Levites were also divided into twenty-four courses. In the book of Chronicles we have four times twenty-four courses of Levites mentioned, but all their employments are not distinctly stated (1 Chron. xxiii. 7–23; xxiv. 20–31; xxv. 1–31; xxvi. 1–12). The most conspicuous classification is that of twenty-four courses of porters and servitors, and twenty-four of musicians.

The courses of the porters and servitors are mentioned in 1 Chron. xxvi. 1–12; their different posts are stated in verses 13–16; and it would appear from 1 Chron. xxvi. 17–19, that the guard of Levites for each day was twenty-four. In 1 Chron. ix. 20–34, there are some further particulars of the articles they had in charge. It is clear from all this that the porters were quite distinct from the singers.

The office of the porters was to open and shut the gates of the Temple-courts, at which they also attended throughout the day to prevent the entrance of any harmful or unclean person or thing (1 Chron. xxvi. 17, 18). They had also the charge of the treasure chambers in their respective wards; for we find four of the chief porters holding this trust in 1 Chron. ix. 26, and their names and the articles in their charge are given in 1 Chron. xxvi. 20–29; 2 Chron. xxxi. 12–14.

Besides acting as porters and servants during the day, we learn that they were also the guards of the Temple. The Rabbis state that the whole number of guards to the Temple, at night, was twenty-four, of whom three were priests. These are described as having been under an overseer, called "the man of the mountain of the house." He went his rounds to see that the guards were at

their posts; if he found any one seated who should have been standing, he said, "Peace be unto thee;" but if he found any one asleep, he struck him, and sometimes set fire to his clothes. This has been thought by some Christian writers to throw light upon Revelation xvi. 15, "Behold I come as a thief; blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." Bishop Lowth supposes that Psalm cxxxiv. furnishes an example of the manner in which the watchmen of the Temple acted during the night, and that the whole Psalm is nothing more than the alternate cry of the two different divisions, the first addressing the second, reminding them of their duty, and the second answering by a solemn blessing.

We have thus seen that one division of the Levites was employed as porters during the day, and another as guards during the night. A third division served as musicians. A catalogue of these is given in 1 Chronicles xxi. 1–9, according to their employments; and another, according to their courses, in 1 Chronicles xxi. 9–31. On grand occasions, when a full band was formed, the family of Heman sung in the middle (1 Chron. vi. 33–38), the family of Asaph on the right hand (1 Chron. vi. 39–43), and the family of Ethan on the left. The ordinary place for the musicians, vocal and instrumental, was at the east end of the court of the priests, between the court of Israel and the Altar. We are told, however, that although the Levites were the regular ministers of sacred song, other men of skill and note, of the commonalty, especially such as were connected by marriage with the priesthood, were occasionally allowed to assist in the instrumental department, with the instruments on which they excelled; but that even these might not, on any account, join in the vocal department, which was considered the most solemn. This may help to explain 2 Samuel vi. 5.

It seems that the singers could never number less than twelve, because that number was particularly mentioned at their first appointment (1 Chron. xxv. 9); but there was no objection to any larger number. The young sons of the Levites were, on such occasions only, allowed to enter the court of the priests with their fathers, that their small voices might relieve the deep bass of the men; and for this authority was supposed to be found in Ezra iii. 9.

THE SACRIFICES.

The Sacrifice was the principal act of the Hebrew religion, and was instituted in the very earliest patriarchal times. Whether it was the invention of man, or was instituted by him at the Divine command, is a disputed question, but it would seem that the evidence is in favor of its Divine origin. Sacrifice, when uncommanded by God, is a mere act of gratuitous superstition. Whence, on the principle of St. Paul's reprobation of what he terms will-worship, it is neither acceptable nor pleasing to God. But sacrifice during the patriarchal ages was accepted by God, and was plainly honored with His approbation. Therefore, sacrifice, during the patriarchal age, could not have been an act of superstition uncommanded by God. If, then, such was the character of primitive sacrifice—that is to say, if primitive sacrifice was *not* a mere act of gratuitous superstition uncommanded by God—it must, in that case, indubitably have been a Divine, and not a human institution. The sacrifice was especially commanded after the departure of the Israelites from Egypt, and was designed as an acknowledgment of the mercies of God towards His people, and as an expiation for sin. The regulations prescribed by Moses governed even the minutest details of the various sacrifices or offerings that were required of the Hebrews. A leading distinction separates their offerings into bloody and unbloody.

The offerings of the Israelites included many objects. Among these were the firstlings of the flock, the first fruits; tithes; incense; the shew-bread; the wood for burning upon the altar, and in later years that used in the Temple; salt; meal; baked and roasted grain; olive oil; and clean animals, such as oxen, goats, doves, but not fish. The animals were required to be spotless (Lev. xxii. 20), and, with the exception of the doves, not under eight days old. The smaller beasts, such as sheep, goats, and calves, were commonly one year old (Ex. xxix. 38; Lev. ix. 3; xii. 6; xiv. 10; Num. xv. 27; xxviii. 9). Oxen were offered at three years of age. As to sex, an option was sometimes left to the offerer, as in peace and sin offerings (Lev. iii. 1–6; xii. 5, 6); at other times males were required, as in burnt sacrifices, for, contrary to classical usage, the male was regarded as the more perfect. In burnt offerings, and in thank offerings, the kind of animal was left to the choice of the worshipper (Lev. i. 3), but in trespass and sin offerings, it was regulated by law (Lev. iv. 5). If the desire of the worshipper was to express his gratitude, he offered a peace or thank offering; if to obtain forgiveness, he offered a trespass or sin offering. Burnt offerings were of a general kind (Num. xv. 3; Deut. xii. 6; Jer. xvii. 26). Hecatombs or large numbers of cattle were sacrificed on special occasions. In 1 Kings viii. 5–63, Solomon is said to have "sacrificed sheep and oxen that could not be told or numbered for multitude," "two and twenty thousand oxen, and an hundred and twenty thousand sheep." Offerings were also either public or private, prescribed or free will. Sometimes they were presented by an individual, sometimes by a family; once, or at regular and periodic intervals (1 Sam. i. 24; Job i. 5; 2 Macc. iii. 32). Foreigners were permitted to make offerings on the national altar (Num. xv. 14; 2 Macc. iii. 35; xiii. 23). Offerings were made by Jews for heathen princes (1 Macc. vii. 33). In the case of bloody offerings, the possessor, after he had sanctified himself (1 Sam. xvi. 5), brought the victim, in the case of thank offerings, with his horns gilded and with garlands, to the altar (Lev. iii. 1; xii. 4; xiv. 17), where, laying his hand on the head of the animal (Lev. i. 4; iii. 2; iv. 4), he thus, in a clear and pointed way, devoted it to God. Having so done, he proceeded to slay the victim himself (Lev. iii. 2; iv. 4); which act might be, and in later times was, done by the priests (2 Chron. xxix. 24), and probably by the Levites. The blood was taken, and, according to the kind of offering, sprinkled upon the altar, or brought into the Tabernacle, and there shed upon the Ark of the Covenant and smeared upon the horns of the Altar of Incense, and the remainder poured forth at the foot of the Altar of Burnt Offerings. Having slain the animal, the offerer struck off its head (Lev. i. 6), which, when not burnt (Lev. iv. 11), belonged either to the priest (Lev. vii. 8) or to the offerer. The victim was then cut into pieces (Lev. i. 6; viii. 20), which were either all, or only the best and most tasty, set on fire on the altar by the priests or the offerer, or must be burned without the camp. The treatment of doves is described in Leviticus i. 14; v. 8. In some sacrifices, heaving and waving were usual either before or after the slaying.

The annual expense of offerings, including those made by individuals as well as the nation, must have been considerable. It may, however, be said that the country produced on all sides in great abundance most of the required objects, and that there were numerous forests whence the wood for use in sacrifice was procured. At later periods of the nation foreign princes, desirous of conciliating the good will of the Jews, made large contributions both of natural objects and of money towards the support of the ceremonial of public worship (Ezra vi. 9; 1 Macc. x. 39; 2 Macc. iii. 3; ix. 16). The place where offerings were exclusively to be presented was the outer court of the national sanctuary, at first the Tabernacle, afterwards the Temple. Every offering made elsewhere was forbidden under penalty of death (Lev. xvii. 4; Deut. xii. 5). The precise spot is laid down in Leviticus i. 3: "At the door of the Tabernacle of the congregation before the Lord." According to the Mischna, offerings were to be slain partly on the north side of the altar, and, if they were inconsiderable, at any part of the outer court. The object of these regulations was to prevent any secret idolatrous rites from taking place under the mask of the national

ritual; and a common place of worship must have tended considerably to preserve the unity of the people, whose constant disagreements required precautions of a special kind (1 Kings xii. 27). The oneness, however, of the place of sacrifice was not strictly preserved in the period of the Judges, nor indeed till the time of David (1 Kings iii. 2, 3). Offerings were made in other places besides the door of the Tabernacle (1 Sam. vii. 17; Judges ii. 5). High places, which had long been used by the Canaanites, retained a certain sanctity, and were honored with offerings (Judges vi. 26; xiii. 19). Even the loyal Samuel followed this practice (1 Sam.), and David endured it (1 Kings iii. 2). After Solomon these offerings on high places still continued. In the kingdom of Israel, cut off as its subjects were from the holy city, the national sanctuary was neglected.

Offerings being regarded as an expression of gratitude and piety, and required as a necessary part of ordinary private life, were diligently and abundantly presented, failure in this point being held as a sin of irreligion (Ps. lxvi. 15; cx. 3; Jer. xxxviii. 11; Matt. viii. 4; Acts xxi. 26; Isa. xliii. 23). Offerings were sworn by, as being something in themselves holy, from the purpose to which they were consecrated (Matt. xxiii. 18). And in the glowing picture of religious happiness and national prosperity which the poets drew there is found an ideal perfection of this essential element of Israelitish worship (Isa. xix. 21; lvi. 7; lx. 7; Zech. xiv. 21; Jer. xvii. 26; xxxiii. 18), and the deprivation of this privilege was among the calamities of the period of the exile (Hos. iii. 4).

Under the load and the multiplicity of these outward oblations, however, the Hebrews forgot the substance, lost the thought in the symbol, the thing signified in the sign; and, failing in those devotional sentiments and that practical obedience which offerings were intended to prefigure and cultivate, sank into the practice of mere dead works. Hereupon began the prophets to utter their admonitory lessons, to which the world is indebted for so many graphic descriptions of the real nature of religion and the only true worship of Almighty God (Isa. i. 11; Jer. vi. 20; vii. 21; Hos. vi. 6; Amos v. 22; Micah vi. 6; compare Ps. xl. 6; li. 17; Prov. xxi. 3). Thus the failures of one church prepared the way for the higher privileges of another, and the law proved a schoolmaster to bring us to Christ (Matt. v. 23; Gal. iii. 24). Even before the advent of our Lord pious and reflecting men, like the Essenes, discovered the lamentable abuses of the national ritual, and were led to abstain altogether from the customary forms of a mere outward worship. The 50th Psalm must have had great influence in preparing the minds of men for a pure and spiritual form of worship, the rather because some of its principles strike at the very root of all offerings of a mere outward kind: thus, "I will take no bullock out of thy house, nor he-goats out of thy folds; for every beast of the forest is mine, and the cattle upon a thousand hills. If I were hungry I would not tell thee; for the world is mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving." Indeed the conception and composition of such a noble piece show what progress the best cultivated minds had made from the rudimental notions of primitive times, and may serve of themselves to prove that with all the abuses which had ensued, the Mosaic ritual and institutions were admirably fitted to carry forward the education of the mind of the people. Thus was the Hebrew nation, and, through them, the world, led on so as to be in some measure prepared for receiving the gospel of the Lord Jesus, in which all the outward offerings are done away, the one great offering being made, and all those who are members of the church are required to offer themselves, body, soul, and spirit, a holy offering to the Lord (Heb. x.; Rom. xii.) "By Himself, therefore, let us offer the sacrifice of praise to God continually; that is, the fruit of our lips, giving thanks to His name. But to do good and to communicate forget not; for with such sacrifices God is well pleased (Heb. xiii. 15, 16; Matt. ix. 13; xii. 7; Rom. xv. 16; Phil. ii. 17; 2 Tim. iv. 6).

The sacrifices of the Israelites were divided into *burnt offerings*, with the accompanying *meat offerings*, *peace offerings*, *sin offerings*, for sins committed for sins of ignorance, and *trespass offerings*, for sins committed knowingly. The three former were of the nature of *gifts*, the two latter *propitiatory* sacrifices; but even in the gift, as coming from a sinful man, there was present the idea of propitiation by the blood of the victim; and it was always preceded by a sin offering.

The burnt offering, or whole burnt offering, or perfect sacrifice, was so called because the victim was wholly consumed upon the Altar of Burnt Offerings, and so, as it were, sent up to God on the wings of fire. In these offerings nothing of the sacrifice, with the exception of the skin, came to the share of the officiating priest or priests in the way of emolument, it being wholly and entirely consumed by fire.

Such burnt offerings are among the most ancient, if not the earliest, on Scriptural record. We find them already in use in the patriarchal times; hence the opinion of some that Abel's offering (Gen. iv. 4) was a burnt offering as regarded the firstlings of his flock, while the pieces of fat which he offered were a thank offering, just in the manner that Moses afterwards ordained, or rather confirmed from ancient custom (Lev. i.) It was a burnt offering that Noah offered to the Lord after the Deluge (Gen. viii. 20).

Only oxen, male sheep, or goats, or turtle doves without blemish, were fit for burnt offerings. The offerer, in person, was obliged to carry this sacrifice, first of all, into the forecourt, as far as the gate of the Tabernacle or Temple, where the animal was examined by the officiating priest to ascertain that it was without blemish. The offerer then laid his hand upon the victim, confessing his sins, and dedicated it as his sacrifice to propitiate the Almighty. The animal was then killed (which might be done by the offerer himself) towards the north of the altar (Lev. i. 11), in allusion, as the Talmud alleges, to the coming of inclement weather (typical of Divine wrath) from the northern quarter of the heavens. After this began the ceremony of taking up the blood and sprinkling it *around* the altar, that is, upon the lower part of the altar, not immediately upon it, lest it should extinguish the fires thereon (Lev. iii. 2; Deut. xii. 27; 2 Chron. xxix. 22). It was essential that the offerer should bring his offering to the altar of his own free will. The victim being slain, the next act was to flay, or skin it. The dissection of the animal began with the head, legs, etc., and it was divided into twelve pieces. The priest then took the right shoulder, breast, and entrails, and placing them in the hands of the offerer, he put his own hands beneath those of the former, and thus waved the sacrifice up and down several times in acknowledgment of the all-powerful presence of God. The officiating priest then retraced his steps to the altar, placed the wood upon it in the form of a cross, and lighted the fire. The entrails and legs being cleansed with water, the separated pieces were placed together upon the altar in the form of a slain animal. Poor people were allowed to bring a turtle dove or a young pigeon as a burnt offering, these birds being very abundant and cheap in Palestine. With regard to these latter, nothing is said about the sex, whether they were to be males or females. The mode of killing them was by nipping off the head with the nails of the hand.

Standing public burnt offerings were those used daily, morning and evening (Num. xxxviii.; Ex. xxix. 38), and on the three great festivals (Lev. xxiii. 37; Num. xxviii. 11–27; xxix. 2–22; Lev. xvi. 3; compare 2 Chron. xxxv. 12–16).

Private and occasional burnt offerings were those brought by women rising from childbed (Lev. xii. 6); those brought by persons cured of leprosy (Lev. xiv. 19–22); those brought by persons cleansed from issue (Lev. xv. 14); and those brought by the Nazarites when rendered unclean by having come in contact with a dead body (Num. vi. 9), or after the days of their separation were fulfilled (Num. vi. 14).

Nor were the burnt offerings confined to these cases alone; we

books of the Old Testament show that they actually were so. Nathan the prophet, Gad the seer of David (1 Chron. xxix. 29), Ahijah and Iddo (2 Chron. ix. 29), Isaiah (2 Chron. xxvi. 22, xxxii. 32), are cited as chroniclers. The greater antiquity of the earlier historical books, and perhaps the traditional belief that they originated in this way, were likely to coöperate in raising them to a high place of honor in the arrangement of the Jewish Canon, and so they were looked on as having the prophetic character which was denied to the historical books of the Hagiographa. The greater extent of the prophecies of Isaiah, Jeremiah, Ezekiel, no less than the prominent position which they occupied in the history of Israel, led naturally to their being recognized as the Greater Prophets. The exclusion of Daniel from this subdivision is perhaps to be explained on the ground that, though the utterer of predictions, he had not exercised, as the others had done, a prophet's office among the people.

III. The Hagiographa (Ἁγιόγραφα), called in Hebrew *Cetubim* (from a Hebrew word *to write*) included the remaining books of the Hebrew Canon, arranged in the following order, and with subordinate divisions.

(*a.*) Psalms, Proverbs, Job.

(*b.*) The Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, called the five *Megilloth*, or the five *rolls*, as being written for use in the synagogues on special festivals, on five separate rolls.

(*c.*) Daniel, Ezra, Nehemiah, 1 and 2 Chronicles.

The LXX. presents some striking variations in point of arrangement, as well as in relation to the names of the books. Both in this and in the insertion of the books which we now know as the Apocrypha among the other books, we trace the absence of that strong reverence for the canon and its traditional order which distinguished the Jews of Palestine. The Law, it is true, stands first, but the distinction between the Greater and Lesser Prophets, between the Prophets and the Hagiographa, is no longer recognized. Daniel, with the Apocryphal additions, follows upon Ezekiel; the Apocryphal 1st or 3rd Book of Esdras comes as a 2nd, following on the canonical Ezra. Tobit and Judith are placed after Nehemiah, Wisdom and Ecclesiasticus after Canticles, Baruch before and the Epistle of Jeremiah after Lamentations, the twelve lesser Prophets before the four greater, and the two books of Maccabees come at the close of all. The Latin version follows nearly the same order, inverting the relative position of the greater and lesser prophets. The separation of the doubtful books under the title of Apocrypha, in the Protestant versions of the Scriptures, left the others in the order in which we now have them.

In the following account of the Books of the Old Testament, instead of adopting the Jewish order, it will be more convenient to speak of—

I. The Pentateuch.
II. The Historical Books.
III. The Prophets.
IV. The Poetical Books.

I. THE PENTATEUCH.

The *Pentateuch* is the Greek name given to the five books commonly called the Five Books of Moses. In the time of Ezra and Nehemiah it was called "the Law of Moses," or "the Book of the Law of Moses," or simply "the Book of Moses" (Ez. vii. 6, vi. 18; Nehemiah viii. 1, xiii. 1). This was beyond all reasonable doubt our existing Pentateuch. The book which was discovered in the Temple in the reign of Josiah, and which is entitled "the Book of the Law of Jehovah, by the hand of Moses," was substantially, it would seem, the same volume, though it may afterwards have undergone some revision by Ezra. The present Jews, as we have already seen, call the whole by the name of *Torah, i. e.* "the Law," or *Torath Mosheh*, "the Law of Moses."

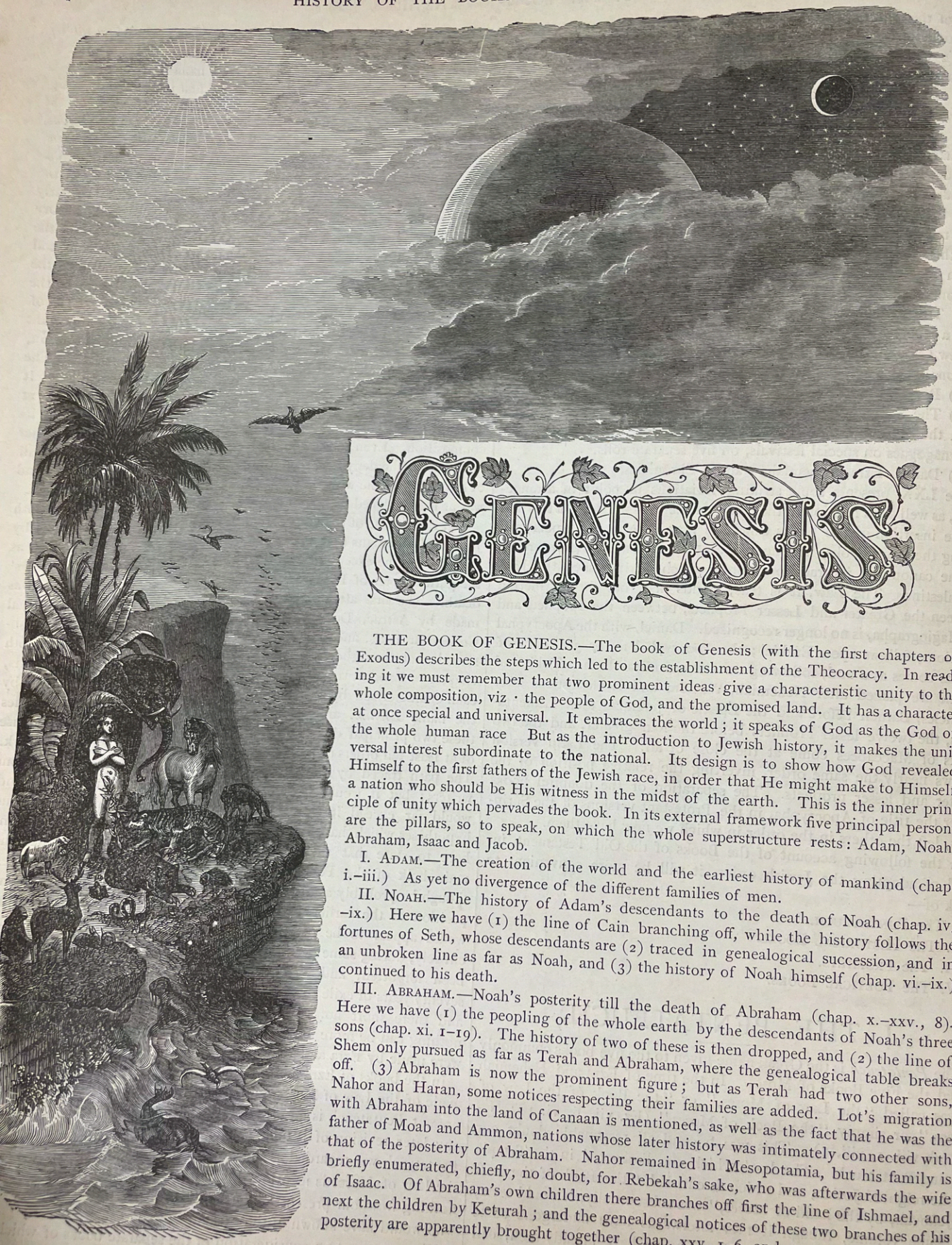
The division of the whole work into five parts was probably made by the Greek translators; for the titles of the several books are not of Hebrew but of Greek origin. The Hebrew names are merely taken from the first words of each book, and in the first instance only designated particular sections and not whole books. The MSS. of the Pentateuch, forming a single roll or volume, are divided, not into books, but into the larger and smaller sections called *Parshiyoth* and *Sedarim*.

The five books of the Pentateuch form a consecutive whole. The work, beginning with the record of Creation and the history of the primitive world, passes on to deal more especially with the early history of the Jewish family. It gives at length the personal history of the three great Fathers of the family: it then describes how the family grew into a nation in Egypt; tells us of its oppression and deliverance, of its forty years wandering in the wilderness, of the giving of the law, with its enactments both civil and religious, of the construction of the Tabernacle, of the numbering of the people, of the rights and duties of the priesthood, as well as of many important events which befel them before their entrance into the Land of Canaan, and finally concludes with Moses' last discourses and his death. The unity of the work in its existing form is now generally recognized. It is not a mere collection of loose fragments carelessly put together at different times, but bears evident traces of purpose and design in its composition. Even those who discover different authors in the earlier books, and who deny that Deuteronomy was written by Moses, are still of opinion that the work in its present form is a connected whole, and was at least reduced to its present shape by a single reviser or editor.

Till the middle of the last century it was the general opinion of both Jews and Christians that the whole of the Pentateuch was written by Moses, with the exception of a few manifestly later additions—such as the 34th chapter of Deuteronomy, which gives the account of Moses' death. The first attempt to call in question the popular belief was made by Astruc, Doctor and Professor of Medicine in the Royal College at Paris, and Court Physician to Louis XIV. He had observed that throughout the book of Genesis, and as far as the 6th chapter of Exodus, traces were to be found of two original documents, each characterized by a distinct use of the names of God: the one by the name *Elohim*, and the other by the name *Jehovah*. Besides these two principal documents, he supposed Moses to have made use of at least ten others in the composition of the earlier part of his work. The path traced by Astruc has been followed by numerous German writers; but it would be foreign to the purpose of this work, and would far exceed its limits, to enumerate and explain the various hypotheses which have been formed upon the subject. It is sufficient here to state that there is ample evidence for believing that the main bulk of the Pentateuch, at any rate, was written by Moses, though he probably availed himself of existing documents in the composition of the earlier part of the work. Some detached portions would appear to be of later origin; and when we remember how entirely, during some periods of Jewish history, the Law seems to have been forgotten, and again, how necessary it would be after the seventy years of exile to explain some of its archaisms, and to add here and there short notes to make it more intelligible to the people, nothing can be more natural than to suppose that such later additions were made by Ezra and Nehemiah.

In the books of Ezra and Nehemiah we have mention several times made of the Law of Moses, and here there can be no doubt that our present Pentateuch is meant; for we have no reason to suppose that any later revision of it took place. At this time then the existing Pentateuch was regarded as the work of Moses. In Daniel ix. 11, 13, the Law of Moses is mentioned; and here again a book differing in nothing from our present Pentateuch is probably meant by the writer, who would have known of the existence of any other.

We pass now to a consideration of the separate books of which the Pentateuch is composed.



GENESIS

THE BOOK OF GENESIS.—The book of Genesis (with the first chapters of Exodus) describes the steps which led to the establishment of the Theocracy. In reading it we must remember that two prominent ideas give a characteristic unity to the whole composition, viz · the people of God, and the promised land. It has a character at once special and universal. It embraces the world; it speaks of God as the God of the whole human race But as the introduction to Jewish history, it makes the universal interest subordinate to the national. Its design is to show how God revealed Himself to the first fathers of the Jewish race, in order that He might make to Himself a nation who should be His witness in the midst of the earth. This is the inner principle of unity which pervades the book. In its external framework five principal persons are the pillars, so to speak, on which the whole superstructure rests: Adam, Noah, Abraham, Isaac and Jacob.

I. ADAM.—The creation of the world and the earliest history of mankind (chap. i.–iii.) As yet no divergence of the different families of men.

II. NOAH.—The history of Adam's descendants to the death of Noah (chap. iv.–ix.) Here we have (1) the line of Cain branching off, while the history follows the fortunes of Seth, whose descendants are (2) traced in genealogical succession, and in an unbroken line as far as Noah, and (3) the history of Noah himself (chap. vi.–ix.) continued to his death.

III. ABRAHAM.—Noah's posterity till the death of Abraham (chap. x.–xxv., 8). Here we have (1) the peopling of the whole earth by the descendants of Noah's three sons (chap. xi. 1–19). The history of two of these is then dropped, and (2) the line of Shem only pursued as far as Terah and Abraham, where the genealogical table breaks off. (3) Abraham is now the prominent figure; but as Terah had two other sons, Nahor and Haran, some notices respecting their families are added. Lot's migration with Abraham into the land of Canaan is mentioned, as well as the fact that he was the father of Moab and Ammon, nations whose later history was intimately connected with that of the posterity of Abraham. Nahor remained in Mesopotamia, but his family is briefly enumerated, chiefly, no doubt, for Rebekah's sake, who was afterwards the wife of Isaac. Of Abraham's own children there branches off first the line of Ishmael, and next the children by Keturah; and the genealogical notices of these two branches of his posterity are apparently brought together (chap. xxv. 1–6, and xxv. 12–18), in order

that being here severally dismissed at the end of Abraham's life, the main stream of the narrative may flow in the channel of Isaac's fortunes.

IV. ISAAC's life (chap. xxv. 19,–xxxv. 29), a life in itself retiring and uneventful. But in his sons the final separation takes place, leaving the field clear for the great story of the chosen seed. Even when Nahor's family comes on the scene, as it does in chap. xxix., we hear only so much of it as is necessary to throw light on Jacob's history.

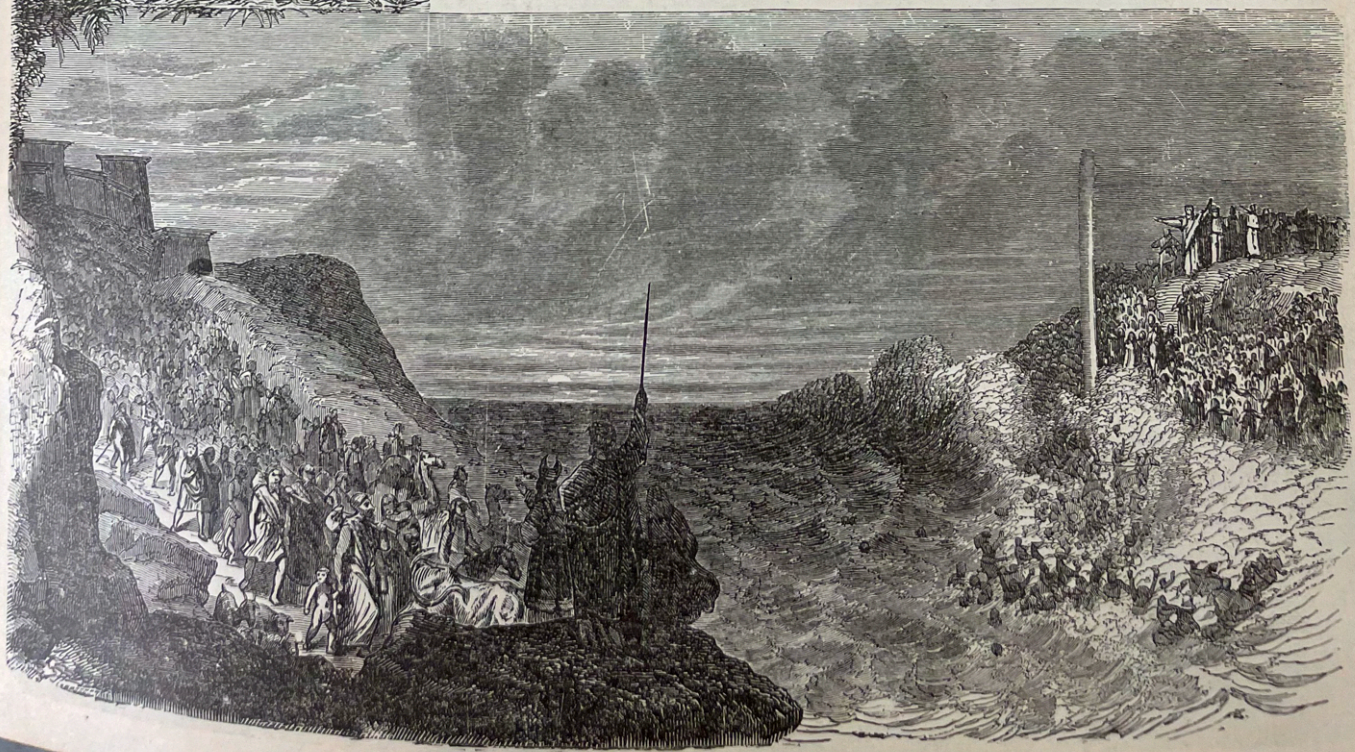
V. JACOB.—The history of Jacob and Joseph (chap. xxxvii. 1). Here, after Isaac's death, we have (1) the genealogy of Esau (chap. xxxvi.), who then drops out of the narrative in order that (2) the history of the Patriarchs may be carried on without intermission to the death of Joseph (chap. l.)

THE BOOK OF EXODUS.—This book may be divided into two principal parts: I. Historical (chap. i. 1,–xviii. 27); and II. Legislative (chap. xix. 1,–xl. 38). The former of these may be subdivided into (1) the preparation for the deliverance of Israel from their bondage in Egypt; (2) the accomplishment of that deliverance.

I. HISTORICAL.—1. The first section contains an account of the following particulars: The increase of Jacob's posterity in the land of Egypt, and their oppression under a new dynasty, which occupied the throne after the death of Joseph; the birth, education, and flight of Moses; his solemn call to be the deliverer of his people, and his return to Egypt in consequence; his first ineffectual attempt to prevail upon Pharaoh to let the Israelites go, which only resulted in an increase of their burdens; a further preparation of Moses and Aaron for their office, together with the account of their genealogies: the successive signs and wonders by means of which the deliverance of Israel from the land of bondage is at length accomplished, and the institution of the Passover.

2. A narrative of events from the departure out of Egypt to the arrival of the Israelites at Mount Ṣinai. We have in this section (*a*) the departure, and mentioned in connection with it, the injunctions then given respecting the Passover and the sanctification of the first-born; the march to the Red Sea, the passage through it, and the destruction of Pharaoh and his host in the midst of the sea, together with Moses' song of triumph upon the occasion; (*b*) the principal events on the journey from the Red Sea to Sinai, the bitter waters of Marah, the giving of quails and of manna, the observance of the Sabbath, the miraculous supply of water from the rock at Rephidim, and their battle there with the Amalekites; the arrival of Jethro in the Israelitish camp, and his advice as to the civil government of the people.

II. LEGISLATIVE.—The solemn establishment of the Theocracy on Mount Sinai. The people are set apart to God as "a kingdom of priests and an holy nation;" the Ten Commandments are given, and the laws which are to regulate the social life of the people are enacted; an Angel is promised as their guide to the Promised Land and the covenant between God and Moses, Aaron, Nadab and Abihu, and seventy elders as the representatives of the people, is most solemnly ratified; instructions are given respecting the tabernacle, the ark, the mercy seat, the altar of burnt offerings, the separation of Aaron and his sons for the priest's office, the vestments which they are to



wear, the ceremonies to be observed at their consecration, the altar of incense, the laver, the holy oil, the selection of Bezaleel and Aholiab for the work of the tabernacle, the observance of the Sabbath, and the delivery of the two tables of the Law into the hands of Moses; the sin of the people in the matter of the golden calf, their rejection in consequence, and their restoration to God's favor at the intercession of Moses; lastly the construction of the tabernacle, and all pertaining to its service.

THE BOOK OF LEVITICUS.—This book may be divided as follows:

I. The laws touching sacrifices (chap. i.–vii.)

II. An historical section containing first, the consecration of Aaron and his sons (chap. viii.); next, his first offering for himself and his people (chap. ix.); and lastly, the destruction of Nadab and Abihu, for their presumptuous office (chap. x.)

III. The laws concerning purity and impurity, and the appropriate sacrifices and ordinances for putting away impurity (chap. xi.–xvi.)

IV. Laws chiefly intended to mark the separation between Israel and the heathen nations (chap. xvii.–xx.)

V. Laws concerning the priests (chap. xxi., xxii.); and certain holy days and festivals (chap. xxiii.–xxv.), together with an episode (chap. xxiv.)

VI. Promises and threats (chap. xxvi. 2–46).

VII. An appendix containing the laws concerning vows (chap. xxvii.)

THE BOOK OF NUMBERS.—This book takes its name from the double numbering or census of the people.

It contains generally the history of the Israelites from the time of their leaving Sinai till their arrival at the borders of the Promised Land. It is divided as follows:

I. The preparations for the departure from Sinai (chap. i.–x. 10).

II. The journey from Sinai to the borders of Canaan (chap. x. 11,–xiv. 45).

III. A brief notice of laws given, and events which happened during the thirty-seven years' wandering in the Wilderness (chap. xv.–xix. 22).

IV. The history of the last year, from the second arrival of the Israelites in Kadish till they reach "the plains of Moab by Jordan near Jericho" (chap. xx.–xxxvi. 13). The book concludes with a recapitulation of the various encampments of the Israelites in the desert; the command to destroy the Canaanites; the boundaries of the Promised Land, and the men appointed to divide it; the appointment of the cities of the Levites and the cities of refuge; and further directions respecting heiresses.

THE BOOK OF DEUTERONOMY.—The book of Deuteronomy consists chiefly of three discourses, delivered by Moses shortly before his death, and derives its name from the fact that it is a repetition of the Law. These discourses were spoken to all Israel, in the plains of Moab, on the eastern side of the Jordan, in the eleventh month of the last year of their wanderings, the fortieth year after their exodus from Egypt.

I. In *The First Discourse* Moses strives briefly, but very earnestly, to warn the people against the sins for which their fathers failed to enter the Promised Land, and to impress upon them the one simple lesson of *obedience;* that they might, in their turn,

be ready to enter into the land. With this special object, he recapitulates the chief events of the last forty years in the wilderness.

II. *The Second Discourse* enters more fully into the actual precepts of the Law; in fact, it may be viewed as the body of the whole address, the former being an introduction.

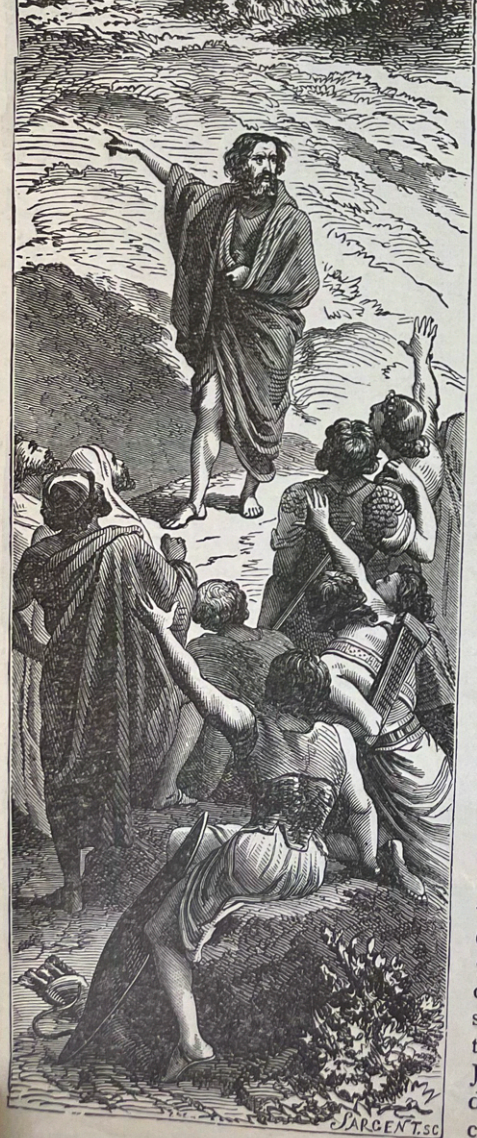
III. *The Third Discourse* relates almost entirely to the solemn *sanctions* of the Law: the *blessing* and the *curse*. Moses now speaks in conjunction with the elders of the people, and with the priests and Levites, whose office it would be to carry out the ceremony, which was prescribed in anticipation of the people's settlement in Palestine. The place selected for this ceremony was that sacred spot in the centre of the land, where Abraham and Jacob had first pitched their tents, under the oaks of Moreh, and where the first altar to God had been erected—the valley of Shechem, bounded on the north by Mount Ebal, and on the south by Mount Gerizim. As soon as they should have crossed over Jordan, the people were commanded to set up, on the summit of Ebal, great stones covered with plaster, and inscribed with the law of God. They were also to build an altar; and this seems to have been distinct from the stones, though the point is somewhat doubtful. Then the twelve tribes were to be divided between the two hills. Simeon, Levi, Judah, Issachar, Joseph, and Benjamin were to station themselves upon Gerizim, to recite the *blessings* which Jehovah promised them as the reward of their future fidelity to Him; while Reuben, Gad, Asher, Zebulun, Dan and Naphtali, standing on Ebal, were to denounce the curse of the Lord upon the people should they turn from Him. Moses then proceeds to amplify the blessing and the curse, but chiefly the latter, as the warning was more needed.

Having finished these discourses, Moses encouraged the people and Joshua their new leader to go over Jordan and take possession of the land. He then wrote "this law," and delivered it to the Levites to be kept in the Ark of the Covenant, as a perpetual witness against the people; and he commanded them to read it to all Israel when assembled at the Feast of Tabernacles, every seventh year.

By the command of Jehovah, who appeared in the cloud to Moses and Joshua when they presented themselves at the door of the tabernacle, Moses added to the book of the Law a *Song*, which the children of Israel were enjoined to learn, as a witness for Jehovah against them. This "Song of Moses" recounts the blessings of God, the ROCK—His perfect work, His righteous ways, and the corrupt requital of His people.

Moses now received the final summons for his departure. But first he uttered, not now as the legislator and teacher of his people, but as the prophet wrapt in the visions of the future, his blessing on the twelve tribes. The *Blessing of Moses* speaks only of the favors that God would shower on the tribes; and it describes most richly the happiness of the whole people who are mentioned here and in the preceding Song, by the symbolical name of JESHURUN, *the beloved*, which is only used again by Isaiah.

The book closes with an account of the farewell between Moses and the people, his ascent of Mount Nebo, and a statement of his death, and his burial in the mountain by Jehovah, in a secret place, the object of the Lord being, no doubt, to prevent the people from making the tomb of their great leader a place of idolatrous worship.



II. THE HISTORICAL BOOKS.

THE BOOK OF JOSHUA.—The book of Joshua has been regarded by many critics as a part of the Pentateuch, forming with the latter one complete work; but there do not appear to be sufficient grounds for this opinion. The references in i. 8, viii. 31, xxiii. 6, xxiv. 26, to "the book of the law" rather show that that book was distinct from Joshua. Other references to events recorded in the Pentateuch tend in the same direction. No quotation (in the strict modern sense of the word) from the Pentateuch can be found in Joshua. The book may be regarded as consisting of three parts, (I.) the conquest of Canaan, (II.) the partition of Canaan, (III.) Joshua's farewell.

I. The preparations for the war and the passage of the Jordan (chap. i.–v.); the capture of Jericho (chap. vi.); the conquest of the South (chap. vii.–x.); the conquest of the North (chap. xi.); recapitulation (chap. xii.)

II. Territory assigned to Reuben, Gad, and half Manasseh (chap. xiii.); the lot of Caleb and of the tribe of Judah (chap. xiv., xv.); Ephraim and half Manasseh (chap. xvi., xvii.); Benjamin (chap. xviii.); Simeon, Zebulun, Issachar, Asher, Naphtali, and Dan (chap. xix.); the appointment of six cities of refuge (chap. xx.); the assignment of forty-eight cities to Levi (chap. xxi.); the departure of the trans-Jordanic tribes to their homes (chap. xxii.) This part of the book has been aptly compared to the Domesday-Book of the Norman conquerors of England. The documents of which it consists were doubtless the abstract of such reports as were supplied by the men whom Joshua sent out to describe the land. In the course of time it is probable that changes were introduced into their reports by transcribers adapting them to the actual state of the country in later times, when political divisions were modified, new towns sprang up, and old ones disappeared.

III. Joshua's convocation of the people and first address (chap. xxiii.); his second address at Shechem, and his death (chap. xxiv.)

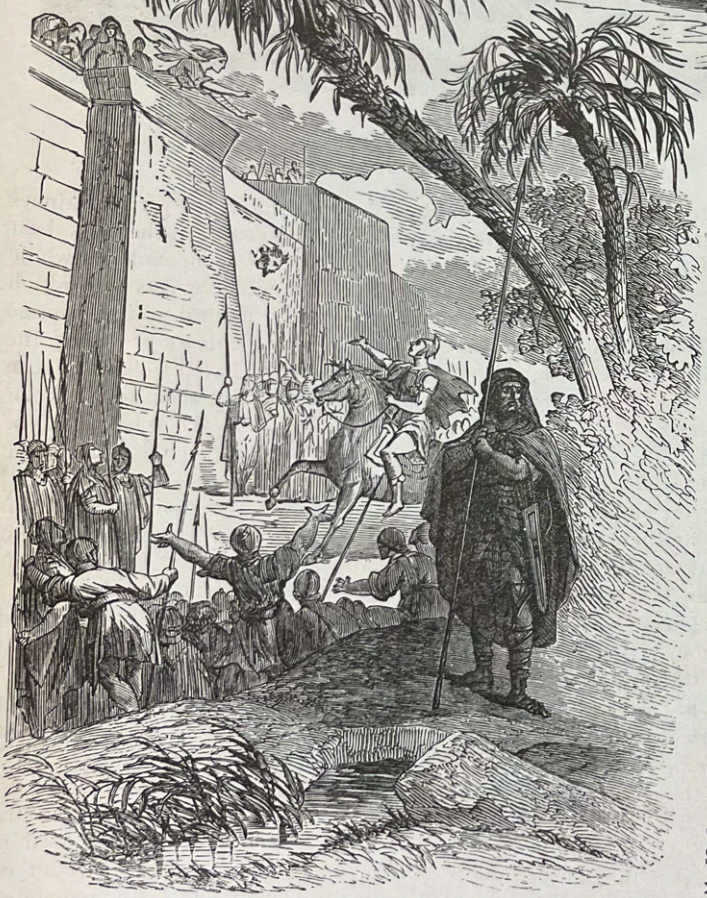
Nothing is really known as to the authorship of the book. Joshua himself is generally named as the author by the Jewish writers and the Christian Fathers; but no contemporary assertion or sufficient historical proof of the fact exists, and it cannot be maintained without qualification. The last verses (chap. xxiv. 29–33) were obviously added at a later time. Some events, such as the capture of Hebron, of Debir (Joshua xv. 13–19, and Judges i. 10–15), of Leshem (Joshua xix. 47, and Judges xviii. 7), and the joint occupation of Jerusalem (Joshua xv. 63, and Judges i. 21), probably did not occur till after Joshua's death. It has been supposed that the book as it now stands is a compilation from two earlier documents, one, the original, called Elohistic; the other, supplementary, called Jehovistic. There is extant a Samaritan book of Joshua in the Arabic language, written in the thirteenth century; but like the other documents of this singular and now almost extinct race, its claims to authenticity cannot for a moment be admitted.

THE BOOK OF JUDGES.

THE book of Judges, of which the book of Ruth formed originally a part, continues the history of the Israelites from Joshua to Samson. Some passages in the book bear internal evidence of a contemporary authorship, but it was not composed as a whole until the time of the Kings. It opens with a repetition of the same events with which the book of Joshua closes. The history of the whole period is summed up in a passage which connects the book of Judges with that of Joshua. After the death of Joshua, the people remained faithful to Jehovah, so long as the generation lasted which had seen all His mighty works. "And there arose another generation after them which knew not Jehovah, nor yet the works which he had done for Israel." They fell into the worship of "Baalim," the idols of the country, and they were given over into the hands of the enemies whose gods they served. Their career of conquest was checked, and heathen conquerors oppressed them; but though punished, they were not forsaken by God. As often as they were oppressed, he raised up *Judges* who delivered them from their oppressors, but as often as they were delivered, they relapsed into their sin. This book relates this period of their history and may be divided into two parts.

I. Chaps. i.–xvi.—The subdivisions are (*a*) chap. i.–ii. 5, which may be considered as a first introduction, giving a summary of the results of the war carried on against the Canaanites by the several tribes on the west of the Jordan, after Joshua's death; (*b*) chap. ii. 6,–iii. 6. This is a second introduction, standing in nearer relation to the following history. It informs us that the people fell into idolatry after the death of Joshua and his generation, and that they were punished for it by being unable to drive out the remnant of the inhabitants of the land, and by falling under the hand of oppressors; (*c*) chap. iii. 7,–xvi. The words, "and the children of Israel did evil in the sight of the Lord," which had already been used in chap. ii. 11, are employed to introduce the history of the thirteen judges comprised in this book. An account of six of these thirteen is given at greater or less length. The account of the remaining seven is very short, and is merely attached to the longer narratives. These narratives are as follows: (1) The deliverance of Israel by Othniel, chap. iii. 7–11. (2) The history of Ehud and that of Shamgar, chap. iii. 12–31. (3) The deliverance by Deborah and Barak, chap. iv., v. (4) The whole passage in chap. vi.–x. 5; the history of Gideon and his son, Abimelech, is contained in chap. vi.–ix., and is followed by the notice of Tola, chap. x. 1, 2, and Jair, chap. x. 3–5. (5) The history of Jephthah, chap. x. 6,–xii. 7; to which is added the history of Ibzan, Elon, and Abdon, chap. xii. 8–15. (6) The mention of Samson, chap. xiii.–xvi.

II. Chaps. xvii.–xxi.—This part has no formal connection with the preceding, and is often called an appendix. No mention of the Judges occurs in it. It contains allusions to "the house of God," the ark, and the high priest. The period to which the narrative relates is simply marked by the expression, "when there was no king in Israel." It records (*a*) the conquest of Laish by a portion of the tribe of Dan, and the



establishment there of the idolatrous worship of Jehovah already instituted by Micah in Mount Ephraim. (*b*) The almost total extinction of the tribe of Benjamin in consequence of their supporting the cause of the wicked men of Gibeah.

The author must have found certain parts of his book in a definite shape, *e. g.* the words of the prophet (ii. 1–5), the song of Deborah (v.), Jotham's parable (ix. 7–20; see also xiv. 14–18; xv. 7–16). How far these and the rest of his materials came to him already written is a matter of doubt. Hovernick only recognizes the use of documents in the appendix. Other critics, however, trace them throughout. Berthau says that the difference of the diction in the principal narratives, coupled with the fact that they are united in one plan, points to the incorporation of parts of previous histories. We must finally consider the relations of the book of Judges to the other books of the Old Testament. Joshua xv., xxi. must be compared with Judges i. in order to ascertain fully how far the several tribes failed in expelling the people of Canaan. The book begins with a reference to Joshua's death, and ii. 6–9 resumes the narrative, suspended by i.–ii. 5, with the same words as are used in concluding the history of Joshua (xxiv. 28–31). In addition to this the following passages appear to be common to the two books: compare Judges i. 10–15, 20, 21, 27, 29, with Joshua xv. 13, 14–19, 63; xvii. 12; xvi. 10. A reference to the conquest of Laish (Judges xviii.) occurs in Joshua xix. 47. To the books of Samuel and Kings.—We find in i. 28, 30, 33, 35, a number of towns upon which, "when Israel was strong," a tribute of bond service was levied; this is supposed by some to refer to the time of Solomon (1 Kings ix. 13–22). The conduct of Saul towards the Kenites (1 Sam. xv. 6), and that of David (1 Sam. xxx. 29), is explained by i. 16. A reference to the continuance of the Philistine wars is implied in xiii. 5. The allusion to Abimelech (2 Sam. xi. 21) is explained by chap. ix. Chapters xvii., xxi. and the book of Ruth are more independent; but they have a general reference to the subsequent history. The question now arises whether this book forms one link in an historical series, or whether it has a closer connection either with those that precede or follow it. Its form would lead to the conclusion that it was not an independent book originally. The history ceases with Samson, excluding Eli and Samuel; and then, at this point, two historical pieces are added, xvii.–xxi., and the book of Ruth, independent of the general plan and of each other.

THE BOOK OF RUTH.—The book of Ruth originally formed the closing part of the book of Judges. It is an exquisite pastoral, without a rival in simplicity and beauty, giving an account of life in the town of Bethlehem, and the adventures of its heroine, Ruth, a woman of Moab, who had married an Israelite, had been left a widow, and had come with her widowed mother-in-law, Naomi, to Bethlehem, where she became the wife of Boaz, the principal resident of the town. Her grandson Jesse was the father of David, the great king of Israel. The book is important as giving the genealogy of David. The authorship has been attributed to Samuel, Hezekiah, and Ezra.

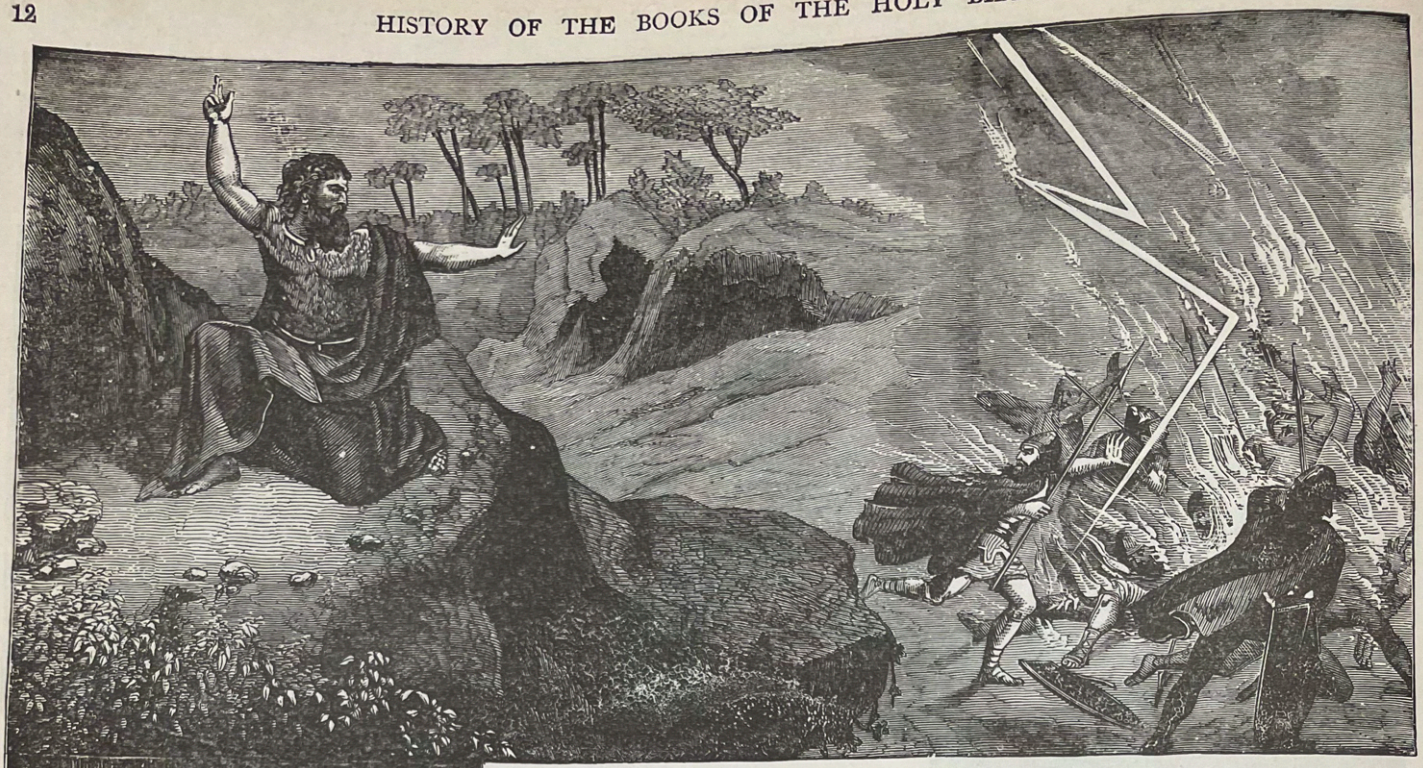
THE FIRST AND SECOND BOOKS OF SAMUEL.

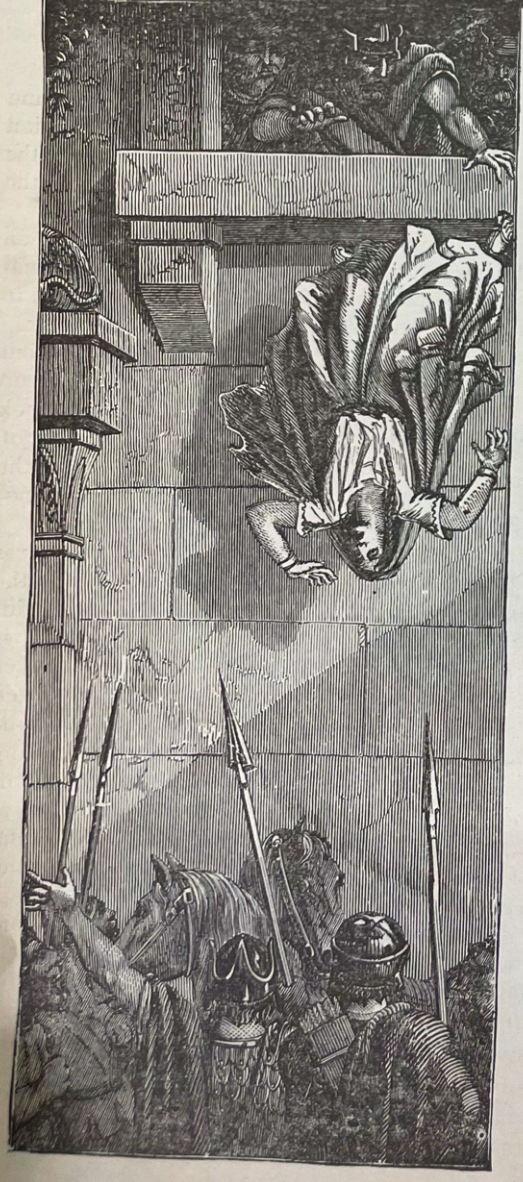
THE books of Samuel are not separated from each other in the Hebrew MSS., and from a critical point of view must be regarded as one book. The present division was made in the Septuagint translation, and was adopted in the Vulgate from the Septuagint. The book was called by the Hebrews "Samuel," probably because the birth and life of Samuel were the subjects treated of in the beginning of the work.

The books of Samuel commence with the history of Eli and Samuel, and contain an account of the establishment of the Hebrew monarchy, and of the reigns of Saul and David, with the exception of the last days of the latter monarch, which are related in the books of Kings, of which those of Samuel evidently form the previous portion.

With respect to the authorship, the common opinion is, that the first twenty-four chapters were written by the prophet himself, and the rest by the prophets Nathan and Gad. But this rests upon a mistranslation of an ambiguous passage in the first book of Chronicles (chap. xxix. 29), which ought to be rendered: "Now the history of David first and last, behold it is written in the history of Samuel the seer, and in the history of Nathan the prophet, and in the history of Gad the seer,"—which does not imply that the books were written by these persons.

But although the authorship cannot be ascertained with certainty, it appears clear that, in its present form, it must have been composed subsequent to the secession of the ten tribes. This results from the passage in 1 Sam. xxvii. 6, wherein it is said of David, "Then Achish gave him Ziklag that day: whereof Ziklag pertaineth unto the kings of Judah to this day;" for neither Saul, David, nor Solomon is in a single instance called king of Judah simply. On the other hand, it would hardly have been written later than the reformation of Josiah, since it seems to have been composed at a time when the Pentateuch was not acted on as a rule of religious observances. According to the Mosaic law, sacrifices to Jehovah were not lawful anywhere but before the door of the Tabernacle of the congregation, whether this was a permanent temple, as at Jerusalem, or otherwise (Deut. xii. 13, 14; Lev. xvii. 3, 4; but see Ex. xx. 24). But in the book of Samuel, the offering of sacrifices, or the erection of altars, which implies sacrifices, is mentioned at several places, such as Mizpeh, Ramah, Bethel, the threshing-place of Araunah, the Jebusite, and elsewhere, not only without any disapprobation, apology or explanation, but in a way which produces the impression that such sacrifices were pleasing to Jehovah (1 Sam. vii. 9, 10–17, ix. 13, x. 3, xiv. 35; 2 Sam. xxiv. 18–25). Now we know that after the reformation of Josiah the worship upon high places was abolished by the king's orders (2 Kings xxii. 8; xxxiii. 8, 13, 15). All, therefore, that can be asserted with any certainty is, that the book as a whole can scarcely have been composed later than the reformation of Josiah, and that it could not have existed in its present form earlier than the reign of Rehoboam.

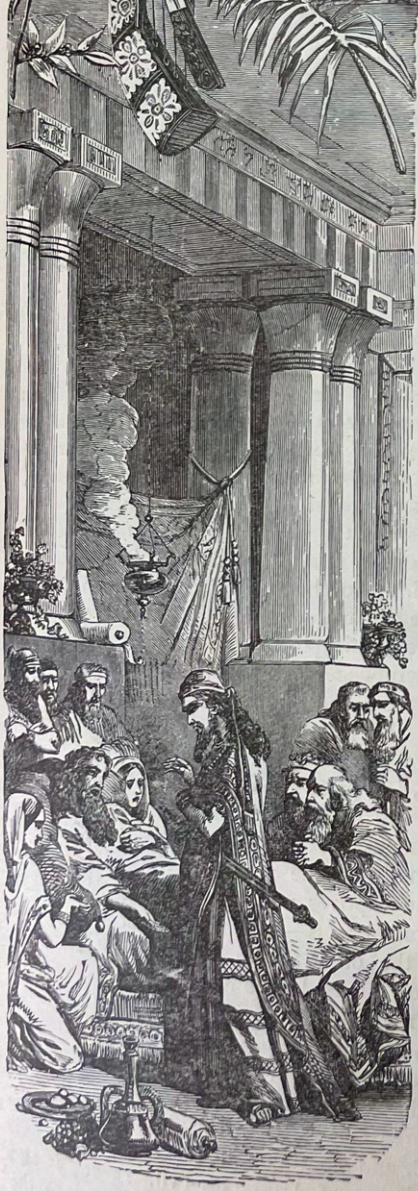




THE FIRST AND SECOND BOOKS OF KINGS.

LIKE the books of Samuel, the books of Kings form only one book in the Hebrew MSS. They contain the history from David's death and Solomon's accession to the destruction of the kingdom of Judah and the desolation of Jerusalem, with a supplemental notice of the liberation of Jehoiachin from his prison at Babylon, twenty-six years later, and a still further extension to Jehoiachin's death, the time of which is not known, but which was probably not long after his liberation.

As regards the authorship of the books, the Jewish tradition, which ascribes them to Jeremiah, is borne out by the strongest internal evidence, in addition to that of the language. The last chapter especially, as compared with the last chapter of the Chronicles, bears distinct traces of having been written by one who did not go into the captivity, but remained in Judea after the destruction of the Temple. This suits Jeremiah. The events singled out for mention in the concise narrative are precisely those of which he had personal knowledge, and in which he took special interest. The writer in Kings has nothing more to tell us concerning the Jews or Chaldees in the land of Judah, which exactly agrees with the hypothesis that he is Jeremiah, who we know was carried down to Egypt with the fugitives. In fact, the date of the writing and the position of the writer seem as clearly marked by the termination of the narrative at chap. v. 26, as in the case of the Acts of the Apostles. It must be borne in mind that the authorship of those parts of the history of which Jeremiah was not an eyewitness—that is, of all before the reign of Josiah—would have consisted merely in selecting, arranging, inserting the connecting phrases, and when necessary, slightly modernizing the old histories which had been drawn up by contemporary prophets through the whole period of time. (See *e. g.*, 1 Kings xiii. 32.) There was a regular series of state annals, both for the kingdom of Judah and for that of Israel, which embraced the whole time comprehended in the books of Kings, or at least to the end of the reign of Jehoiakim (2 Kings xxiv. 5). These annals are constantly cited by name, as "the Book of the Acts of Solomon" (1 Kings xi. 41); and after Solomon, "the Book of the Chronicles of the Kings of Judah *or* Israel" (*e. g.*, 1 Kings xiv. 29, xv. 7, xvi. 5, 14, 20; 2 Kings x. 34, xxiv. 5, etc.) There were also extant, at the time that the books of the Kings were compiled, separate works of the several prophets who had lived in Judah and Israel. Thus the acts of Uzziah, written by Isaiah, were very likely identical with the history of his reign in the national Chronicles; and part of the history of Hezekiah we know is identical in the Chronicles and in the prophet. The chapter in Jeremiah relating to the destruction of the Temple (lii.) is identical with that in 2 Kings xxiv., xxv.

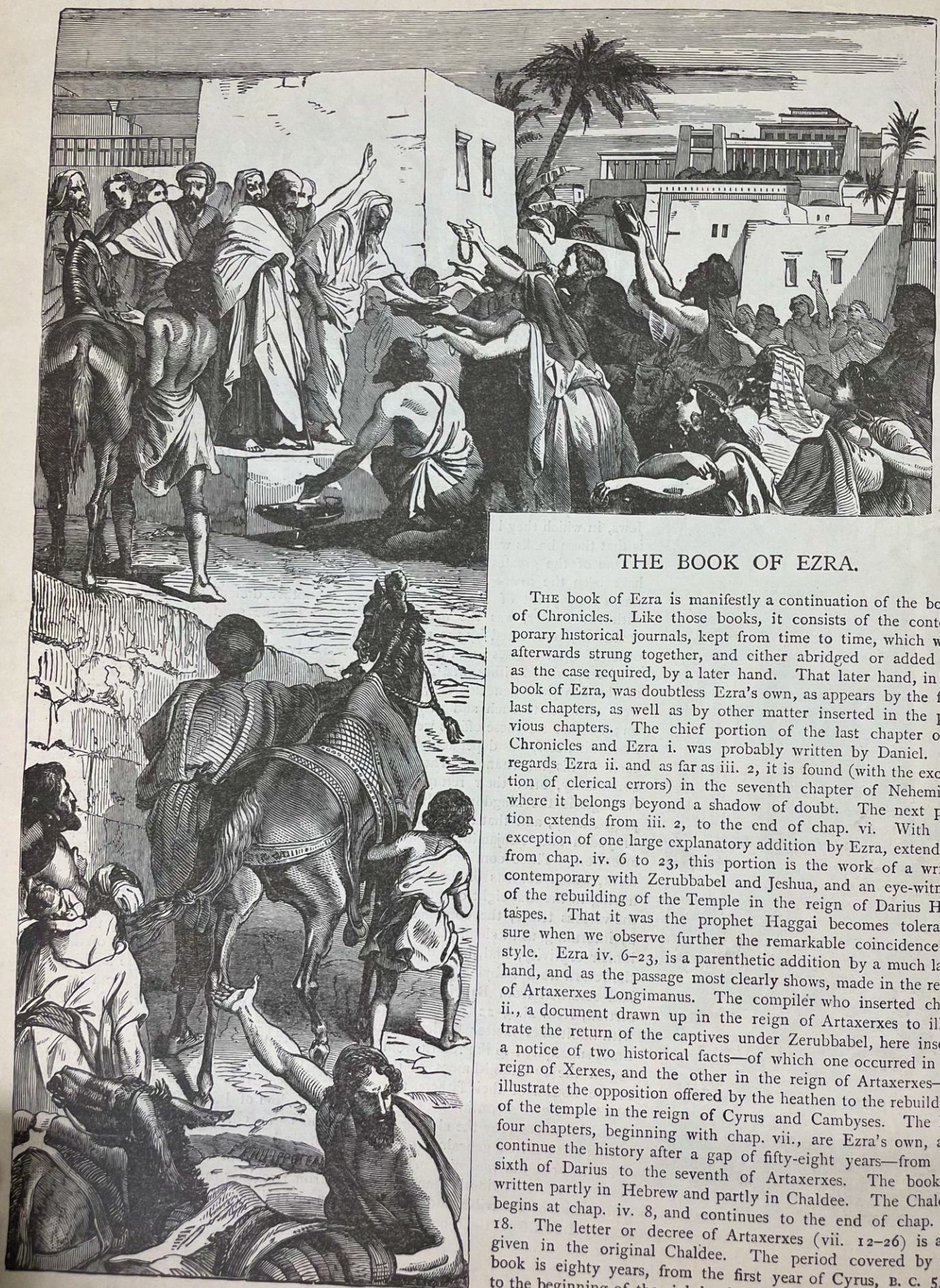


THE FIRST AND SECOND BOOKS OF CHRONICLES.

THE books of Chronicles are so called as being the record made by the appointed historiographers in the kingdoms of Israel and Judah. The constant tradition of the Jews, in which they have been followed by the great mass of Christian commentators, is that these books were for the most part compiled by Ezra.

One of the greatest difficulties connected with the captivity and the return must have been the maintenance of the genealogical distribution of the lands, which yet was a vital point of the Jewish economy. Another difficulty, intimately connected with the former, was the maintenance of the Temple services at Jerusalem. This could only be effected by the residence of the priests and Levites in Jerusalem in the order of their courses; and this residence was only practicable in case of the payment of the appointed tithes, first-fruits and other offerings. But then, again, the registers of the Levitical genealogies were necessary, in order that it might be known who were entitled to such and such allowances, as porters, as singers, as priests, and so on; because all these offices went by families; and again, the payment of the tithes, first-fruits, etc., was dependent upon the different families of Israel being established each in his inheritance. Therefore, one of the most pressing wants of the Jewish community, after their return from Babylon, would be trusty genealogical records. As regards the kingdom of Israel or Samaria, seeing it had utterly and hopelessly passed away, and that the existing inhabitants were among the bitterest "adversaries of Judah and Benjamin," it would naturally engage very little of the compiler's attention. These considerations explain exactly the plan and scope of that historical work, which consists of the two books of Chronicles and the book of Ezra. For, having in the first eight chapters given the genealogical divisions and settlements of the various tribes, the compiler marks distinctly his own age and his own purpose, by informing us in chap. ix. 1, of the disturbance of those settlements by the Babylonish captivity, and, in the following verses, of the partial restoration of them at the return from Babylon (chap. ix. 2–34); and that this list refers to the families who had returned from Babylon is clear, not only from the context, but from its reinsertion, Neh. xi. 3–22 (compare also 1 Chron. ix. 19, with Ezra ii. 42, Neh. vii. 45), with additional matter evidently extracted from the public archives, and relating to times subsequent to the return from Babylon, extending to Neh. xii. 27. Having thus shown the re-establishment of the returned families, each in their own inheritance to the houses of their fathers, the compiler proceeds to the other part of his plan, which is to give a continuous history of the kingdom of Judah from David to his own times, introduced by the closing scene of Saul's life (chap. x.), which introduction is itself prefaced by a genealogy of the house of Saul (chap. ix. 35–44).

As regards the *materials* used by Ezra, they are not difficult to discover. The genealogies are obviously transcribed from some register in which were preserved the genealogies of the tribes and families drawn up at different times; while the history is mainly drawn from the same documents as those used in the books of Kings.



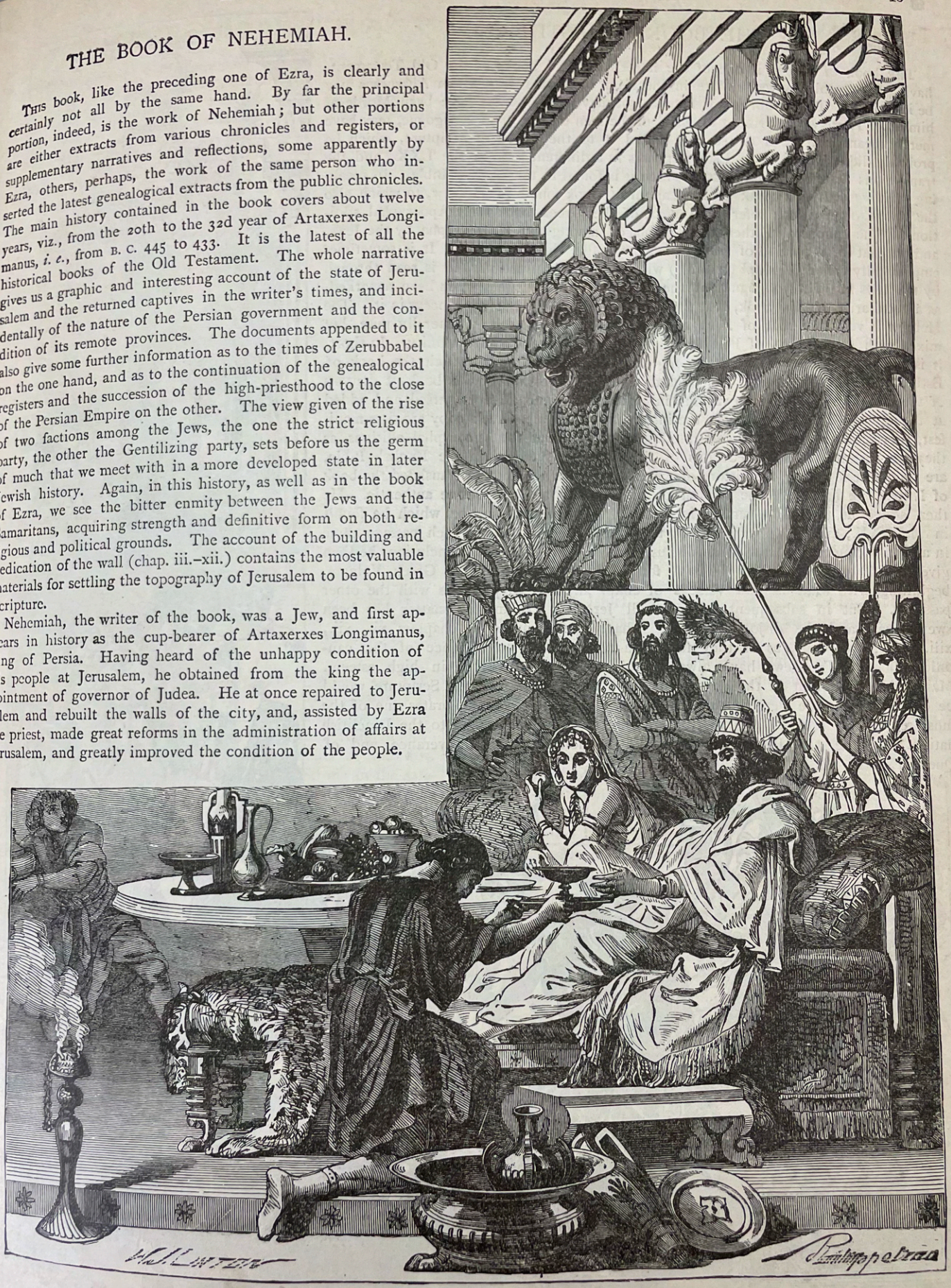
THE BOOK OF EZRA.

THE book of Ezra is manifestly a continuation of the books of Chronicles. Like those books, it consists of the contemporary historical journals, kept from time to time, which were afterwards strung together, and either abridged or added to, as the case required, by a later hand. That later hand, in the book of Ezra, was doubtless Ezra's own, as appears by the four last chapters, as well as by other matter inserted in the previous chapters. The chief portion of the last chapter of 2 Chronicles and Ezra i. was probably written by Daniel. As regards Ezra ii. and as far as iii. 2, it is found (with the exception of clerical errors) in the seventh chapter of Nehemiah, where it belongs beyond a shadow of doubt. The next portion extends from iii. 2, to the end of chap. vi. With the exception of one large explanatory addition by Ezra, extending from chap. iv. 6 to 23, this portion is the work of a writer contemporary with Zerubbabel and Jeshua, and an eye-witness of the rebuilding of the Temple in the reign of Darius Hystaspes. That it was the prophet Haggai becomes tolerably sure when we observe further the remarkable coincidence in style. Ezra iv. 6–23, is a parenthetic addition by a much later hand, and as the passage most clearly shows, made in the reign of Artaxerxes Longimanus. The compiler who inserted chap. ii., a document drawn up in the reign of Artaxerxes to illustrate the return of the captives under Zerubbabel, here inserts a notice of two historical facts—of which one occurred in the reign of Xerxes, and the other in the reign of Artaxerxes—to illustrate the opposition offered by the heathen to the rebuilding of the temple in the reign of Cyrus and Cambyses. The last four chapters, beginning with chap. vii., are Ezra's own, and continue the history after a gap of fifty-eight years—from the sixth of Darius to the seventh of Artaxerxes. The book is written partly in Hebrew and partly in Chaldee. The Chaldee begins at chap. iv. 8, and continues to the end of chap. vi. 18. The letter or decree of Artaxerxes (vii. 12–26) is also given in the original Chaldee. The period covered by the book is eighty years, from the first year of Cyrus, B. C. 536, to the beginning of the eighth of Artaxerxes, B. C. 456.

THE BOOK OF NEHEMIAH.

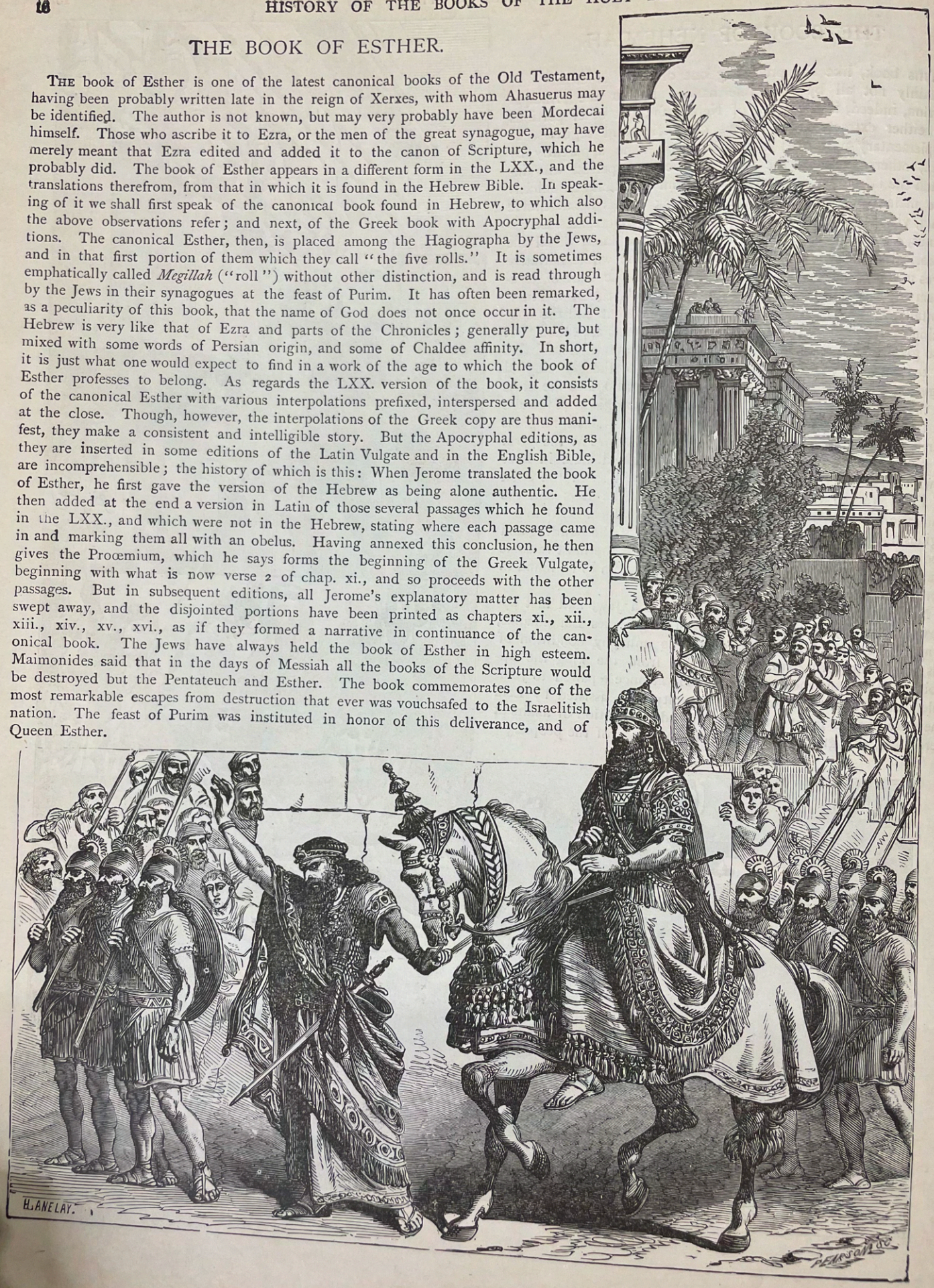
This book, like the preceding one of Ezra, is clearly and certainly not all by the same hand. By far the principal portion, indeed, is the work of Nehemiah; but other portions are either extracts from various chronicles and registers, or supplementary narratives and reflections, some apparently by Ezra, others, perhaps, the work of the same person who inserted the latest genealogical extracts from the public chronicles. The main history contained in the book covers about twelve years, viz., from the 20th to the 32d year of Artaxerxes Longimanus, *i. e.*, from B. C. 445 to 433. It is the latest of all the historical books of the Old Testament. The whole narrative gives us a graphic and interesting account of the state of Jerusalem and the returned captives in the writer's times, and incidentally of the nature of the Persian government and the condition of its remote provinces. The documents appended to it also give some further information as to the times of Zerubbabel on the one hand, and as to the continuation of the genealogical registers and the succession of the high-priesthood to the close of the Persian Empire on the other. The view given of the rise of two factions among the Jews, the one the strict religious party, the other the Gentilizing party, sets before us the germ of much that we meet with in a more developed state in later Jewish history. Again, in this history, as well as in the book of Ezra, we see the bitter enmity between the Jews and the Samaritans, acquiring strength and definitive form on both religious and political grounds. The account of the building and dedication of the wall (chap. iii.–xii.) contains the most valuable materials for settling the topography of Jerusalem to be found in Scripture.

Nehemiah, the writer of the book, was a Jew, and first appears in history as the cup-bearer of Artaxerxes Longimanus, king of Persia. Having heard of the unhappy condition of his people at Jerusalem, he obtained from the king the appointment of governor of Judea. He at once repaired to Jerusalem and rebuilt the walls of the city, and, assisted by Ezra the priest, made great reforms in the administration of affairs at Jerusalem, and greatly improved the condition of the people.



THE BOOK OF ESTHER.

THE book of Esther is one of the latest canonical books of the Old Testament, having been probably written late in the reign of Xerxes, with whom Ahasuerus may be identified. The author is not known, but may very probably have been Mordecai himself. Those who ascribe it to Ezra, or the men of the great synagogue, may have merely meant that Ezra edited and added it to the canon of Scripture, which he probably did. The book of Esther appears in a different form in the LXX., and the translations therefrom, from that in which it is found in the Hebrew Bible. In speaking of it we shall first speak of the canonical book found in Hebrew, to which also the above observations refer; and next, of the Greek book with Apocryphal additions. The canonical Esther, then, is placed among the Hagiographa by the Jews, and in that first portion of them which they call "the five rolls." It is sometimes emphatically called *Megillah* ("roll") without other distinction, and is read through by the Jews in their synagogues at the feast of Purim. It has often been remarked, as a peculiarity of this book, that the name of God does not once occur in it. The Hebrew is very like that of Ezra and parts of the Chronicles; generally pure, but mixed with some words of Persian origin, and some of Chaldee affinity. In short, it is just what one would expect to find in a work of the age to which the book of Esther professes to belong. As regards the LXX. version of the book, it consists of the canonical Esther with various interpolations prefixed, interspersed and added at the close. Though, however, the interpolations of the Greek copy are thus manifest, they make a consistent and intelligible story. But the Apocryphal editions, as they are inserted in some editions of the Latin Vulgate and in the English Bible, are incomprehensible; the history of which is this: When Jerome translated the book of Esther, he first gave the version of the Hebrew as being alone authentic. He then added at the end a version in Latin of those several passages which he found in the LXX., and which were not in the Hebrew, stating where each passage came in and marking them all with an obelus. Having annexed this conclusion, he then gives the Proœmium, which he says forms the beginning of the Greek Vulgate, beginning with what is now verse 2 of chap. xi., and so proceeds with the other passages. But in subsequent editions, all Jerome's explanatory matter has been swept away, and the disjointed portions have been printed as chapters xi., xii., xiii., xiv., xv., xvi., as if they formed a narrative in continuance of the canonical book. The Jews have always held the book of Esther in high esteem. Maimonides said that in the days of Messiah all the books of the Scripture would be destroyed but the Pentateuch and Esther. The book commemorates one of the most remarkable escapes from destruction that ever was vouchsafed to the Israelitish nation. The feast of Purim was instituted in honor of this deliverance, and of Queen Esther.



III. THE PROPHETS.

THE Old Testament contains the writings of sixteen Prophets, of whom four are usually called the *Great Prophets*, namely, Isaiah, Jeremiah, Ezekiel, and Daniel, and twelve the *Minor Prophets*, namely, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

The majority of the writers of the prophetic books lived at a later period than the writers of the histories and the poetical books. The Prophets constituted a distinct class, and were carefully trained for their labors, though all the prophetic utterances were not confined to them. To belong to the prophetic order and to possess the prophetic gift are not convertible terms. There might be members of the prophetic order to whom the gift of prophecy was not vouchsafed. There might be inspired prophets who did not belong to the prophetic order. Generally the inspired prophet came from the College of the Prophets, and belonged to the prophetic order; but this was not always the case, as witness the example of the Prophet Amos (chap. vii. 14).

The sixteen prophets whose books are in the Canon have that place of honor, because they were endowed with the *prophetic gift*, as well as ordinarily (so far as we know) belonging to the *prophetic order*. There were hundreds of prophets contemporary, and numberless poetical compositions, doubtless, but only sixteen books find a place in the Canon. This was because these sixteen had what their brother collegians had not, the divine call to the office of prophet, and the Divine illumination to enlighten them. It was not sufficient to have been taught and trained in preparation for a future call. When the schoolmaster's work was done, then, if the instrument was worthy, God's work began. Each of the Prophets was specially called to his work. Nor was it sufficient for this call to have been made once for all. Each prophetical utterance is the result of a communication of the Divine to the human spirit, received either by "vision" (Isa. vi. 1), or by "the word of the Lord" (Jer. ii. 1).

The Prophets were: I. The national poets of Judea. II. They were its annalists and historians. III. They were preachers of patriotism; their patriotism being founded on the religious motive. IV. They were preachers of morals and of spiritual religion. V. They were extraordinary but authorized exponents of the law. VI. They were a political power in the state. Strong in the safeguard of their religious character, they were able to serve as a counterpoise to the royal authority when wielded even by an Ahab. VII. Their most essential characteristic is, that they were instruments of revealing God's will to man, as in other ways, so, specially, by predicting future events; and, in particular, by foretelling the incarnation of the Lord Jesus Christ, and the redemption effected by Him.

The sixteen Prophets may be divided into four groups—the Prophets of the Northern Kingdom: Hosea, Amos, Jonah; the Prophets of the Southern Kingdom: Joel, Isaiah, Jeremiah, Obadiah, Micah, Nahum, Habakkuk, Zephaniah; the Prophets of the Captivity: Ezekiel and Daniel; the Prophets of the Return: Haggai, Zechariah, Malachi. They may be arranged in the following chronological order, namely: Joel, Jonah, Hosea, Amos, Isaiah, Micah, Nahum, Zephaniah, Habakkuk, Obadiah, Jeremiah, Ezekiel, Daniel, Haggai, Zechariah, Malachi. We shall speak of them as the *Great* and *Minor* Prophets.

THE FOUR GREAT PROPHETS.

ISAIAH.—Isaiah, whose name in its fuller form is Jesaiah, Jeshaiah, which signifies *Salvation of Jahu* (a shortened form of Jehovah), is the principal prophet in the first or Assyrian period of prophecy. He was the son of Amoz, and prophesied concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. He must have been an old man at the close of Hezekiah's reign, the reigns named extending over a period of sixty years. And since his ministry commenced before Uzziah's death (how long we know not), supposing him to have been no more than twenty years old when he began to prophesy, he would have been eighty or ninety at Manasseh's accession. There is a tradition of the Rabbis that Isaiah was the first victim of the cruel persecution waged upon the prophets by Manasseh, and that he was put to death by being sawn asunder in the trunk of a tree. It is supposed that the reference in Heb. xi. 37 is to this event.

Chaps. i.–v. contain Isaiah's prophecies in the reigns of Uzziah and Jotham. The Seer stands, perhaps, in the court of the Israelites, denouncing to nobles and people, then assembling for divine worship, the whole estimate of their character formed by Jehovah, and his approaching chastisements. Judah should lose her prosperity for her sins, and to make her readier for the virtue and piety which are to constitute her real glory.

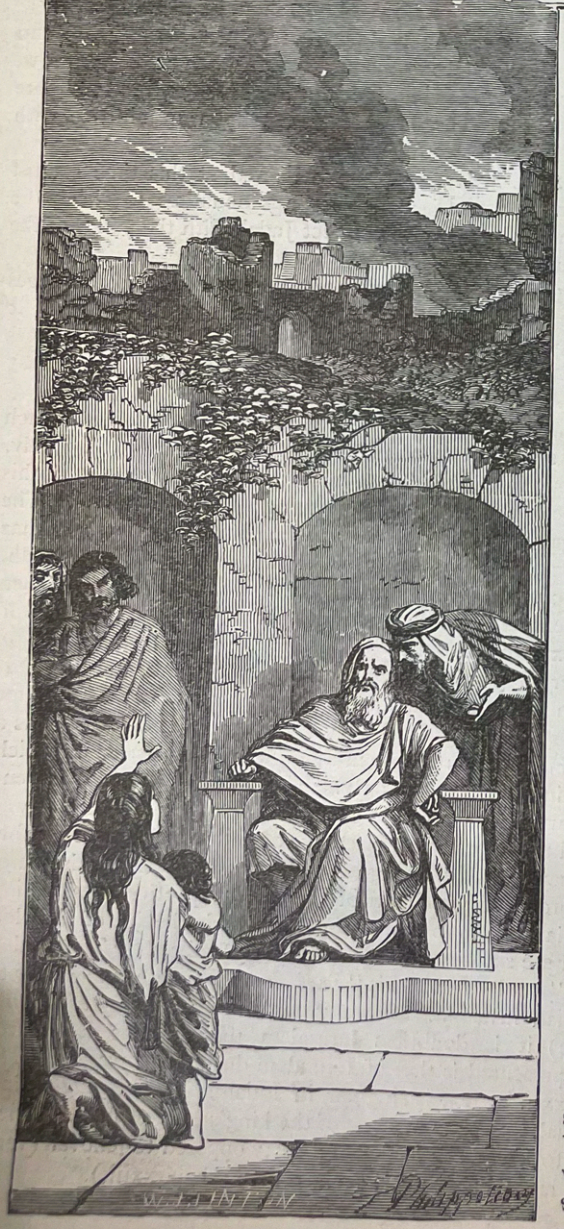
Chaps. vi.–vii. delivered in the reign of Ahaz, when he was threatened by the forces of Pekah, king of Israel, and Rezin, king of Syria. Under Jehovah's direction, Isaiah goes forth to meet Ahaz, taking with him the child whose name, Shearjashub (that is, *Remnant shall return*), was so full of mystical promise, to add greater emphasis to his message. As a sign that Judah was not yet to perish, he announces the birth of the child Immanuel, who should not yet "know to refuse the evil and choose the good," before the land of the two hostile kings should be left desolate.

Chaps. viii., ix. 7. As the Assyrian empire began more and more to threaten the Hebrew Commonwealth with utter overthrow, the prediction of the Messiah, the Restorer of Israel, becomes more positive and clear. The king was bent upon an alliance with Assyria. This Isaiah steadily opposes.

Chaps. ix. 8,–x. 4, is a prophecy delivered at this time against the Kingdom of Israel. Its object was doubtless to check the disposition shown by many to connect Judah with the policy of the sister kingdom.

Chaps. x. 5, xii. 6, is one of the most highly-wrought passages in the whole book, and was probably one single prophecy. It stands wholly disconnected with the preceding in the circumstances which it presupposes; and to what period to assign it, is not easy to determine.

Chaps. xiii.–xxiii. contain chiefly a collection of utterances, each of which is styled a "burden." The first of these (xiii. 1,–xiv. 27) is against Babylon. The ode of triumph (xiv. 3–23) in this burden is one of the most poetical passages in all literature. The "burden against Philistia" (xiv. 29–32), in the year that Ahaz died, was occasioned by the revolt of the Philistines from Judah, and their successful inroad recorded in 2 Chron. xxviii. 18. Then follow burdens against Moab and Damascus. In the "burden of Egypt" (xix.) the Prophet prophesies the utter helplessness of Egypt under God's judgments, probably to counteract the tendency which led both Judah and Israel to look towards Egypt for succor against Assyria. In the midst of these "burdens" stands a passage which presents Isaiah in a new aspect, an aspect in which he appears in this instance only. The more emphatically to enforce the warning conveyed in the "burden of Egypt," Isaiah was commanded to appear in the streets of Jerusalem stripped of his sackcloth mantle, and wearing his vest only, with his feet also bare. In the "burden of the desert of the sea," a poetical designation of Babylonia (xxi. 1–10), the images in which the fall of Babylon is indicated are sketched with Æschylean grandeur. "The burden of Dumah," and of "Arabia" (xxi. 11–17) relate apparently to some Assyrian invasion. In the "burden of the *Valley of vision*" (xxii. 1–14) it is doubtless Jerusalem that is thus designated. The scene presented is that of Jerusalem during an invasion. The passage in xxii. 15–25, is singular in Isaiah as prophesying against an individual. Shebna was one of the king's highest functionaries, and seems to have been leader of a party opposed to Jehovah (verse 25). The last "burden" is against Tyre (chap. xxiii.)



Chaps. xxiv.–x., vii. form one prophecy essentially connected with the preceding ten burdens, of which it is in effect a general summary. In chap. xxv., after commemorating the destruction of *all* oppressors, the prophet gives us in ver. 6–9 a most glowing description of Messianic blessings.

Chaps. xxiii.–xxxv. predict the Assyrian invasion. The prophet protests against the policy of courting the help of Egypt against Assyria.

Chaps. xxxvii.–xxxix. At length the season so often, though no doubt obscurely, foretold arrived. The Assyrian was near with forces apparently irresistible. In the universal consternation which ensued, all the hope of the state centred upon Isaiah; the highest functionaries of the state—Shebna too—wait upon him in the name of their sovereign. The short answer which Jehovah gave through him was that the Assyrian king should hear intelligence which should send him back to his own land, there to perish. How the deliverance was to be effected, Isaiah was not commissioned to tell; but the very next night (2 Kings xix. 35) brought the appalling fulfilment.

The last twenty-seven chapters are supposed by many critics to have been written in the time of the Babylonian captivity, and are therefore ascribed to a later Isaiah. It is evident that the point of time and situation from which the prophet here speaks is that of the Captivity in Babylon (compare, *e. g.* chap. lxiv. 10, 11); but this may be adopted on a principle which appears to characterize "vision," viz.: that the prophet sees the future as if present. The second part falls into three sections, each, as it happens, consisting of nine chapters; the first two end with the *refrain*, "There is no peace, saith Jehovah, (*or* 'my God'), to the wicked;" and the third with the same thought amplified. The first section (chaps. xl.–xlviii.) has for its main topic the comforting assurance of the deliverance from Babylon by Koresh (Cyrus), who is even named twice (chaps. xli. 2, 3, 25; xliv. 28; xlv. 1, 4, 13; xlvi. 11; xlviii. 14, 15). It is characteristic of sacred prophecy in general that the vision of a great deliverance leads the seer to glance at the deliverance to come through Jesus Christ. This principle of association prevails in the second part taken as a whole; but in the first section, taken apart, it appears as yet imperfectly. The second section (chaps. xlix.–lvii.) is distinguished from the first by several features. The person of Cyrus, as well as his name, and the specification of Babylon, disappear altogether. Return from exile is indeed spoken of repeatedly and at length (chaps. xlix. 9–16; li. 9; lii. 12; lv. 12, 13; lvii. 14); but in such general terms as admit of being applied to the spiritual and Messianic as well as to the literal restoration. In the third section (chaps. lviii.–lxvi.), as Cyrus nowhere appears, so neither does "Jehovah's servant" occur so frequently to view as in the second. He no longer appears as suffering, but only as saving and avenging Zion. The section is mainly occupied with various practical exhortations, founded upon the views of the future already set forth.

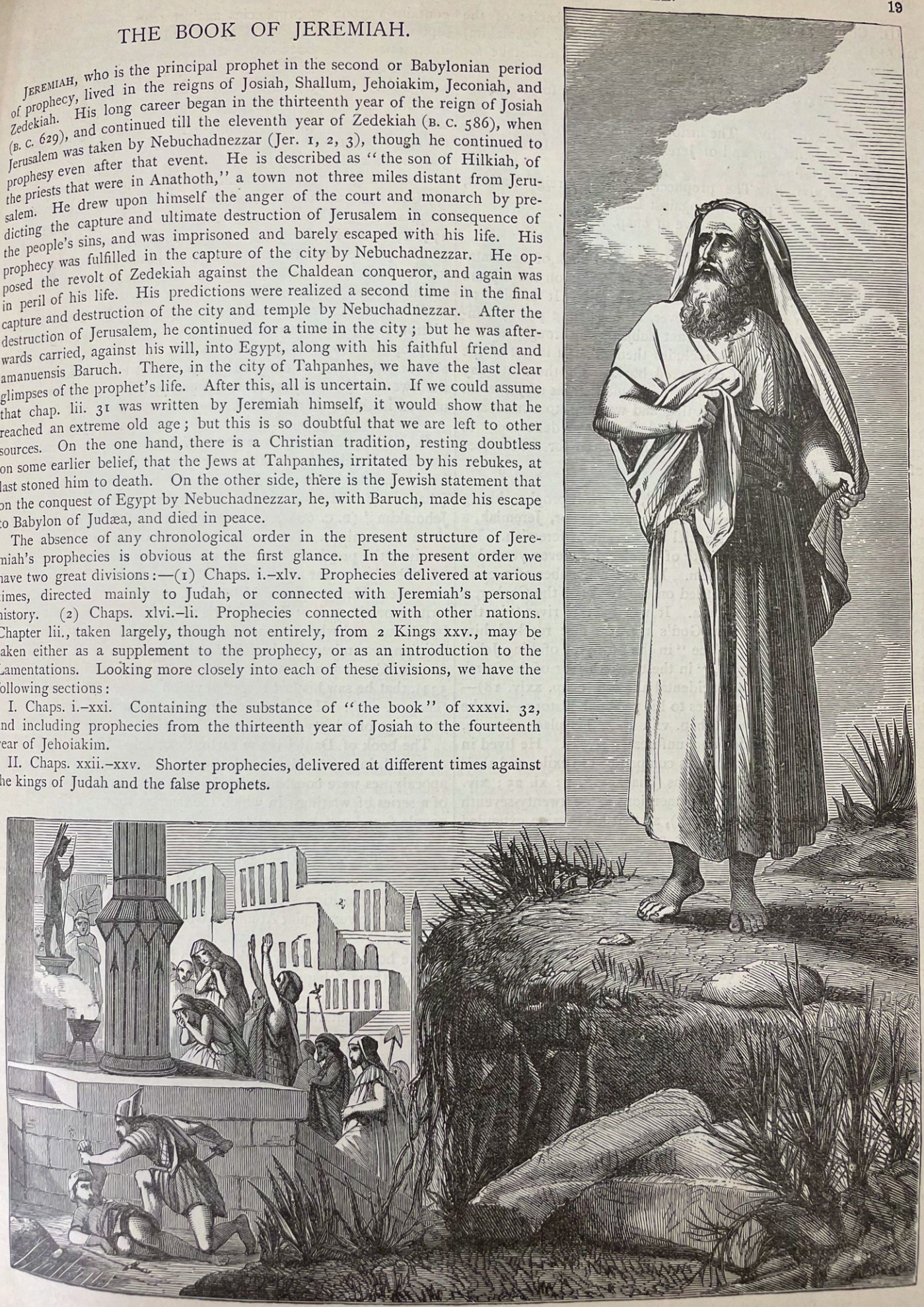
THE BOOK OF JEREMIAH.

JEREMIAH, who is the principal prophet in the second or Babylonian period of prophecy, lived in the reigns of Josiah, Shallum, Jehoiakim, Jeconiah, and Zedekiah. His long career began in the thirteenth year of the reign of Josiah (B. C. 629), and continued till the eleventh year of Zedekiah (B. C. 586), when Jerusalem was taken by Nebuchadnezzar (Jer. 1, 2, 3), though he continued to prophesy even after that event. He is described as "the son of Hilkiah, of the priests that were in Anathoth," a town not three miles distant from Jerusalem. He drew upon himself the anger of the court and monarch by predicting the capture and ultimate destruction of Jerusalem in consequence of the people's sins, and was imprisoned and barely escaped with his life. His prophecy was fulfilled in the capture of the city by Nebuchadnezzar. He opposed the revolt of Zedekiah against the Chaldean conqueror, and again was in peril of his life. His predictions were realized a second time in the final capture and destruction of the city and temple by Nebuchadnezzar. After the destruction of Jerusalem, he continued for a time in the city; but he was afterwards carried, against his will, into Egypt, along with his faithful friend and amanuensis Baruch. There, in the city of Tahpanhes, we have the last clear glimpses of the prophet's life. After this, all is uncertain. If we could assume that chap. lii. 31 was written by Jeremiah himself, it would show that he reached an extreme old age; but this is so doubtful that we are left to other sources. On the one hand, there is a Christian tradition, resting doubtless on some earlier belief, that the Jews at Tahpanhes, irritated by his rebukes, at last stoned him to death. On the other side, there is the Jewish statement that on the conquest of Egypt by Nebuchadnezzar, he, with Baruch, made his escape to Babylon of Judæa, and died in peace.

The absence of any chronological order in the present structure of Jeremiah's prophecies is obvious at the first glance. In the present order we have two great divisions:—(1) Chaps. i.–xlv. Prophecies delivered at various times, directed mainly to Judah, or connected with Jeremiah's personal history. (2) Chaps. xlvi.–li. Prophecies connected with other nations. Chapter lii., taken largely, though not entirely, from 2 Kings xxv., may be taken either as a supplement to the prophecy, or as an introduction to the Lamentations. Looking more closely into each of these divisions, we have the following sections:

I. Chaps. i.–xxi. Containing the substance of "the book" of xxxvi. 32, and including prophecies from the thirteenth year of Josiah to the fourteenth year of Jehoiakim.

II. Chaps. xxii.–xxv. Shorter prophecies, delivered at different times against the kings of Judah and the false prophets.



III. Chaps. xxvi.–xxviii. The two great prophecies of the fall of Jerusalem and the history connected with them. Jehoiakim, in chap. xxvii. 1, is evidently (compare verse 3) a mistake for Zedekiah.

IV. Chaps. xxix.–xxxi. The message of comfort for the exiles in Babylon.

V. Chaps. xxxii.–xliv. The history of the last two years before the capture of Jerusalem, and of Jeremiah's work in them and in the period that followed.

VI. Chaps. xlvi.–li. The prophecies against foreign nations, ending with the great prediction against Babylon.

VII. The supplementary narrative of chap. lii.

THE BOOK OF LAMENTATIONS.—The book of Lamentations contains the utterance of Jeremiah's sorrow upon the capture of Jerusalem and the destruction of the Temple. It consists of five chapters, each of which, however, is a separate poem, complete in itself, and having a distinct subject, but brought at the same time under a plan which includes them all. It is one of the most exquisitely beautiful of the sacred books. On the ninth day of the month of Ab (July–August), the Lamentations of Jeremiah were read, year by year, with fasting and weeping, to commemorate the misery out of which the people had been delivered. It enters largely into the order of the Latin Church for the services of Passion Week.

EZEKIEL.—Ezekiel, the son of Buzi, the great prophet during the Babylonian Captivity, was, like his predecessor, Jeremiah, a priest. One tradition makes Ezekiel the servant of Jeremiah. He was taken captive in the captivity of Jehoiachin, eleven years before the destruction of Jerusalem. He was a member of a community of Jewish exiles who settled on the banks of the Chebar, a "river" or stream of Babylonia. It was by this river "in the land of the Chaldeans" that God's message first reached him (chap. i. 3). His call took place "in the fifth year of king Jehoiachin's captivity" (B. C. 595), "in the thirtieth year of the fourth month." We learn from an incidental allusion (chap. xxiv. 18)—the only reference which he makes to his personal history—that he was married and had a house (chap. viii. 1) in his place of exile, and lost his wife by a sudden and unforeseen stroke. He lived in the highest consideration among his companions in exile, and their elders consulted him on all occasions (chaps. viii. 1; xi. 25; xiv. 1; xx. 1, etc). The last date he mentions is the twenty-seventh year of the captivity (chap. xxix. 17), so that his mission extended over twenty-two years, during part of which period Daniel was probably living and already famous (Ezek. xiv. 14; xxviii. 3). He is said to have been murdered in Babylon by some Jewish prince whom he had convicted of idolatry, and to have been buried in the tomb of Shem and Arphaxad, on the banks of the Euphrates.

The predictions of Ezekiel are marvellously varied. He has instances of visions (chaps. viii.–xi.), symbolical actions (as chap. iv. 8), similitudes (chaps. xii.–xv), parables (as chap. xvii.), proverbs (chaps. xii. 22; xviii. 1 *sq.*), poems (as chap. xix.), allegories (as chaps. xxiii., xxiv.), open prophecies (as chaps. vi., vii., xx., etc.) The depth of his *matter*, and the marvellous nature of his visions, make him occasionally obscure. Hence his prophecy was placed by the Jews among the "treasures," those portions of Scripture which (like the early part of Genesis, and the Canticles) were not allowed to be read until the age of thirty.

The book is divided into two great parts, of which the destruction of Jerusalem is the turning point; chapters i.–xxiv. contain predictions delivered before that event, and chapters xxv.–xlviii., after it, as we see from chapter xxvi. 2. Again, chapters i.–xxxii. are mainly occupied with correction, denunciation and reproof, while the remainder deal chiefly in consolation and promise. A parenthetical section in the middle of the book (chaps. xxv.–xxxii.) contains a group of prophecies against *seven* foreign nations, the septenary arrangement being apparently (as elsewhere in Scripture) intentional. The book may further be divided into nine sections, distinguished by their superscriptions, as follows:—(1) Ezekiel's call, chap. i.–iii. 15. (2) The *general* carrying out of the commission, chap. iii. 16,–vii. (3) The rejection of the people because of their idolatrous worship, chaps. viii.–xi. (4) The sins of the age rebuked in detail, chaps. xii.–xix. (5) The nature of the judgment, and the guilt which caused it, chap. xx.–xxiii. (6) The meaning of the now-commencing punishment, chap. xxiv. (7) God's judgment denounced on seven heathen nations (Ammon, chap. xxv. 1–7; Moab, 8–11; Edom, 12–24; the Philistines, 15–17; Tyre, xxvi.–xxviii. 19; Sidon, 20–24; Egypt, xxix.–xxxii.) (8) Prophecies after the destruction of Jerusalem, concerning the future condition of Israel, chaps. xxxii.–xxxix. (9) The glorious consummation, chaps. xl.–xlviii.

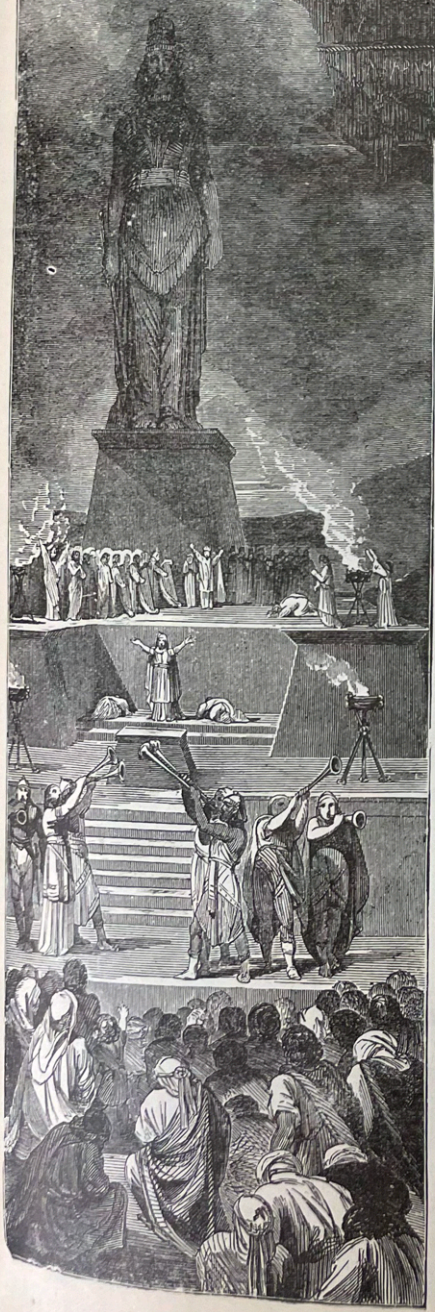
Chronological order is followed throughout (the date of the prediction being constantly referred to), except in the section devoted to prophecies against heathen nations, where it is several times abandoned, so that in the predictions against Egypt, one uttered in the twenty-seventh year of the captivity is inserted between two uttered in the tenth and eleventh years.

DANIEL.—Nothing is known of the parentage or family of Daniel. He appears to have been of royal or noble descent (Dan. i. 3), and to have possessed considerable personal endowments (chap. i. 4). He was taken to Babylon in "the third year of Jehoiakim" (B. C. 604), and trained for the king's service with three companions. At the close of his three years' discipline, he received the prophetic call, and his skill in interpreting the dreams of Nebuchadnezzar caused him to be promoted to high offices in the state. He interpreted Nebuchadnezzar's second dream and the writing on the wall at Belshazzar's feast. He was taken into favor by Darius, and when cast into a den of lions for his fidelity to his religion, was miraculously delivered from harm. He enjoyed the favor of Cyrus also, and it was in "the third year of Cyrus" (B. C. 534), that he saw his last recorded vision on the banks of the Tigris (chap. x. 1–4). He is believed to have died at Susa, on the Tigris, at the age of ninety years.

The book of Daniel is the earliest example of apocalyptic literature, and, in a great degree, the model according to which all later apocalypses were constructed. In this aspect it stands at the head of a series of writings, in which the deepest thoughts of the Jewish people found expression after the close of the prophetic era. To the old prophets, Daniel stands, in some sense, as a commentator; to succeeding generations as the herald of immediate deliverance. The language of the book, no less than its general form, belongs to an era of transition. Like the book of Ezra, Daniel is composed partly in the vernacular Aramaic (Chaldee) and partly in the sacred Hebrew.

The book is generally divided into two nearly equal parts. The first of these (chaps. i.–vi.) contains chiefly historical incidents, while the second (chaps. vii.–xii.) is entirely apocalyptic. The prophecies contained in the latter part extend from the days of Daniel to the general resurrection. The Assyrian, the Persian, the Grecian and the Roman empires are clearly predicted and described under the most appropriate imagery. The precise time of Christ's coming is told; the rise and fall of antichrist, and the duration of his power, are accurately determined; the victory of Christ over his enemies, and the universal prevalence of his religion are clearly pointed out. Sir Isaac Newton regards Daniel as the most distinct and plain of all the prophets, and the most easy to be understood; and therefore considers that, in things relating to the last times, he is to be regarded as the key to the other prophets.

A large number of modern critics regard the book as the work of an impostor, who lived in the time of Antiochus Epiphanes. The external evidences of its genuineness, however, are as striking



as those of any book of Scripture. Apart from this, we have the testimony of Christ Himself (Matt. xxiv. 15), of St. John and St. Paul, who have copied his prophecies; of the Jewish church and nation, who have constantly received this book as canonical. The internal evidence of language is equally strong. The character of the Hebrew bears the closest affinity to that of Ezekiel and Habakkuk. The Aramaic (Chaldee), like that of Ezra, is also of an earlier form than exists in any other Chaldaic document. The use of Greek technical terms marks a period when commerce had already united Persia and Greece; and the occurrence of peculiar words which admit of an explanation by reference to Aryan, and not to Shemitic roots, is almost inexplicable on the supposition that the prophecies are a Palestinian forgery of the Maccabæan age.

The Greek translations of Daniel contain additions not found in the original text. The most important of these are the fragments contained in the Apocrypha of the English Bible, and known as the Song of the Three Holy Children, the History of Susannah, and the History of Bel and the Dragon.

The additions are found in both the Greek texts, the LXX. and Theodotion, in the old Latin and Vulgate, and in the existing Syriac and Arabic versions. On the other hand there is no evidence that these additions ever formed a part of the Hebrew text, and they were originally wanting in the Syriac.

Various conjectures have been made as to the origin of the additions. It has been supposed that they were derived from Aramaic originals, but the character of the additions themselves indicates rather the hand of an Alexandrine writer; and it is not unlikely that the translator of Daniel wrought up traditions which were already current, and appended them to his work.

THE TWELVE MINOR PROPHETS.

HOSEA.—Hosea, whose name signifies "safety" or "saviour," was the third of the prophets in order of time, and is considered the first of the minor prophets. He is described as the son of Beeri, but we know nothing of his life. The title of his book gives for the beginning of his ministry the reign of Uzziah, king of Judah, but limits this vague definition by reference to Jeroboam II., king of Israel; it therefore yields a date not later than B. C. 783. His life, or rather his prophetic career, probably extended from B. C. 784 to 725, a period of fifty-nine years. There seems to be a general consent among commentators that the prophecies of Hosea were delivered in the kingdom of Israel.

The book of Hosea contains properly two parts. The first three chapters contain a series of symbolical actions directed against the idolatries of Israel. It is disputed whether the marriage of the prophet was a real transaction, or an allegorical vision; in all probability the latter is the correct view; but in either case it illustrated the relations of idolatrous Israel to her covenant God. The remaining chapters are chiefly occupied with denunciations against Israel, and especially Samaria, for the worship of idols which prevailed there. Hosea's warnings are mingled with tender, pathetic expostulations.

He shows a joyous faith in the coming Redeemer, and is frequently quoted in the New Testament.

JOEL.—Joel, of whom we only know for certain that he was the son of Pethuel, most likely lived in Judah, for his commission was to Judah, and he makes frequent mention of Judah and Jerusalem. He probably lived in the reign of Uzziah, thus being contemporary with Hosea and Amos. We find, what we should expect on the supposition of Joel being the first prophet to Judah, only a grand outline of the whole terrible scene, which was to be depicted more and more in detail by subsequent prophets. The scope, therefore, is not any particular invasion, but the whole day of the Lord. The proximate event to which the prophecy is related was a public calamity, then impending on Judah, of a two-fold character: want of water, and a plague of locusts continuing for several years. The prophet exhorts the people to turn to God with penitence, fasting and prayer, and then, he says, the plague shall cease, the rain descend in its season, and the land yield her accustomed fruits. Their penitence shall also bring upon them an outpouring of God's Holy Spirit, and through them the blessings of true religion shall be extended to heathen lands.

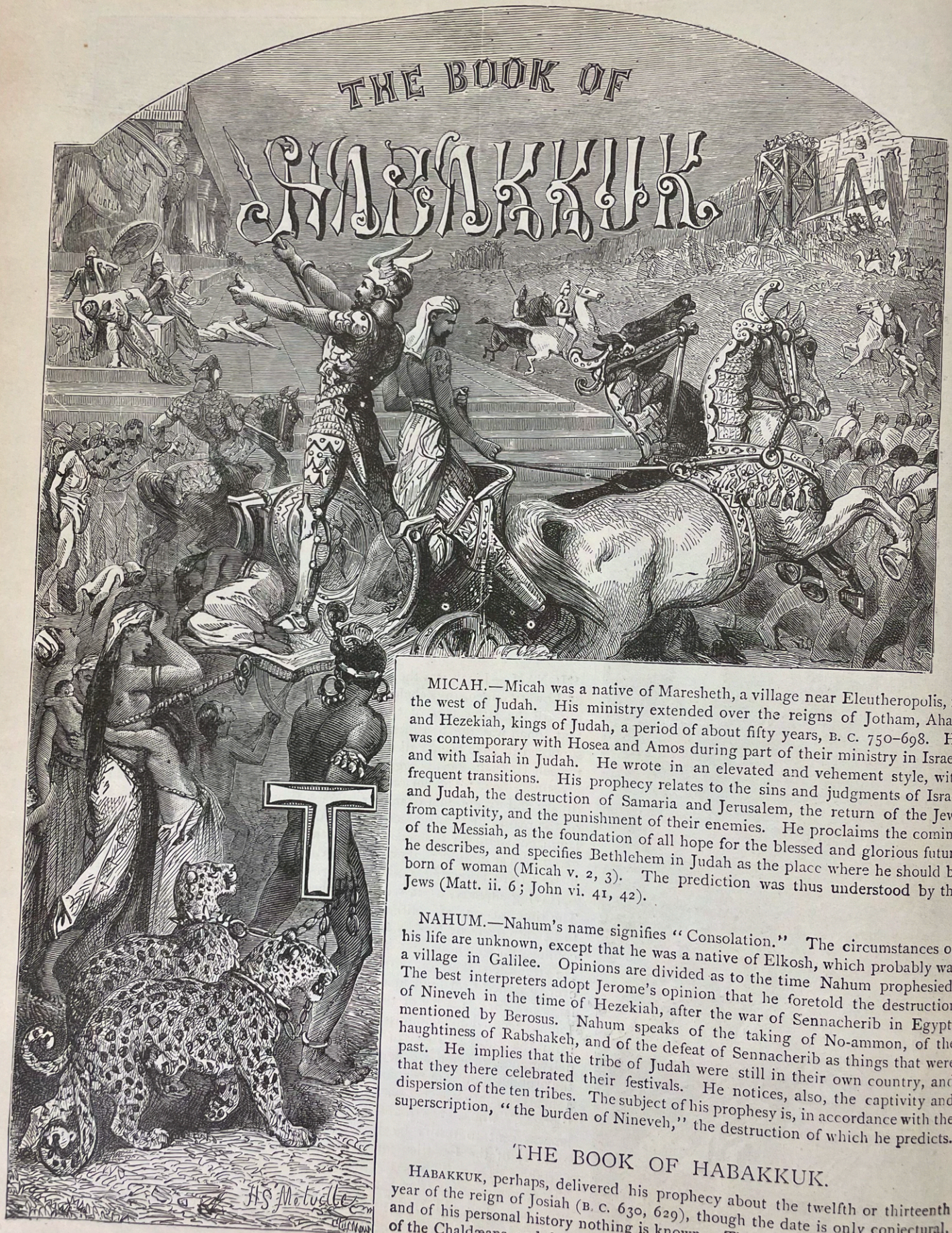
AMOS.—Amos was a native of Tekoa, in Judah, about six miles south of Bethlehem, originally a shepherd and dresser of sycamore trees, who was called by God's Spirit to be a prophet, although not trained in any of the regular prophetic schools. He travelled from Judah into the northern kingdom of Israel, or "Ephraim," and there exercised his ministry, apparently not for any long time. His date cannot be later than the fifteenth year of Uzziah's reign, B. C. 808. His ministry probably occurred about the middle of the reign of Jeroboam. Israel was then at the height of its power and glory, and was given over to the idolatrous worship of golden calves. Amos went to rebuke this at Bethel itself, but was compelled to return to Judah by the high priest Amaziah, who procured from Jeroboam an order for his expulsion from the northern kingdom.

The book of the prophecies of Amos seems divided into four principal portions, closely connected together. (1) From chap. i. to ii. 3, he denounces the sins of the nations bordering on Judah and Israel, as a preparation for (2), in which, from chap. ii. 4 to vi. 14, he describes the state of those two kingdoms, especially the latter. This is followed by (3) chaps. vii. 1,–ix. 10, in which, after reflecting on the previous prophecy, he relates his visit to Bethel, and sketches the impending punishment of Israel which he predicted to Amaziah. After this, in (4), he rises to a loftier and more evangelical strain, looking forward to the time when the hope of the Messiah's kingdom will be fulfilled, and his people forgiven and established in the enjoyment of God's blessings to all eternity. The chief peculiarity of the style consists in the number of allusions to natural objects and agricultural occupations, as might be expected from the early life of the author.

OBADIAH.—Obadiah was the fourth of the Minor Prophets. We know nothing of him except what we can gather from the short book which bears his name. His date is a matter of dispute, but he is supposed to have prophesied about B. C. 587. Schnurrer says that the prophecy of Obadiah is an amplification of the last five verses of Amos, and was therefore placed next after the book of Amos. The book of Obadiah is a sustained denunciation of the Edomites, melting, as is the wont of the Hebrew prophets, into a vision of the future glories of Zion, when the arm of the Lord should have wrought her deliverance, and have repaid double upon her enemies.

JONAH.—Jonah was the son of Amittai, and a native of Gathhepher, a town of Lower Galilee, in Zebulun. He lived after the reign of Jehu, and probably not till the latter part of the reign of Jeroboam II. The general opinion is that Jonah was the first of the prophets. The king of Nineveh at this time is supposed to have been Pul, who is placed B. C. 750; but an earlier king, Adrammelech II. (B. C. 840) is regarded more probable by Drake. Our English Bible gives B. C. 862. The personal history of Jonah is brief, and is of an extraordinary and exceptional character. We feel ourselves precluded from any doubt of the reality of the transactions recorded in this book by the simplicity of the language itself; by the accordance with other authorities of the historical and geographical notices; above all, by the explicit words and teaching of our blessed Lord Himself (Matt. xii. 39–41; xvi. 4; Luke xi. 29).

Having already, as it seems, prophesied to Israel, he was sent to Nineveh. The time was one of political revival in Israel; but ere long the Assyrians were to be employed by God as a scourge upon them. The prophet shrank from a commission which he felt sure would result in the sparing of a hostile city. He attempted, therefore, to escape to Tarshish. The providence of God, however, watched over him, first in a storm, and then in his being swallowed by a large fish for the space of three days and three nights. After his deliverance, Jonah executed his commission; and the king, "believing him to be a minister from the supreme deity of the nation," and having heard of his miraculous deliverance, ordered a general fast, and averted the threatened judgment. But the prophet, not from personal but national feelings, grudged the mercy shown to a heathen nation. He was therefore taught, by the significant lesson of the "gourd," whose growth and decay brought the truth at once home to him, that he was sent to testify by deed, as other prophets would testify by word, the capacity of the Gentiles for salvation, and the design of God to make them partakers of it. This was "the sign of the prophet Jonas" (Luke xi. 29, 30). The resurrection of Christ itself was also shadowed forth in the history of the prophet. The old traditional burial-place of Jonah is at Gath-hepher. A modern tradition places it at Nebi-Yunus, opposite Mosul.

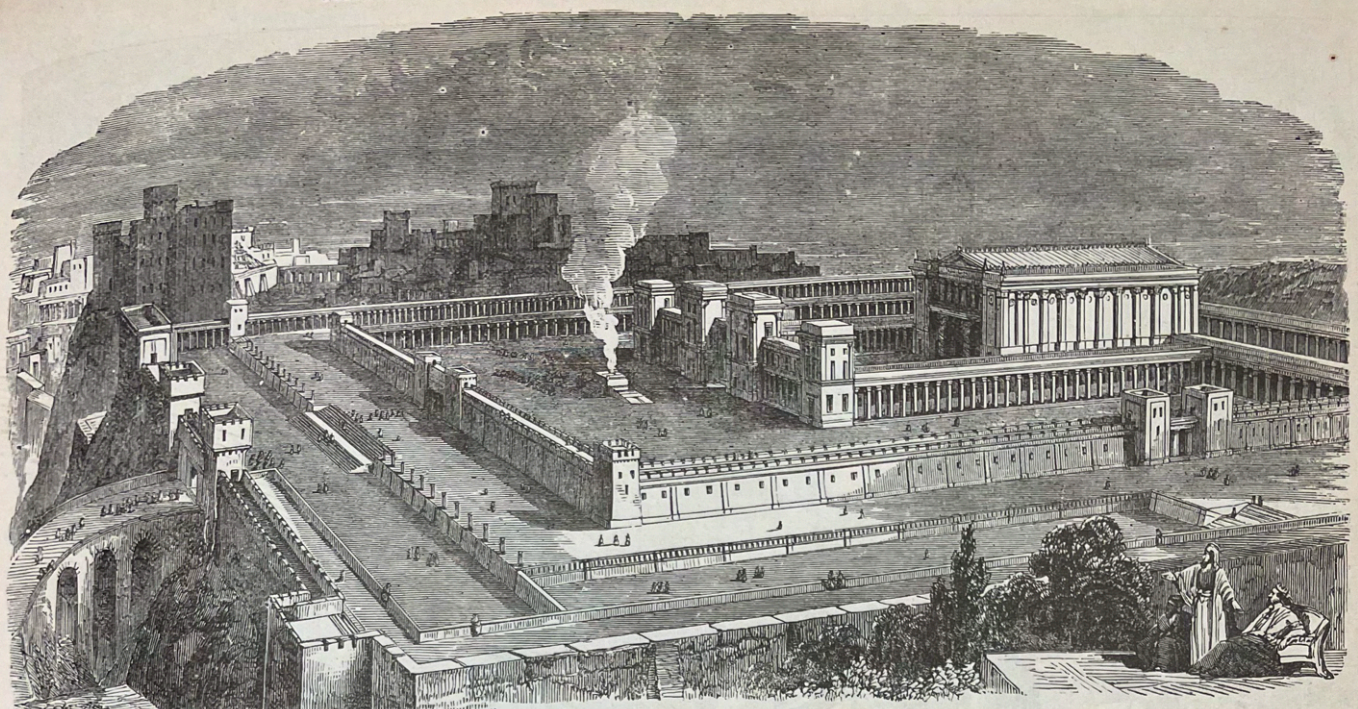


MICAH.—Micah was a native of Maresheth, a village near Eleutheropolis, in the west of Judah. His ministry extended over the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah, a period of about fifty years, B. C. 750–698. He was contemporary with Hosea and Amos during part of their ministry in Israel, and with Isaiah in Judah. He wrote in an elevated and vehement style, with frequent transitions. His prophecy relates to the sins and judgments of Israel and Judah, the destruction of Samaria and Jerusalem, the return of the Jews from captivity, and the punishment of their enemies. He proclaims the coming of the Messiah, as the foundation of all hope for the blessed and glorious future he describes, and specifies Bethlehem in Judah as the place where he should be born of woman (Micah v. 2, 3). The prediction was thus understood by the Jews (Matt. ii. 6; John vi. 41, 42).

NAHUM.—Nahum's name signifies "Consolation." The circumstances of his life are unknown, except that he was a native of Elkosh, which probably was a village in Galilee. Opinions are divided as to the time Nahum prophesied. The best interpreters adopt Jerome's opinion that he foretold the destruction of Nineveh in the time of Hezekiah, after the war of Sennacherib in Egypt, mentioned by Berosus. Nahum speaks of the taking of No-ammon, of the haughtiness of Rabshakeh, and of the defeat of Sennacherib as things that were past. He implies that the tribe of Judah were still in their own country, and that they there celebrated their festivals. He notices, also, the captivity and dispersion of the ten tribes. The subject of his prophesy is, in accordance with the superscription, "the burden of Nineveh," the destruction of which he predicts.

THE BOOK OF HABAKKUK.

HABAKKUK, perhaps, delivered his prophecy about the twelfth or thirteenth year of the reign of Josiah (B. C. 630, 629), though the date is only conjectural, and of his personal history nothing is known. The prophet foretells the doom of the Chaldæans, and the announcement is followed by a series of denunciations



pronounced upon them by the nations who had suffered from their oppression. The strophical arrangement of these "woes" is a remarkable feature of the prophecy. The whole concludes with the magnificent Psalm in chap. iii.

ZEPHANIAH.—Zephaniah lived also in the reign of Josiah, as we learn from the superscription to the book, where the prophet traces his pedigree to his fourth ancestor, Hezekiah, supposed to be the celebrated king of that name. His date is about 630 B. C. The destruction of Nineveh, foretold in Zeph. ii. 13, occurred in 625 B. C. His prophecy contains two oracles, in three chapters, directed against idolaters in Judah, against surrounding idolatrous nations, and against wicked rulers, priests and prophets. It closes with cheering promises of Gospel blessings. His style and manner are like those of Jeremiah, during whose early years they were contemporary. His subsequent history is unknown.

HAGGAI.—Haggai is the first of the Minor Prophets who prophesied after the Captivity. With regard to his tribe and parentage, both history and tradition are alike silent. In the absence of any direct evidence on the point, it is more than probable that he was one of the exiles who returned with Zerubbabel and Jehusa. He began to prophesy in the second year of Darius Hystaspes (B. C. 520); and the object of his prophesying was to excite his countrymen to begin again the building of the Temple, which had been so long interrupted. In this he was successful, Darius having granted a decree for this purpose (Ezra vi.) The exceeding glory of the second Temple was, as he had foretold, that Christ, "the desire of all nations, came to it," and made the place of his feet glorious (Hag. ii. 7, 9).

ZECHARIAH.—Zechariah was the son of Berechiah, and grandson of Iddo, the priest. Ezra calls him the son of Iddo. He was a priest as well as a prophet, and succeeded his grandfather in the sacred office. He returned from Babylon with Zerubbabel and began to prophesy while yet young (Zech. ii. 4) in the second year of Darius (B. C. 520), in the eighth month of the holy year, and two months after Haggai. The two prophets, with united zeal, encouraged the people to resume the work of the Temple, which had been discontinued for some years (Ezra v. 1).

Zechariah's prophecies concerning the Messiah are more particular and express than those of most other prophets, and many of them, like those of Daniel, are couched in symbols. The book opens with a brief introduction, after which six chapters contain a series of visions, setting forth the fitness of that time for the promised restoration of Israel, the destruction of the enemies of God's people, the conversion of the heathen, the advent of Messiah, the branch, the outpouring and blessed influences of the Holy Spirit, and the importance and safety of faithfully adhering to the service of their covenant God. Chapter vii. relates to commemorative observances. Chapters ix.–xi. predict the prosperity of Judah during the

THE BOOK OF MALACHI

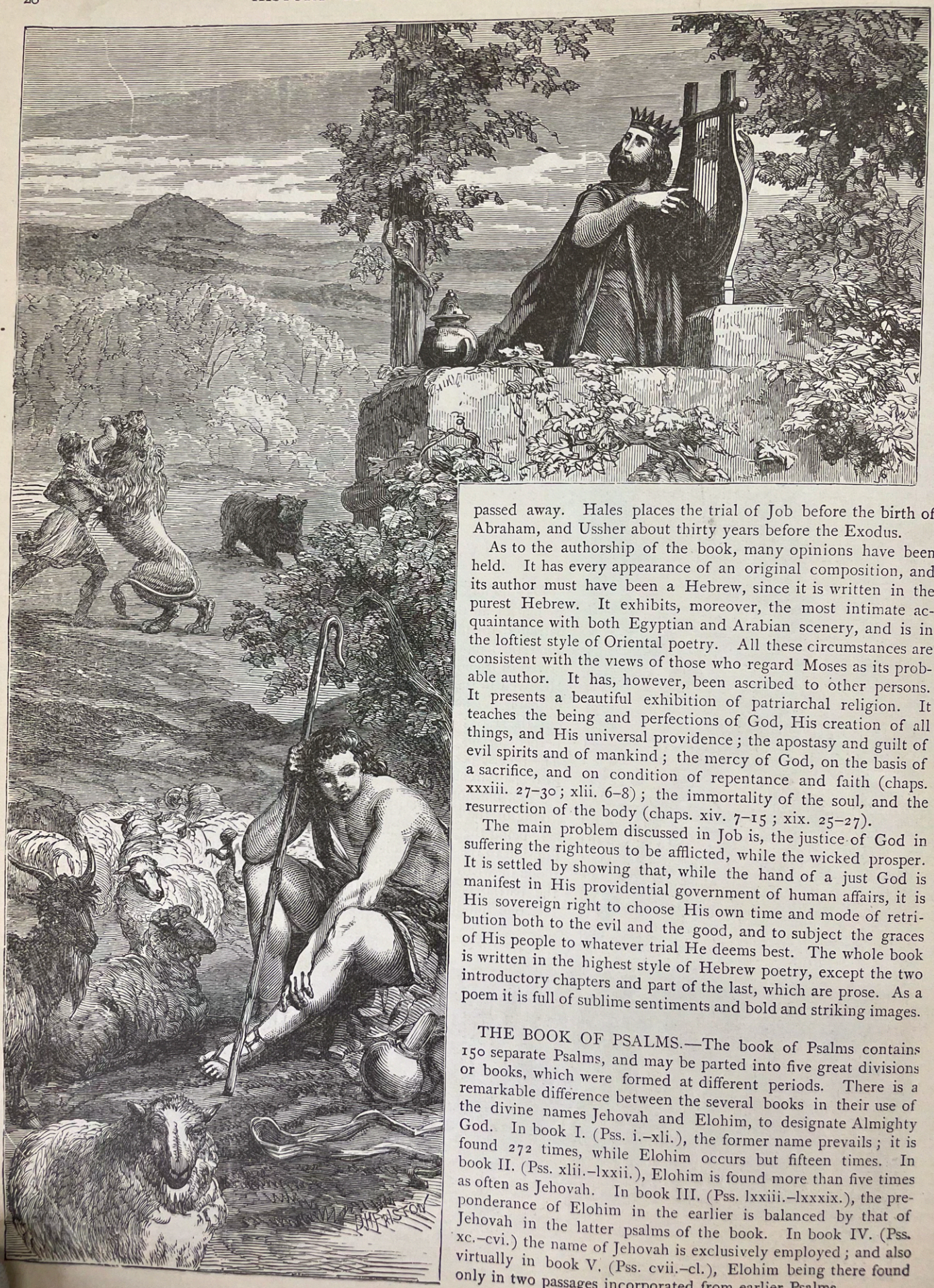
times of the Maccabees, together with the fate of Persia and other adjacent kingdoms. The remaining three chapters describe the future destiny of the Jews, the siege of Jerusalem, the triumphs of Messiah, and the glories of the latter day, when "Holiness to the Lord" shall be inscribed on all things.

In what may be called the peculiarities of his prophecy, Zechariah approaches nearly to Ezekiel and Daniel. Like them, he delights in visions; like them, he uses symbols and allegories, rather than the bold figures and metaphors which lend so much force and beauty to the writings of the earlier prophets; like them, he beholds angels ministering before Jehovah, and fulfilling his behests on the earth. He is the only one of the prophets who speaks of Satan. That some of these peculiarities are owing to his Chaldæan education can hardly be doubted. Generally speaking, Zechariah's style is pure, and remarkably free from Chaldaisms. He seems to have striven to imitate the purity of the earlier models; but in orthography, and in the use of some words and phrases, he betrays the influence of a later age.

MALACHI.—Malachi (that is, *the angel or messenger of Jehovah*) is the last, and is therefore called "the *seal*" of the prophets, and his prophecies constitute the closing book of the Canon. Of his personal history nothing is known. He is believed to have been contemporary with Nehemiah, and it is most likely that he delivered his prophecies after the second return of Nehemiah from Persia (Neh. xiii. 6), and subsequently to the thirty-second year of Artaxerxes Longimanus (B. C. 220). From the striking parallelism between the state of things indicated in Malachi's prophecies and that actually existing on Nehemiah's return from the court of Artaxerxes, it is on all accounts highly probable that the efforts of the secular governor were on this occasion seconded by the preaching of "Jehovah's Messenger," and that Malachi occupied the same position with regard to the reformation under Nehemiah, which Isaiah held in the time of Hezekiah, and Jeremiah in that of Josiah. The last chapter of canonical Jewish history is the key to the last chapter of its prophecy. The whole prophecy naturally divides itself into three sections, in the first of which Jehovah is represented as the loving Father and Ruler of his people (chaps. i. 2,–ii. 9); in the second, as the supreme God and Father of all (chap. ii. 10–16); and in the third, as their righteous and final Judge (chap. ii. 17–end).

IV. THE POETICAL BOOKS.

THE BOOK OF JOB.—The book of Job is believed by critics to be the most ancient of all the books of the Bible. Job, from whom it takes its name, was a patriarch distinguished for his integrity and piety, his wealth, honors, and domestic happiness, whom God permitted, for the trial of his faith, to be deprived of friends, property and health, and at once plunged into deep affliction. He lived in the land of Uz, lying, it is generally thought, in eastern Edom, probably not far from Bozrah. The name and history of Job are spread throughout the East; Arabian writers mention him, and many Mohammedan families perpetuate his name. Five different places claim the possession of his tomb. The precise period of his life cannot be ascertained, yet no doubt can exist as to its patriarchal antiquity. The book seems to allude to the flood (chap. xxii. 15–17), but not to the destruction of Sodom, the exodus from Egypt, or the giving of the law. No reference is made to any order of priesthood, Job himself being the priest of his own household, like Noah and Abraham. There is allusion to the most ancient form of idolatry, star-worship, and to the earliest mode of writing (chap. xix. 24). The longevity of Job also places him among the patriarchs. He was an old man before his trial began, and survived that test one hundred and forty years. The period of long lives had not wholly



passed away. Hales places the trial of Job before the birth of Abraham, and Ussher about thirty years before the Exodus.

As to the authorship of the book, many opinions have been held. It has every appearance of an original composition, and its author must have been a Hebrew, since it is written in the purest Hebrew. It exhibits, moreover, the most intimate acquaintance with both Egyptian and Arabian scenery, and is in the loftiest style of Oriental poetry. All these circumstances are consistent with the views of those who regard Moses as its probable author. It has, however, been ascribed to other persons. It presents a beautiful exhibition of patriarchal religion. It teaches the being and perfections of God, His creation of all things, and His universal providence; the apostasy and guilt of evil spirits and of mankind; the mercy of God, on the basis of a sacrifice, and on condition of repentance and faith (chaps. xxxiii. 27–30; xlii. 6–8); the immortality of the soul, and the resurrection of the body (chaps. xiv. 7–15; xix. 25–27).

The main problem discussed in Job is, the justice of God in suffering the righteous to be afflicted, while the wicked prosper. It is settled by showing that, while the hand of a just God is manifest in His providential government of human affairs, it is His sovereign right to choose His own time and mode of retribution both to the evil and the good, and to subject the graces of His people to whatever trial He deems best. The whole book is written in the highest style of Hebrew poetry, except the two introductory chapters and part of the last, which are prose. As a poem it is full of sublime sentiments and bold and striking images.

THE BOOK OF PSALMS.—The book of Psalms contains 150 separate Psalms, and may be parted into five great divisions or books, which were formed at different periods. There is a remarkable difference between the several books in their use of the divine names Jehovah and Elohim, to designate Almighty God. In book I. (Pss. i.–xli.), the former name prevails; it is found 272 times, while Elohim occurs but fifteen times. In book II. (Pss. xlii.–lxxii.), Elohim is found more than five times as often as Jehovah. In book III. (Pss. lxxiii.–lxxxix.), the preponderance of Elohim in the earlier is balanced by that of Jehovah in the latter psalms of the book. In book IV. (Pss. xc.–cvi.) the name of Jehovah is exclusively employed; and also virtually in book V. (Pss. cvii.–cl.), Elohim being there found only in two passages incorporated from earlier Psalms.

Book I. is, by the superscriptions, entirely Davidic; nor do we find in it a trace of any but David's authorship. We may well believe the compilation of the book was also David's work. Book II. appears by the date of its latest Psalm (xlvi.) to have been compiled in the reign of King Hezekiah. It would naturally comprise (1) several or most of the Levitical Psalms anterior to that date; and (2) the remainder of the Psalms of David previously uncompiled. Book III., the interest of which centres in the times of Hezekiah, stretches out, by its last two Psalms, to the reign of Manasseh; it was probably compiled in the reign of Josiah. Book IV. contains the remainder of the Psalms, up to the date of the Captivity. Book V., the Psalms of the Return. There is nothing to distinguish these two books from each other in respect of outward decoration or arrangement, and they may have been compiled together in the days of Nehemiah.

Israelitish psalmody may be said to have virtually commenced with David. Previous mastery over his harp had probably prepared the way for his future strains, when the anointing oil of Samuel descended upon him, and he began to drink in special measure, from that day forward, of the Spirit of the Lord. It was then that, victorious at home over the mysterious melancholy of Saul, and in the field over the vaunting champion of the Philistine hosts, he sang how from even babes and sucklings God had ordained strength because of his enemies (Ps. viii.) His next Psalms are of a different character; his persecutions at the hands of Saul had commenced. When David's reign had begun, it is still with the most exciting incidents of his history, public or private, that his Psalms are mainly associated. After the conquest of Jerusalem his psalmody opened afresh with the solemn removal of the ark to Mount Zion; and in Ps. xxiv.–xxix., which belong together, we have the earliest definite instance of David's systematic composition or arrangement of Psalms for public use.

David's Psalms were written chiefly at the important crises of his life, but it was no doubt at the close of his reign, when his kingdom was at peace, that he finally arranged for the sanctuary service that portion of his psalms which now constitutes the first book of the Psalter. For a time the single psalm of Solomon (Ps. lxxii.) remained the only addition to those of David. If, however, religious psalmody were to revive, somewhat might be not unreasonably anticipated from the great assembly of King Asa (2 Chron. xv.); and Ps. l. suits so exactly with the circumstances of that occasion, that it may well be assigned to it. The great prophetical ode (Ps. xlv.) connects itself most readily with the splendors of Jehoshaphat's reign. And after that psalmody had thus definitely revived, there would be no reason why it should not thenceforward manifest itself in seasons of anxiety, as well as of festivity and thanksgiving. Hence Ps. xlix. Yet the psalms of this period flow but sparingly. Pss. xlii., xliv., lxxiv. are best assigned to the reign of Ahaz. The reign of Hezekiah is naturally rich in psalmody. Pss. xlvi., lxxiii., lxxv., lxxvi. connect themselves with the resistance to the supremacy of the Assyrians and the divine destruction of their host. We are now brought to a series of psalms of peculiar interest, springing out of the political

and religious history of the separated ten tribes. In date of actual composition they commence before the times of Hezekiah. The earliest is probably Ps. lxxx., a supplication for the Israelitish people at the time of the Syrian oppression. All these psalms (lxxx.–lxxxiii.) are referred by the superscriptions to the Levite singers, and thus bear witness to the efforts of the Levites to reconcile the two branches of the chosen nation. The captivity of Manasseh himself proved to be but temporary; but the sentence which his sins had provoked upon Judah and Jerusalem still remained to be executed, and precluded the hope that God's salvation could be revealed until after such an outpouring of His judgments as the nation had never yet known. The psalms of book IV. bear generally the impress of this feeling. We pass to book V. Ps. cvii. is the opening psalm of the return, sung, probably, at the first Feast of Tabernacles (Ezra iii.) The ensuing Davidic psalms may well be ascribed to Zerubbabel. A directly historical character belongs to Pss. cxx.–cxxxiv., styled in our A. V., "songs of degrees." Internal evidence refers these to the period when the Jews, under Nehemiah, were, in the very face of the enemy, repairing the walls of Jerusalem, and the title may well signify "Songs of going up upon the walls," the psalms being, from their brevity, well adapted to be sung by the workmen and guards, while engaged in their respective duties. Of somewhat earlier date, it may be, are Ps. cxxxvii. and the ensuing Davidic psalms. Pss. cxlvii.–cl. were probably sung on the occasion of the thanksgiving procession of Nehemiah xii., after the rebuilding of the walls of Jerusalem had been completed.

THE BOOK OF PROVERBS.—The superscriptions which are affixed to several portions of the book (in chaps. i.; x. 1; xxv. 1), attribute the authorship of those portions to Solomon, the son of David, king of Israel. With the exception of the last two chapters, which are directly assigned to other authors, it is probable that the statement of these superscriptions is in the main correct, and that the majority of the proverbs contained in the book were uttered or collected by Solomon. The book consists of a collection of pointed and sententious moral maxims, the fruit of Solomon's profound sagacity and unexampled experience, but above all, of the inspiration of God. It contains a complete code of practical rules for the regulation of life—rules that have a divine breadth and fulness, and can make men for time and also for eternity. The principles embodied in them admit of endlessly varied applications, so that the study of a life cannot exhaust them. The more they are pondered and prayed over, and reduced to practice, the more are their hidden treasures of wisdom brought to light. Solomon himself lived in the sphere of practical life. He had constantly to do with all classes, and he knew men and the course of human events most thoroughly. His maxims are therefore adapted to the actual condition of things, and not to an imaginary state of existence. They contain those broad principles of action which meet the wants of all men in al circumstances, in all ages and in all conditions of life. The first nine chapters, consisting of earnest and fatherly exhortations addressed to the young in a series of discourses, are written in admirable poetic style and are more continuous than the succeeding chapters, which consist mainly of separate maxims. "The Proverbs of Solomon" extend to the end of the twenty-fourth chapter, though these are but selections from the three thousand which he is said to have spoken. Chapters xxv.–xxix. are also the proverbs of Solomon which the men of Hezekiah copied out. The proverbs of this part are generally expressed in detached maxims: but occasionally there is a connection between adjacent verses. An effort is made to bring together related proverbs, as those concerning rulers, fools, sluggards, busybodies and talebearers. Chapter xxx. is ascribed to Augur and affords examples of the enigmatic proverbs so popular in the East. Chapter xxxi., by king Lemuel, is mainly a beautiful picture of female excellence. By whose care this book was collected in its present form is not known; but it is manifest, from the above, that it must have been arranged in its present form as late at least as the days of Hezekiah: while there is no book of the Old Testament whose canonical authority is better attested.

THE BOOK OF ECCLESIASTES.—The Hebrew name of this book is Koheleth, or the Preacher, the title being taken from the name by which Solomon, who is believed to be its author, uniformly speaks of himself throughout the book. Commentators differ most widely as to its plan and purpose. The uniform belief of the ancient church was that Solomon wrote this book in his old age, when brought to repentance for the idolatrous practices into which he had been seduced by his heathen wives. The great variety of opinions which have been held respecting it sufficiently indicates that it is as far removed as possible from being a formal treatise. It is certainly what it professes to be—the confession of a man of wide experience looking back upon his past life, and looking out upon the disorders and calamities which surround him—of a man who has thoroughly tried the world in all its forms of honor, wealth, pleasure, folly, and the pursuit of speculative wisdom—of a man who has sinned in giving way to extreme selfishness and sensuality, and who has paid the penalty of such sin in satiety and weariness of life—the constant burden being "Vanity of vanities, all is vanity, saith the Preacher." The conclusion to which he comes after he has learned the lesson God meant to teach him, for he has been under the discipline of a divine education, is that in such an empty and unsatisfying world, where disappointment and trouble and death cannot be avoided, the cheerful, quiet enjoyment of God's present gifts is the part of wisdom, for thus we make the best of things as we find them. But this enjoyment he most clearly points out—the true secret of a contented life—is to be found in the consecration of the vigor of youth to the service of God. The conclusion of the whole matter is, to "fear God and keep his commandments; for this is the whole duty of man," and in keeping of these is great reward and the attainment of the greatest and highest good possible to mortal man as an immortal soul.

THE SONG OF SOLOMON.—In the Hebrew this book is called the *Song of Songs;* that is, the most beautiful of Songs; in the Vulgate it is entitled *Canticum Canticorum;* whence it is frequently termed *Canticles* in English; while in the English Version it has the name of the *Song of Solomon.* This book forms a poem, and one of the many opinions that have been held respecting its meaning is, that the Song is intended to display *the victory of constant and humble love over the temptations of wealth and royalty.* The tempter is Solomon; the object of his seductive endeavors is a Shulamite shepherdess, who, surrounded by the glories of the court and the fascinations of unwonted splendor, pines for the shepherd lover from whom she has been involuntarily separated. The king's flatteries and promises are unavailing, and the constancy of the shepherdess triumphs. She is reunited to her lover, and together they return home, visiting, on their way, the tree beneath whose shade they first plighted their troth. Many eminent writers, however, have maintained that the book is an allegory, intended to set forth the love of Christ for the Church. So the Jews from the most ancient times have interpreted it. Looking at this Song from the position of the Old Testament, its ground idea is: "Thy Maker is thy husband." Identical with this is the New Testament idea: "The Bride the Lamb's wife." The germ of this representation exists in the Pentateuch, where idolatry is regarded as spiritual adultery; Ex. xxxiv. 15; Deut. xxxi. 16. We find it fully developed in the forty-fifth Psalm, which probably belongs to Solomon's age, and which is expressly quoted in the epistle to the Hebrews as a description of the Messiah. The same figure occurs in many passages of the prophets who lived after Solomon's reign. In the book of Revelation this imagery is repeated and amplified. This Song is a series of descriptive pictures, the great theme of which

in the separation of the bride from her beloved—the heavenly Bridegroom—for her sins and her reunion with him by repentance. In the spiritual application of its rich and gorgeous imagery we should confine ourselves to the main scope rather than dwell on particulars. Thus the fruitfulness of the Church is set forth under the image of a garden filled with spices and precious fruits. But we are not to seek for a hidden meaning in each particular spice or fruit—the saffron, the spikenard, the myrrh, the pomegranate, the apple; and the same is true with respect to the descriptions of the bride and bridegroom with which the book abounds.

THE APOCRYPHA.

THE primary meaning of *Apocrypha*, "hidden, secret," seems, toward the close of the second century, to have been associated with the signification "spurious," and ultimately to have settled down into the latter. The conjectural explanation given in the translation of the English Bible, "because they were wont to be read not openly and in common, but as it were in secret and apart," is, as regards some of the books now bearing the name, at variance with fact. The testimonies of the Fathers harmonize with the belief that the use of the word as applied to special books, originated in the claim, common to nearly all the sects that participated in the Gnostic character, to a secret, esoteric knowledge, deposited in books which were made known only to the initiated. The books of our own Apocrypha bear witness both to the feeling and the way in which it worked. Books in the existing Apocrypha bear the names of Solomon, Daniel, Jeremiah, Ezra. These books represent the period of transition and decay which followed on the return from Babylon, when the prophets who were then the teachers of the people had passed away, and the age of scribes succeeded. Uncertain as may be the dates of individual books, few, if any, can be thrown further back than the commencement of the third century, B. C. The latest, the second book of Esdras, is probably not later than 30 B. C., 2 Esdras vii. 28, being a subsequent interpolation. The alterations of the Jewish character, the different phases which Judaism presented in Palestine and Alexandria, the good and the evil which were called forth by contact with idolatry in Egypt, and by the struggle against it in Syria, all these present themselves to the reader of the Apocrypha with greater or less distinctness.

THE FIRST BOOK OF ESDRAS.—Esdras is the Greek form of the Hebrew Ezra. The first and second books of Esdras are called in the Vulgate, and in all the earlier editions of the English Bible, the *third* and *fourth books*. In the Vulgate, 1 Esdras means the canonical book of Ezra, and 2 Esdras means Nehemiah. The original MS. of the first book of Esdras of the Apocrypha is lost. The book is evidently a compilation from 2 Chronicles, Ezra, and Nehemiah. Chapters iii., iv., and v. to verse 6, are the only original portions of the book. The design of the writer is evidently to introduce and give scriptural sanction to the legend about Zerubbabel, and to explain the obscure passages of Ezra; in the last attempt he has failed signally.

THE SECOND BOOK OF ESDRAS.—This book was originally called "the Apocalypse of Ezra." The original MS., which was written in Greek, is lost. The common Latin text, which is followed in the English version, contains two important interpolations (chapters i.–ii., xv.–xvi.), which are not found in the Arabic and Æthiopic versions, and are separated from the genuine Apocalypse in the best Latin MSS. Both of these passages are evidently of Christian origin. The original Apocalypse (chapters iii.–xiv.) consists of a series of angelic revelations and visions, in which Ezra is instructed in some of the great mysteries of the moral world, and assured of the final triumph of the righteous.

THE BOOK OF TOBIT.—The scene of this book is placed in Assyria, whither Tobit, a Jew, had been carried as a captive by Shalmaneser. But it must have been written considerably later than the Babylonian captivity, and cannot be regarded as a true history. It is a didactic narrative; and its point lies in the moral lesson which it conveys, and not in the narrative. In modern times the moral excellence of the book has been rated high. It is a beautiful and complete picture of the domestic life of the Jews after the return.

THE BOOK OF JUDITH.—The book of Judith is evidently a fiction, for it is too full of inaccuracies to be regarded as a veritable history. Its object was doubtless to stimulate the patriotism of the Jewish people, and nurture in them the qualities depicted in the character of Judith, qualities by which the champions of Jewish freedom overcame the power of Syria, which seemed at the time scarcely less formidable than the imaginary hosts of Holofernes.

THE REST OF THE BOOK OF ESTHER.—This book consists of chapters which were added to the canonical book of Esther by some writer of a later date. Reference has already been made to it in the account we have given of the canonical book.

THE BOOK OF THE WISDOM OF SOLOMON.—From internal evidence it seems most reasonable to believe that this book was composed at Alexandria, some time before the time of Philo, about B. C. 120–80. It is an imitation of the Proverbs of Solomon, and may be divided into two parts, the first (chapters i.–ix.) containing the doctrine of wisdom in its moral and intellectual aspects; and the second (chapters x.–ix.), the doctrine of wisdom as shown in history.

THE BOOK OF ECCLESIASTICUS.—*The Wisdom of Jesus, the Son of Sirach*, or *Ecclesiasticus*, is the full title of this book in the English Bible. The former is the title given it in the Septuagint, and the latter that of the Vulgate, the name "*Ecclesiasticus*" indicating that the book was publicly used in the services of the Church. We know nothing of its author, but his Palestinian origin is supported by internal evidences. It is an important monument of the religious state of the Jews at the time of its composition. As an expression of Palestinian theology it stands alone. It marks the growth of that anxious legalism which was conspicuous in the sayings of the later doctors. Life is already imprisoned in rules; religion is degenerating into ritualism; knowledge has taken refuge in schools.

THE BOOK OF BARUCH.—This book is remarkable as the only one in the Apocrypha which is formed on the model of the Prophets; and though it is wanting in originality, it presents a vivid reflection of the ancient prophetic fire. The assumed author is evidently the companion of Jeremiah, but the details of the book are inconsistent with the assumption. It exhibits not only historical inaccuracies, but also evident traces of a later date than the beginning of the captivity. The date of its composition is probably about the time of the war of liberation (B. C. 160), or somewhat earlier.

THE SONG OF THE THREE HOLY CHILDREN.—This is a spurious addition to Daniel, and appears in the Greek versions of that book in chapter iii. It is not known to have existed in Hebrew, and was never acknowledged by the Jews as a part of the genuine book.

THE HISTORY OF SUSANNA.—Also an addition in the Greek version to the book of Daniel. It is clearly a fiction.

BEL AND THE DRAGON.—Also a Greek spurious addition to Daniel. It is a fiction, and describes an idolatry which never existed in Babylon.

THE PRAYER OF MANASSES.—This prayer is the work of a writer who endeavors to supply the omission of it in 2 Chronicles xxxiii. 18. The prayer was evidently written at a period not far from the Christian era.

THE FIRST AND SECOND BOOKS OF MACCABEES.—*The First Book of Maccabees* contains a history of the patriotic struggle, from the first resistance of Mattathias to the settled sovereignty and death of Simon, a period of thirty-three years, B. C. 168–135. The great marks of trustworthiness are everywhere conspicuous. Victory, and failure, and despondency are, on the whole, chronicled with the same candor. There is no attempt to bring into open display the working of Providence. The testimony of antiquity leaves no doubt but that the book was written first in Hebrew. Its whole structure points to Palestine as the place of its composition. There is, however, considerable doubt as to its date. Perhaps we may place it between B. C. 120–100. The date and person of the Greek translator are wholly undetermined.

The Second Book of Maccabees.—The history of the second book of the Maccabees begins somewhat earlier than that of the first book, and closes with the victory of Judas Maccabæus over Nicanor. It thus embraces a period of twenty years. It is not nearly so trustworthy as the first book. In the second book the groundwork of facts is true, but the dress in which the facts are presented is due, in part at least, to the narrator. The latter half of the book (chapters viii.–xv.) is to be regarded, not as a connected and complete history, but as a series of special incidents from the life of Judas, illustrating the Providential interference of God in behalf of His people, true in substance, but embellished in form.

There are two other books of the Maccabees, entitled the *Third* and the *Fourth*, not included in the English Apocrypha. *The Third Book of Maccabees* contains the history of events which preceded the great Maccabæan struggle. *The Fourth Book of Maccabees* contains a rhetorical narrative of the martyrdom of Eleazar and of the "Maccabæan family," following, in the main, the same outline as Second Maccabees.

THE NEW TESTAMENT.

THE very title of the New Testament, or rather the New Covenant, indicates its relation to the Old. The principle of that relation is expressed in our Lord's own words: "Think not that I am come to destroy the *Law and the Prophets:* I am not come to destroy, but to fulfil." And as, at every stage of His earthly course, to the very time of His ascension, He appealed to the written standards of Jewish faith, from which also His apostles argued, in all their preachings, that He was the Christ; so they, in their turn, provided a permanent, *written* standard of Christian truth. Their own witness is most emphatic to this their purpose, and to the aid of the Holy Spirit in its accomplishment. St. Luke's preface to his Gospel, which he writes to Theophilus, "that he might know the certainty of those things in which he was instructed;" St. John's declaration: "These things are *written in this book*, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name," followed by the attestation, "This is the disciple that testifieth of these things and *wrote* these things, and we know that his testimony is true;" St. Paul's frequent allusions to the authority of his Epistles; St. Peter's testimony, placing those Epistles on a level with *the other Scriptures:* these, to say nothing of innumerable allusions to the *Scriptures* as the standard of faith, are alone sufficient proofs of the principle that the Christian Covenant, like the Jewish, was to be embodied in a BOOK, a collection of writings, in which, as of old, "Holy men spake as they were moved by the Holy Ghost."

That *universal* character, in which the Christian Covenant differs from the Jewish, is seen in the very language in which each is expressed. The Hebrew was the peculiar dialect of the chosen race, to whom the ancient oracles were committed as a deposit; the *Greek* became, by the conquests of Alexander, the universal language of the civilized world. And as that world was reduced to one empire, in which Judæa herself was the last province incorporated, that so the preachers of the Gospel might have free course, so did a universal language give them a free audience; and the books which they wrote in Greek could be read from the Atlantic and Atlas to the Euphrates and Caucasus. Even if two books of the New Testament—the Gospel of Matthew and the Epistle to the Hebrews—were originally written for Jews in their own language, they form not even an exception to the statement; for the advocates of their Hebrew origin admit an equally original Greek version. But the Greek of the New Testament is a peculiar form of the Hellenic tongue, and requires distinct study. One of the most fruitful sources of error in the interpretation of the New Testament is the attempt to read it by the sole light of classical Greek.

It should always be borne in mind that the purely Christian element in the New Testament requires the most careful handling. Words and phrases already partially current were transfigured by embodying new truths, and forever consecrated to their service. To trace the history of these is a delicate question of lexicography which has not yet been thoroughly examined. There is a danger of confounding the apostolic usage on the one side with earlier Jewish usage, and on the other with later ecclesiastical terminology. For the language of the New Testament calls for the exercise of the most rigorous criticism. The complexity of the elements which it involves makes the inquiry wider and deeper, but does not set it aside. The literal sense of the apostolic writings must be gained in the same way as the literal sense of any other writings, by the fullest use of every appliance of scholarship, and the most complete confidence in the necessary and absolute connection of words and thoughts. No variation of phrase, no peculiarity of idiom, no change of tense, no change of order, can be neglected. The truth lies in the whole expression, and no one can presume to set aside any part as trivial or indifferent. The importance of investigating most faithfully the literal meaning of the sacred text must be felt with tenfold force when it is remembered that the literal sense is the outward embodiment of a spiritual sense, which lies beneath every part of Holy Scripture.

The New Testament, like the Old, is not merely a collection of books, each preferring an independent claim to divine authority. As a BOOK, one united whole, it claims to be the CANON, or *rule*, of Christian faith. The complete Canon of the New Testament, as commonly received at present, was ratified at the Third Council of Carthage, A. D. 397, and from that time it was received throughout the Latin Church, though occasional doubts as to the Epistle to the Hebrews still remained.

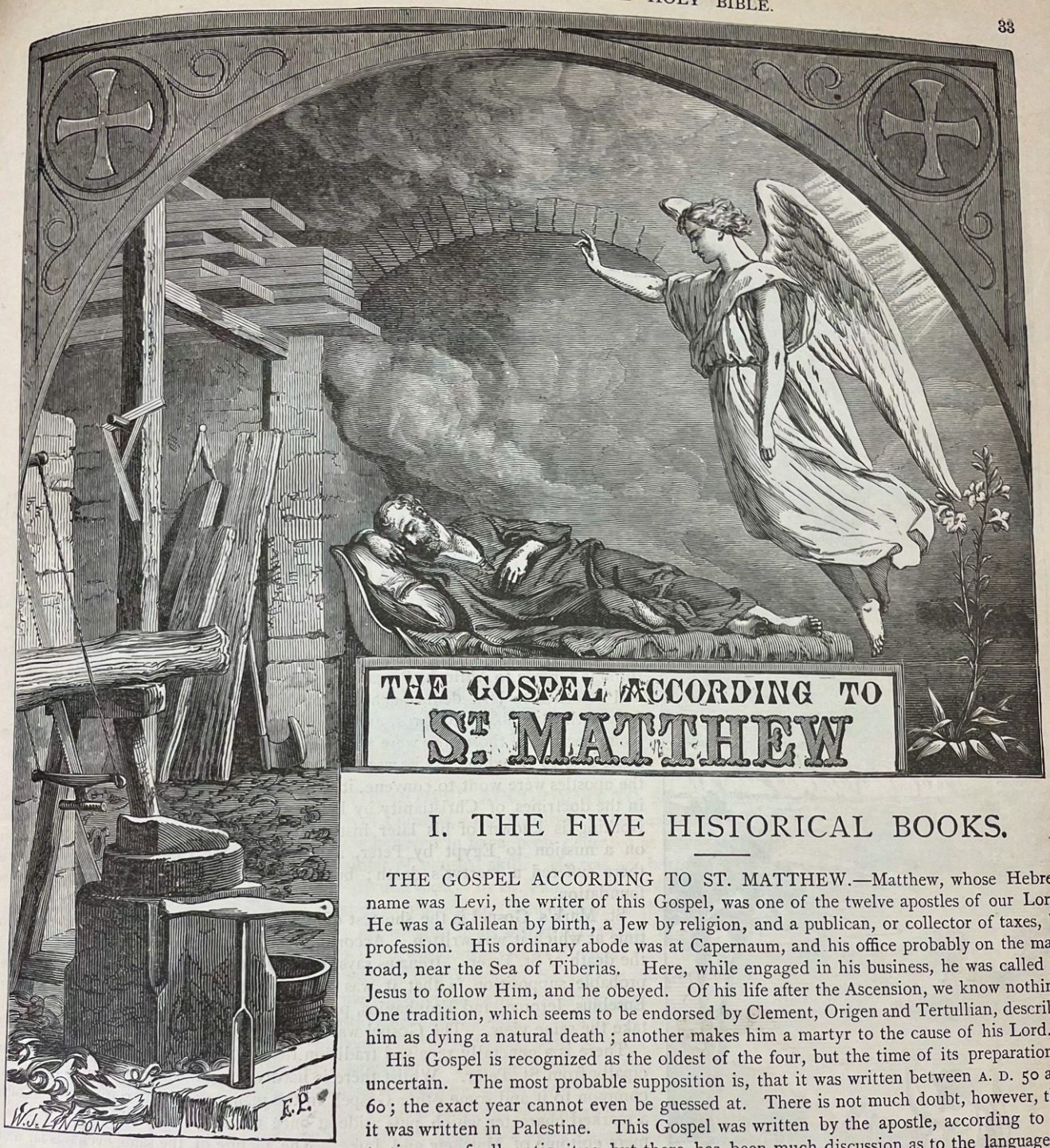
The New Testament consists of twenty-seven books. We shall, for purposes of convenience, speak of them in the following order:

I. *The Five Historical Books;* namely, the four Gospels, and the Acts of the Apostles.

II. *The Fourteen Epistles of St. Paul;* namely, ten addressed to eight churches, and four to three individuals—Philemon, Timothy, and Titus.

III. *The Seven Catholic or General Epistles.*

IV. *The Revelation of St. John.*



I. THE FIVE HISTORICAL BOOKS.

THE GOSPEL ACCORDING TO ST. MATTHEW.—Matthew, whose Hebrew name was Levi, the writer of this Gospel, was one of the twelve apostles of our Lord. He was a Galilean by birth, a Jew by religion, and a publican, or collector of taxes, by profession. His ordinary abode was at Capernaum, and his office probably on the main road, near the Sea of Tiberias. Here, while engaged in his business, he was called by Jesus to follow Him, and he obeyed. Of his life after the Ascension, we know nothing. One tradition, which seems to be endorsed by Clement, Origen and Tertullian, describes him as dying a natural death; another makes him a martyr to the cause of his Lord.

His Gospel is recognized as the oldest of the four, but the time of its preparation is uncertain. The most probable supposition is, that it was written between A. D. 50 and 60; the exact year cannot even be guessed at. There is not much doubt, however, that it was written in Palestine. This Gospel was written by the apostle, according to the testimony of all antiquity; but there has been much discussion as to the language in which it was originally composed. It must, however, be observed that every early writer who mentions that St. Matthew wrote a Gospel *at all* says that he wrote it in Hebrew (that is, in the Syro-Chaldaic), and in Palestine in the first century. Moreover, every early writer that has come down to us uses the *Greek* of St. Matthew, and this with the definite recognition that it is a translation; hence we may be sure that the Greek copy belongs to the Apostolic age, having been thus authoritatively used from and up to that time.

The principal divisions of the Gospel are: 1. The introduction to the ministry of Christ; chaps. i.–iv. II. The laying down of the new Law for the Church in the Sermon on the Mount; chaps. v.–vii. III. Events in historical order, showing Him as the worker of miracles; chaps. viii. and ix. IV. The appointment of apostles to preach the kingdom; chap. x. V. The doubts and opposition excited by His activity in divers minds, in John's disciples, in sundry cities, in the Pharisees; chaps. xi. and xii. VI. A series of parables on the nature of the kingdom; chap. xiii. VII. Similar to V. The effects of His ministry on His countrymen, on Herod, on the people of Gennesaret, Scribes and Pharisees, and on multitudes whom He feeds; chaps. xiii. 53,–xvi. 12. VIII. Revelation to His disciples of His sufferings; His instructions to them thereupon; chaps. xvi. 13,–xviii. 35. IX. Events of a journey to Jerusalem; chaps. xix., xx. X. Entrance into Jerusalem, and resistance to Him there, and denunciation of the Pharisees; chaps. xxi.–xxiii. XI. Last discourses; Jesus as Lord and Judge of Jerusalem, and also of the world; chaps. xxiv., xxv. XII. Passion and Resurrection; chaps. xxvi.–xxviii.

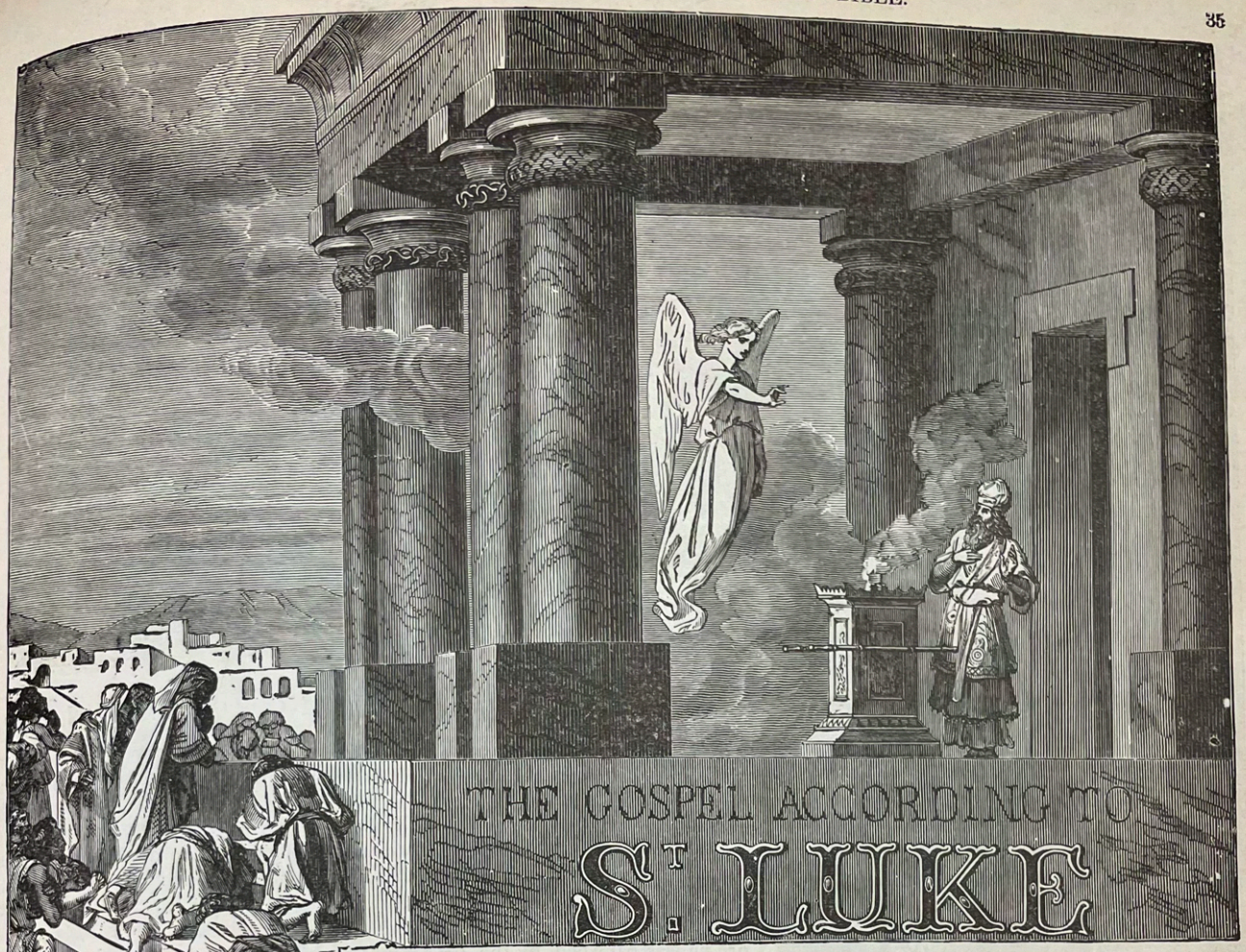
THE GOSPEL ACCORDING TO ST. MARK.

MARK, or Marcus, the writer of this Gospel, is probably the same as "John, whose surname was Mark" (Acts xii. 12–25). He was the cousin and disciple of Barnabas (Col. iv. 10). He was also the companion of Barnabas and Paul in their journey through Greece to Antioch, Perga, and Pamphylia, at which last place he left them and returned to Jerusalem, much to Paul's dissatisfaction. Yet he labored faithfully with Barnabas at Cyprus, and Paul mentions him, when in his captivity at Rome, as one of those who were associated with him. He afterwards accompanied Peter also to Babylon. As he was the son of that Mary at whose house in Jerusalem the apostles were wont to convene, it is probable that he was particularly instructed in the doctrines of Christianity by Peter, who on that account calls him his *son*. Nothing is known of his later history. There is a tradition that he was sent on a mission to Egypt by Peter, and founded the Church of Alexandria, and there suffered a martyr's death; but the tradition rests upon a very uncertain foundation.

St. Mark's Gospel is the shortest of the four. There is much dispute as to the time at which it was written. According to some authorities it was written before the death of St. Peter. Irenæus says it was written after Peter's death. The most probable supposition is that it was written between A. D. 63 and 70. Clement, Eusebius, Jerome, and Epiphanius, pronounce for Rome, and many modern writers take the same view. The Gospel was written in Greek.

There is a generally received tradition that St. Mark drew his information principally from St. Peter. Whilst there is hardly any part of its narrative that is not common to it and some other Gospel, in the manner of the narrative there is often a marked character which puts aside at once the supposition that we have here a mere epitome of Matthew and Luke. The picture of the same events is far more vivid; touches are introduced such as could only be noticed by a vigilant eye-witness, and such as make us almost eye-witnesses of the Redeemer's doings. To this must be added that whilst Mark goes over the same ground for the most part as the other Evangelists, and especially Matthew, there are many facts thrown in which prove that we are listening to an independent witness. It is evident also, from the general character of the Gospel, that it was meant for use, in the first instance, amongst the Gentiles.

This Gospel has a character of its own. It is the history of the war of Jesus against sin and evil in the world during the time He dwelt as a man among men. The principal divisions of the Gospel are these: I. John the Baptist and Jesus; chap. i. 1–13. II. Acts of Jesus in Galilee; chaps. i. 14,–ix. 50. III. Teaching in Peræa, where the Spirit of the new kingdom of the Gospel is brought out; chap. x. 1–34. IV. Teachings, trials, and sufferings in Jerusalem; Jesus revealing himself as founder of the new kingdom; chaps. x. 33,–xv. 47. V. Resurrection; chap. xvi.



THE GOSPEL ACCORDING TO ST. LUKE

THE GOSPEL ACCORDING TO ST. LUKE.—The name Luke is the abbreviated form of Lucanus, or of Lucilius. The writer of this Gospel was a native of Antioch in Syria, and is believed to have been educated as a physician. There is also a tradition that he was a painter of unusual skill. He was not born a Jew, for he is not reckoned among them "of the circumcision" by St. Paul (comp. Colossians iv. 11 with verse 14). The date of his conversion is uncertain. The statement that he was one of the seventy disciples has nothing very improbable in it, whilst that which Theophylact adopts (on Luke xxiv.) that he was one of the two who journeyed to Emmaus with the risen Redeemer, has found modern defenders. He was the companion of St. Paul in most of his journeys which are recorded in the Acts of the Apostles, of which he is the author. He remained with St. Paul to the close of the apostle's first imprisonment at Rome. His personal history after this is unknown, but it is believed that he remained with St. Paul throughout his second imprisonment to the close of his sufferings. That he died a martyr between A. D. 75 and 100 would seem to have the balance of suffrages in its favor. He enjoyed the fullest confidence and warmest friendship of St. Paul, who speaks of him as "the beloved physician."

It is known that St. Luke's Gospel was in use before the year 120. It is most probable that it was written at Cæsarea during St. Paul's imprisonment there, A. D. 58–60. It has never been doubted that the Gospel was written in Greek. Whilst Hebraisms are frequent, classical idioms and Greek compound words abound.

The ancient opinion that Luke wrote his Gospel under the influence of Paul rests on the authority of Irenæus, Tertullian, Origen, and Eusebius. The language of the preface is against the notion of any exclusive influence of St. Paul. The Evangelist, a man on whom the Spirit of God was, made the history of the Saviour's life the subject of research, and with materials so obtained, he wrote, under the guidance of the Spirit that was upon him, the history now before us. The truth seems to be that St. Luke, seeking information from every quarter, sought it especially from the preaching of his beloved master, St. Paul; and the apostle in his turn employed the knowledge collected from other sources by St. Luke. It is not certain who was the Theophilus mentioned in the preface. He was probably a native of Italy, and perhaps an inhabitant of Rome.

This Gospel contains: I. A preface; chap. i. 1–4. II. An account of the time preceding the ministry of Jesus; chaps. i. 5 to ii. 52. III. Several accounts of discourses and acts of our Lord, common to Luke, Matthew, and Mark, related for the most part in their order, and belonging to Capernaum and the neighborhood; chaps. iii. 1 to ix. 50. IV. A collection of similar accounts, referring to a certain journey to Jerusalem, most of them peculiar to Luke; chaps. ix. 51 to xviii. 14. V. An account of the sufferings, death, and resurrection of Jesus, common to Luke with the other Evangelists, except as to some of the accounts of what took place after the resurrection; chap. xviii. 15 to the end.

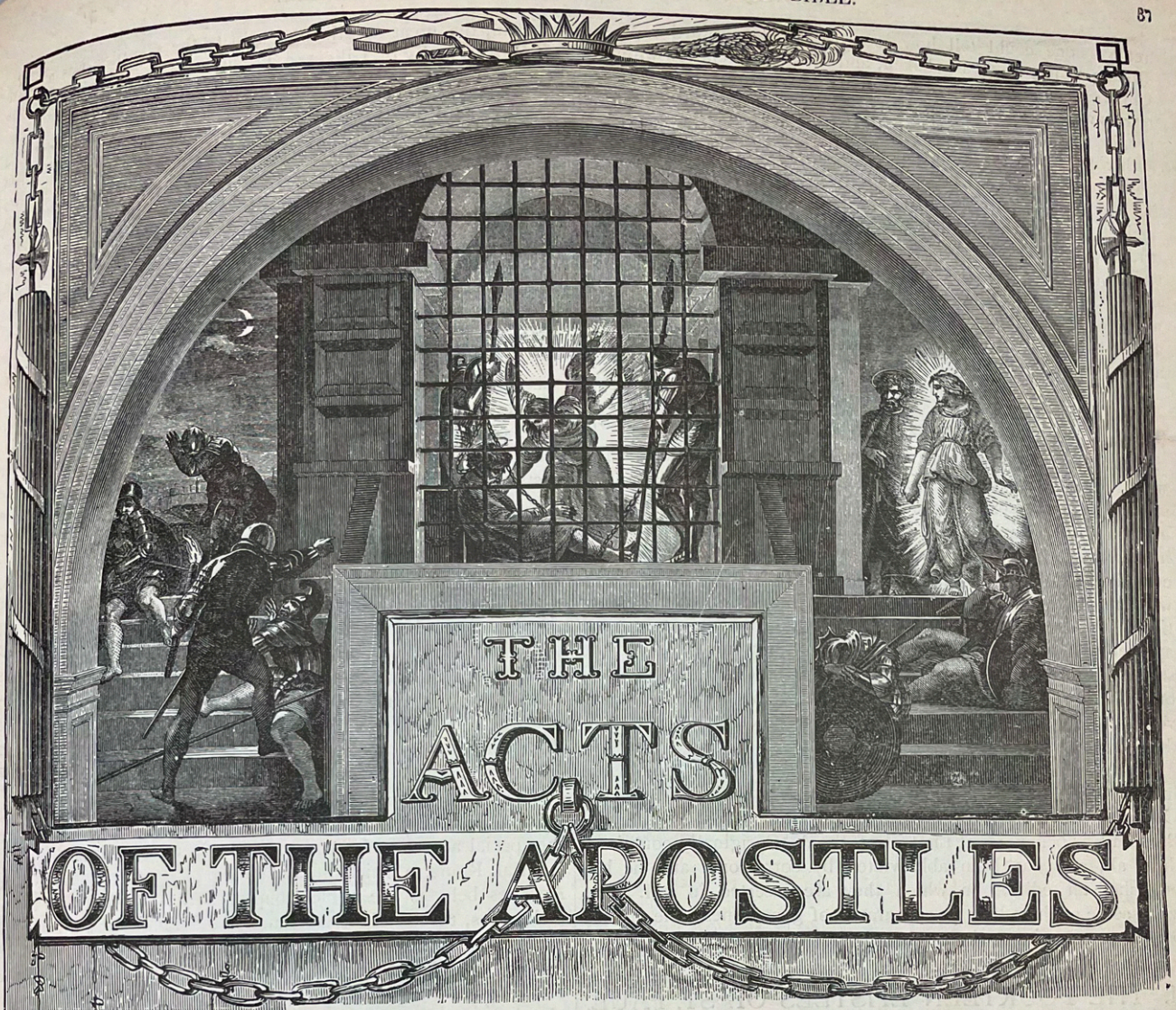
THE GOSPEL ACCORDING TO ST. JOHN.

JOHN, the writer of this Gospel, was a native of the town of Bethsaida in Galilee. His father, Zebedee, was a fisherman, as was also his brother James. John had once been a disciple of John the Baptist, but on the great preacher's directing his attention to Christ, he at once attached himself to the Lord. He was one of the first disciples, and is spoken of as "the disciple whom Jesus loved." He continued to reside at Jerusalem after the ascension of the Lord, and removed, it is believed, to Ephesus, about A. D. 65, where he exercised a powerful influence in spreading Christianity through Asia Minor. About A. D. 95, he was banished by the Emperor Domitian to the isle of Patmos, where he had the visions described in the Book of Revelation. He afterwards returned to Ephesus, where he died in the third year of Trajan, A. D. 100, being then, according to Epiphanius, ninety-four years of age.

Ephesus and Patmos are claimed by various writers as the place at which the Gospel was written. The weight of evidence seems to preponderate in favor of Ephesus. Probably the date of the Gospel was about A. D. 78.

The contents of the Gospel may be arranged in the following order: A. THE PROLOGUE, chap. i. 1–18. B. THE HISTORY, chaps. i. 19,–xx. 29. (*a*) Various events relating to our Lord's ministry, narrated in connection with seven journeys, chaps. i. 19,–xii. 50. First journey into Judæa, and beginning of His ministry, chaps. i. 19,–ii. 12. Second journey, and appearance at the Passover in the first year of His ministry, chaps. ii. 13,–iv.; the manifestation of His glory in Jerusalem, chaps. ii. 13,–iii. 21, and in the journey back, chaps. iii. 22,–iv. Third journey, in the second year of His ministry, about the Passover, chap. v. Fourth journey, about the Passover, in the third year of His ministry, beyond Jordan, chap. vi.; His glory shown by the multiplication of the loaves, and by His walking on the sea, and by the discourses with the Jews, His disciples, and His apostles. Fifth journey, six months before His death, began at the Feast of Tabernacles, chaps. vii.–x. 21. Circumstances in which the journey was undertaken, chap. vii. 1–13; five signs of His glory shown at Jerusalem, chaps. vii. 14,–x. 21. Sixth journey, about the Feast of Dedication, chap. x. 22–42; His testimony in Solomon's Porch, and His departure beyond Jordan. Seventh journey in Judæa towards Bethany, chap. xi. 1–54. The raising of Lazarus and its consequences. Eighth journey, before His last Passover, chaps. xi. 55,–xii. Plots of the Jews; His entry into Jerusalem, and into the Temple, and the manifestation of His glory there.

(*b*) History of the death of Christ, chaps. xiii.–xx. 29. 1. Preparation for His Passion, chaps. xiii.–xvii. Last Supper, discourse to His disciples, His commendatory prayer. 2. The circumstances of His Passion and death, chaps. xviii.–xix. His apprehension, trial and crucifixion. 3. His resurrection and the proofs of it, chap. xx. 1–29. (*c*) THE CONCLUSION, chaps. xx. 30,–xxi. 1. Scope of the foregoing history, chap. xx. 30, 31. 2. Confirmation of the authority of the Evangelist by additional historical facts, and by the testimony supposed to be that of the elders of the Church, chap. xxi. 1–24. 3. Reason of the termination of the history, chap. xxi. 25. The 25th verse, and the latter half of the 24th, chap. xxi., are generally received as an undisguised addition, probably by the elders of the Ephesian church, where this Gospel was first published.



THE ACTS OF THE APOSTLES

THE ACTS OF THE APOSTLES is described as a second treatise by St. Luke, its acknowledged author. It commences with an inscription to the same Theophilus to whom St. Luke dedicates his Gospel. But its design must not be supposed to be limited to the edification of Theophilus, whose name is prefixed only, as was customary then as now, by way of dedication. The readers were evidently intended to be the members of the Christian Church, whether Jews or Gentiles; for its contents are such as are of the utmost consequence to the whole Church. They are *the fulfilment of the promise of the Father by the descent of the Holy Spirit, and the results of that outpouring, by the dispersion of the Gospel among Jews and Gentiles.* St. Peter is the central figure about whom group the events of the first portion of the book. None of the twelve apostles were, humanly speaking, fitted to preach the Gospel to the cultivated Gentile world. God raised up another instrument among the highly educated and zealous Pharisees. The preparation of Saul of Tarsus for the work to be done, the progress of that work in his hand, his journeyings, preachings and perils, his stripes and imprisonments, his testifying in Jerusalem, and being brought to testify at Rome, these are the subjects of the latter half of the book, of which the great central figure is the Apostle Paul. The object of St. Luke in writing the Acts was beyond a doubt to offer simply a faithful history of such facts as seemed important in the spread of the Gospel.

As to the time and place at which the book was written, we are left to gather them entirely from indirect notices. It seems probable that the place of writing was Rome, and the time about two years from St. Paul's arrival there. Had any considerable alteration in the apostle's circumstances taken place before the publication, there can be no reason why it should not have been noticed. And on other accounts also this time was by far the most likely for the publication of the book. The arrival in Rome was an important period in the apostle's life; the quiet which succeeded it seemed to promise no immediate determination of his cause. A large amount of historic material had been collected in Judæa, and during the various missionary journeys. Or, taking another and not less probable view, Nero was beginning to undergo that change for the worse which disgraced the latter portion of his

reign; none could tell how soon the whole outward repose of Roman society might be shaken, and the tacit toleration which the Christians enjoyed be exchanged for bitter persecution. If such terrors were imminent, there would surely be in the Roman Church prophets and teachers who might tell them of the storm that was gathering, and warn them that the records lying ready for publication must be given to the faithful before its outbreak or event. Such *a priori* considerations would, it is true, weigh but little against presumptive evidence furnished by the book itself; but arrayed, as they are, in aid of such evidence, they carry some weight, when we find that the time naturally and fairly indicated in the book itself for its publication is that one, of all others, at which we should conceive that publication most likely. This would give us the year 63 A. D., according to the most probable assignment of the date of the arrival of St. Paul at Rome.

The genuineness of the Acts of the Apostles has ever been recognized by the Church. The text is very full of various readings; more so than any other book of the New Testament. To this several reasons may have contributed. In the many backward references to Gospel history, and the many anticipations of statements and expressions occurring in the Epistles, temptations abounded for a corrector to try his hand at assimilating, and, as he thought, reconciling, the various accounts. In places where ecclesiastical order or usage was in question, insertions or omissions were made to suit the habits and views of the Church in after times. Where the narrative simply related facts, any act or word apparently unworthy of the apostolic agent was modified for the sake of decorum. Where St. Paul repeats to different audiences, or the writer himself narrates the details of his miraculous conversion, the one passage was pieced from the other, so as to produce verbal accordance.

There are in this book an unusual number of those remarkable interpolations of considerable length, which are found in the Codex Bezæ (D) and its cognates. A critic of some eminence, Bornemann, believes that the text of the Acts originally contained them all, and has been abbreviated by correctors; and he has published an edition in which they are inserted in full. But while some of them bear an appearance of genuineness, the greater part are unmeaning and absurd.

II. THE FOURTEEN EPISTLES OF ST. PAUL.

THE term *Epistle* means simply a "letter;" but in the New Testament it is applied to the inspired letters written by the apostles, on various occasions, to approve, condemn, or direct the conduct of Christian churches. It is not to be supposed that every note or memorandum written by the hands of the apostles, or by their direction, was divinely inspired, or proper for preservation to distant ages. Those only have been preserved by the overruling hand of Providence which were so inspired, and from which useful directions had been drawn, and might in after ages be drawn, for faith and practice, always supposing that similar circumstances require similar directions. In reading an Epistle, we ought to consider the occasion of it, the circumstances of those to whom it was addressed, the scope and general design of it, as well as the intention of particular arguments and passages.

There are twenty-one Epistles in the New Testament; fourteen by St. Paul, one by St. James, two by St. Peter, three by St. John, and one by St. Jude. Being placed in our Canon without reference to their chronological order, they are perused under considerable disadvantages; and it would be well to read them occasionally in connection with what the history in the Acts of the Apostles relates respecting the several churches to which they are addressed. This would also give us nearly their order of time, which should also be considered, together with the situation of the writer; as it may naturally be inferred that such compositions would partake of the writer's recent and present feelings.

Paul, the great apostle of Christ to the Gentiles, was a native of Tarsus, a city of Cilicia, a province of Asia Minor. He was called, until his conversion, Saul. His parents were of the tribe of Benjamin, and he inherited from his father the privileges of a Roman citizen. He was carefully educated at Tarsus, and upon arriving at the proper age was sent to Jerusalem to complete his education in the school of Gamaliel, the most distinguished and right-minded of the Rabbis of that age. He does not appear to have been in Jerusalem during the ministry of Christ; and it was perhaps after his return to Tarsus that he learnt the art of tent-making, in accordance with the general practice among the Jews. He appears again at Jerusalem at the age of thirty, enjoying the confidence of the leading men of the nation, and noted for the zeal with which he persecuted the infant Christian Church. He was sent on a mission to Damascus to stir up a persecution against the Christians there, and on the way was miraculously converted to the very cause he had so fiercely assailed. We cannot give a complete outline here of his long and eventful life. It need only be stated that, through the grace given unto him, he became the instrument of introducing Christianity into Europe, and in various places in Asia Minor. He was three times imprisoned, once at Cæsarea by the sea, and twice at Rome, where he suffered martyrdom, in the reign of the Emperor Nero, some time between A. D. 65 and 68. After his conversion he was called Paul. He was a man of extraordinary natural ability, and was possessed of all the learning which was then current among the Jews. He appears also to have been acquainted with Greek literature, as is evinced by his mastery of the Greek language, his frequent discussions with their philosophers, and his quotations from their poets. It needed a brilliant and cultivated preacher to introduce Christianity to the ancient Greeks, and such a man was found in St. Paul.

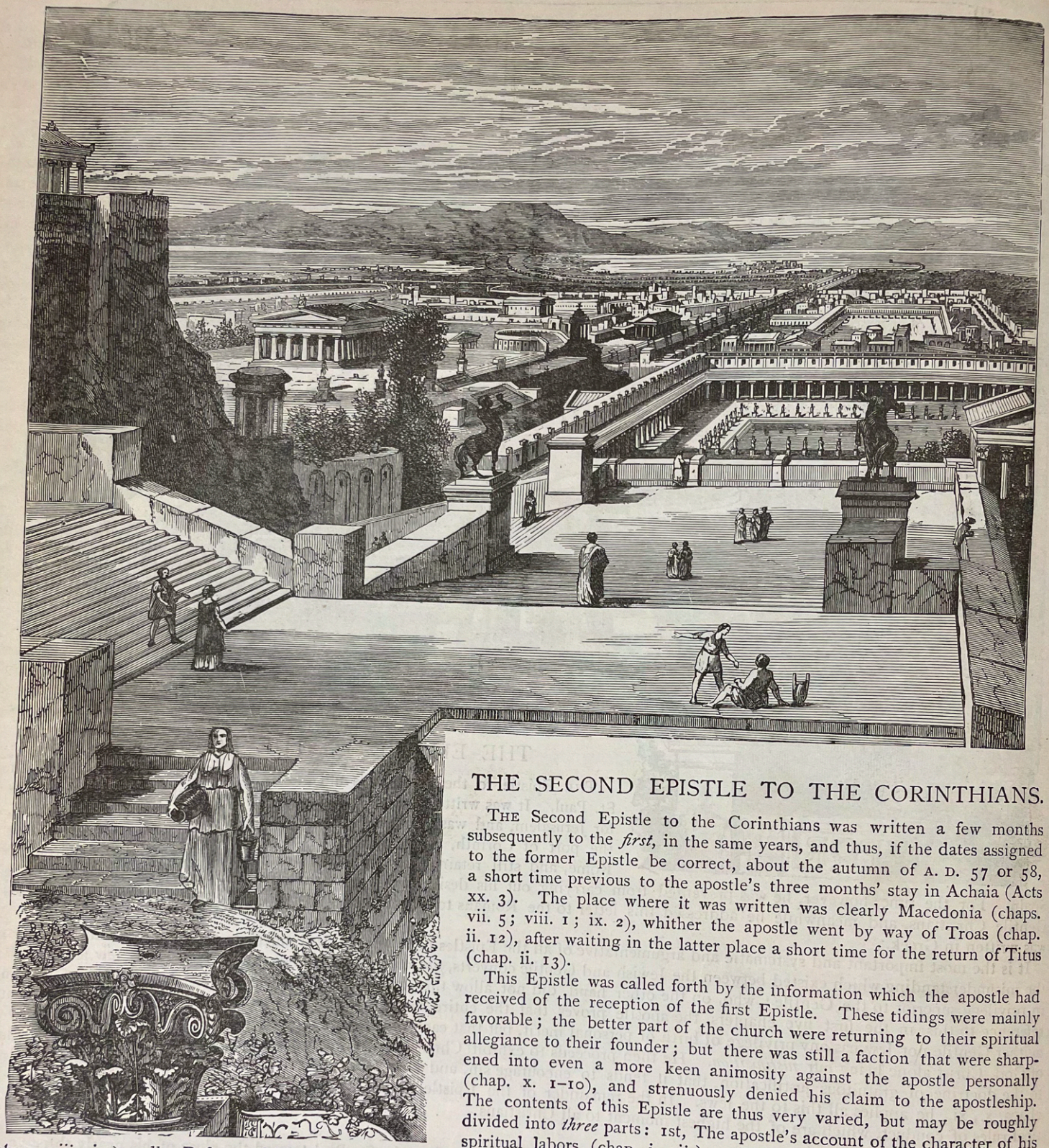
The various Epistles of St. Paul were written at various periods of his life, and under peculiar circumstances, as we shall see in the special account of the respective Epistles. To the imprisonment at Rome to which St. Luke introduces us in the Acts of the Apostles belongs the noble group of Letters to Philemon, to the Colossians, to the Ephesians, and to the Philippians. The three former of these were written at one time and sent by the same messengers. Whether that to the Philippians was written before or after this, we cannot determine; but the tone of it seems to imply that a crisis was approaching, and therefore it is commonly regarded as the latest of the four. In this Epistle St. Paul twice expresses a confident hope that before long he may be able to visit the Philippians in person. Whether this hope was fulfilled or not, belongs to a question which has been the occasion of much controversy. According to the general opinion St. Paul, after a wearing imprisonment of two years or more at Rome, was set free, and spent some years in various journeyings eastwards and westwards. Towards the close of this time he pours out the warnings of his less vigorous but still brave and faithful spirit in the letters to Timothy and Titus. The first to Timothy and that to Titus were evidently written at very nearly the same time. After these were written he was apprehended again and sent to Rome. The apostle appears now to have been treated, not as an honorable state prisoner, but as a felon (2 Tim. ii. 9). But he was at least allowed to write this second letter to his "dearly beloved son" Timothy. This Epistle, surely no unworthy utterance, at such an age and in such an hour, even of a St. Paul, brings us, it may well be presumed, close to the end of his life. In this Epistle he expressed a confident expectation of his speedy death. He was not in the least daunted by his danger. He was more than ready to die, and had a sustaining experience of not being deserted by his Lord. Once already, in this second imprisonment, he had appeared before the authorities; and "the Lord then stood by him and strengthened him," and gave him a favorable opportunity for the one thing always nearest to his heart, the public declaration of His Gospel.

THE EPISTLE TO THE ROMANS.

THE Epistle to the Romans is universally regarded as the master-piece of St. Paul. It was written from Corinth, on the eve of the apostle's departure for Jerusalem, and was sent to Rome by Phœbe, a deaconess of Cenchræa, the port of Corinth, about A. D. 58. St. Paul had long purposed visiting Rome, and still retained this purpose, wishing also to extend his journey to Spain. For the time, however, he was prevented from carrying out his design, as he was bound for Jerusalem with the alms of the Gentile Christians, and meanwhile he addressed this letter to the Romans to supply the lack of his personal teaching. The Epistle was written in Greek.

It is the most important and systematic and argumentative of all the Epistles of St. Paul. Its immediate occasion seems to have been the misunderstanding which existed between the Jewish and Gentile converts, not only at Rome, but everywhere. The Jew felt himself in privilege superior to the Gentile; who, on the other hand, did not allow this superiority, and was vexed by the assertion of it. In reference to this, in the first five chapters, the apostle proves that the entire human race is depraved and under condemnation, that neither Gentile nor Jew has any privilege of birth or personal merit, but that each receives all benefits through the mere sovereign grace of God, Christ alone being our *justification.* He then proceeds to exhibit Christ as our *sanctification;* and answers the objections made to the doctrine of gratuitous justification, that it tends to encourage sin, and that God has no right to treat man in this way. In chaps. x., xi., he applies all this to the Jews. In the remainder of the Epistle, which is hortatory, the apostle lays down many practical rules of conduct, which are of the highest moment to all Christians.

THE FIRST EPISTLE TO THE CORINTHIANS.—This Epistle was written by St. Paul toward the close of his nearly three-year stay at Ephesus, which we learn from 1 Cor. xvi. 8, probably terminated with the Pentecost of A. D. 57 or 58. The bearers were probably (according to the common subscription) Stephanas, Fortunatus, and Achaicus, who had been recently sent to the apostle, and who, in the conclusion of this Epistle (chap. xvi. 17), are especially commended to the honorable regard of the church of Corinth. This varied and highly characteristic letter was addressed, not to any party, but to the whole body of the large Judæo-Gentile church of Corinth, and appears to have been called forth, 1st, by the information the apostle had received from members of the household of Chloe (chap. i. 11), of divisions that were existing among them, which were of so grave a nature as to have already induced the apostle to desire Timothy to visit Corinth (chap. iv. 17) after his journey to Macedonia; 2dly, by the information he had received of a grievous case of incest (chap. v. 1), and of the defective state of the Corinthian converts, not only in regard of general habits (chap. vi. 1, *sq.*) and church discipline (chap. xi. 20, *sq.*), but, as it would also seem, of doctrine (chap. xv.); 3dly, by the inquiries that had been specially addressed to St. Paul by the church of Corinth on several matters relating to Christian practice.



THE SECOND EPISTLE TO THE CORINTHIANS.

THE Second Epistle to the Corinthians was written a few months subsequently to the *first*, in the same years, and thus, if the dates assigned to the former Epistle be correct, about the autumn of A. D. 57 or 58, a short time previous to the apostle's three months' stay in Achaia (Acts xx. 3). The place where it was written was clearly Macedonia (chaps. vii. 5; viii. 1; ix. 2), whither the apostle went by way of Troas (chap. ii. 12), after waiting in the latter place a short time for the return of Titus (chap. ii. 13).

This Epistle was called forth by the information which the apostle had received of the reception of the first Epistle. These tidings were mainly favorable; the better part of the church were returning to their spiritual allegiance to their founder; but there was still a faction that were sharpened into even a more keen animosity against the apostle personally (chap. x. 1–10), and strenuously denied his claim to the apostleship. The contents of this Epistle are thus very varied, but may be roughly divided into *three* parts: 1st, The apostle's account of the character of his spiritual labors (chap. i.–vii.); 2dly, Directions about the collections (chaps. viii., ix.); 3dly, Defence of his own apostolical character (chaps. x.–xiii. 10).

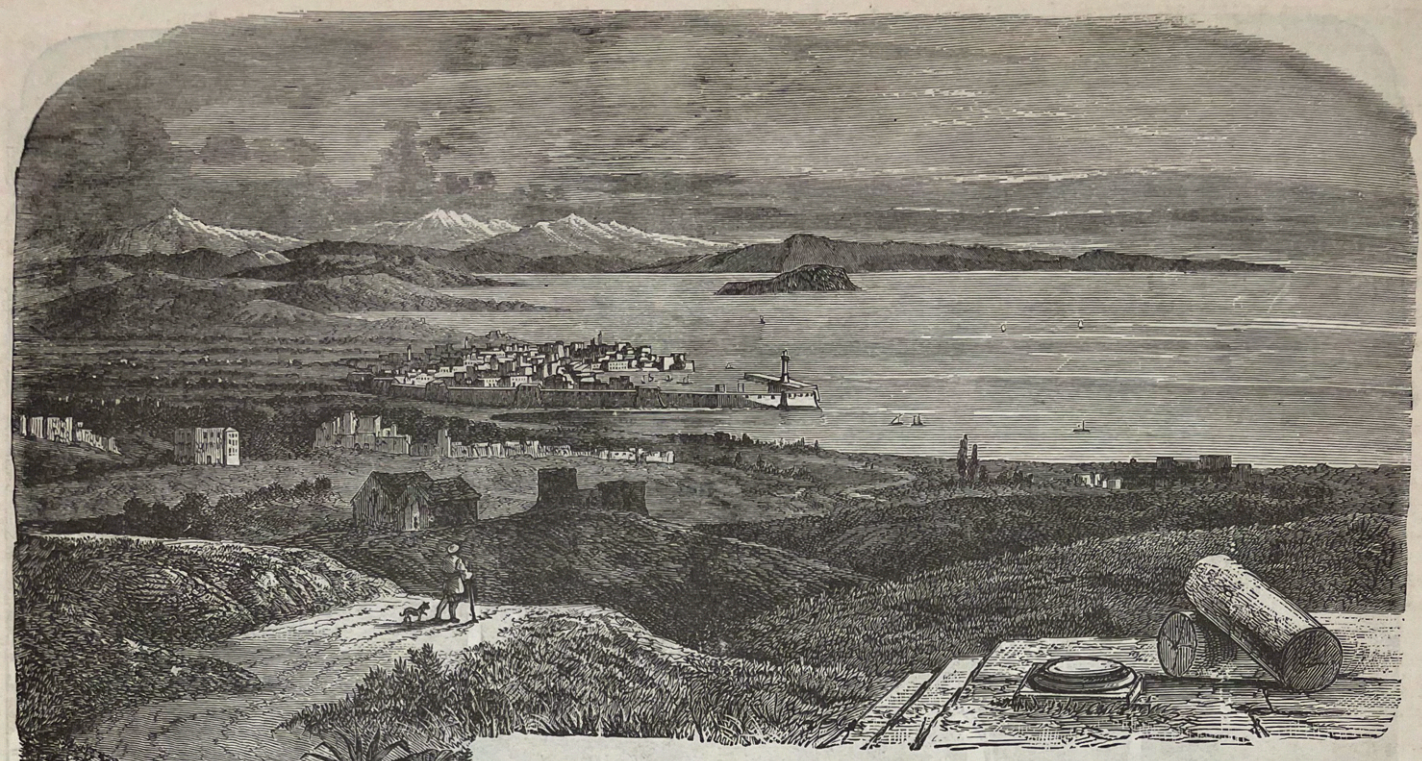
THE EPISTLE TO THE GALATIANS.—The date of the Epistle to the Galatians can be fixed with tolerable certainty by internal evidence. It is most probable that it was written during Paul's residence at Ephesus.

The occasion of the Epistle was the falling away of the church in Galatia from the standard erected by the apostle on his first visit there. Their fickle minds had been captivated by the description given by the Judaizers of the privileges of the sons of Abraham, till they even "desired to be under the law." They assailed his apostolic authority, and represented him as having derived his commission from the older apostles, whose views (those of Peter and James for example) they insinuated that he opposed. The Epistle is the apostle's answer and vindication. It sets forth the doctrines of the Gospel in the plainest manner, and utterly refutes the Judaizing heretics. He recalls the doctrines he had taught the Galatians, and declares that he had received both his doctrine and his commission directly from the Lord Jesus Christ. In conclusion he tenderly impresses upon the Galatians the responsibilities of their fellowship with Christ, urging them to fruitfulness in all the graces of their spiritual calling, and especially to brotherly consideration and unity.

THE EPISTLE TO THE EPHESIANS.

THE Epistle to the Ephesians was written by St. Paul during his first captivity at Rome, apparently immediately after he had written his Epistle to the Colossians, and during that period (perhaps the early part of A. D. 62) when his imprisonment had not assumed the severer character which seems to have marked its close. This sublime Epistle was addressed to the Christian Church at the ancient and famous city of Ephesus, that church which the apostle had himself founded, and to which he had given such close personal attention. The Epistle contains many of the thoughts that have pervaded the nearly contemporaneous Epistle to the Colossians, reiterating many of the same practical warnings and exhortations. The highest characteristic which these two Epistles have in common is that of a presentation of the Lord Jesus Christ, fuller and clearer than we find in previous writings, as the Head of creation and mankind. The Epistle to the Ephesians sets forth the eternity and universality of God's redeeming purpose in Christ, and the gathering of men unto him as His members, as gloriously revealed in the Gospel. The application of the truth concerning Christ as the image of God, and the Head of men, to the common relations of human life, and particularly of husband and wife, parents and children, masters and servants, is dwelt upon in such detail as to form a perfect code of Christian social morals.

THE EPISTLE TO THE PHILIPPIANS.—The Epistle to the Philippians was addressed to the church at Philippi, one of the most devoted of all the Christian communities founded by St. Paul, and was written towards the end of the apostle's imprisonment, in the latter part of A. D. 63. St. Paul was expecting a decisive close of his imprisonment, and at the time of the preparation of this Epistle was less hopeful of the release which subsequently came to him than he had been for some time. The Epistle was drawn out by the receipt of St. Paul, at the hands of Epaphroditus, of a contribution toward his expenses sent him by the Philippian Christians. The apostle writes to thank them for their affectionate remembrance of him. He dwells upon their fellowship in the work of spreading the Gospel, a work in which he was even now laboring, and scarcely with less effect on account of his bonds. His imprisonment had made him known, and had given him fruitful opportunities of declaring his Gospel amongst the Imperial Guard, and even in the household of the Cæsar. He professes his undiminished sense of the glory of following Christ, and his expectation of an approaching time in which the Lord Jesus should be revealed from heaven as a deliverer. There is a *gracious* tone running through the Epistle, expressive of humility, kindness, delight in all things fair and good, to which the favorable circumstances under which it was written gave occasion.



THE EPISTLE TO THE COLOSSIANS.

THE Epistle to the Colossians was addressed to the Church at Colossæ, a city in the upper part of the basin of the Mæander, on one of its affluents named the Lycus. The Epistle was written by St. Paul during his first captivity at Rome, about A. D. 62. The main object of the Epistle is not merely to exhort and to confirm, nor, as in that to the Ephesians, to set forth the great features of the Church of the chosen in Christ, but is especially designed to warn the Colossians against a spirit of semi-Judaistic and semi-Oriental philosophy which was corrupting the simplicity of their belief, and was noticeably tending to obscure the eternal glory and dignity of Christ.

THE FIRST EPISTLE TO THE THESSALONIANS.—This Epistle was written by the Apostle Paul at Corinth, a few months after he had founded the church at Thessalonica, at the close of the year 52, or the beginning of 53, A. D. The *occasion* of this Epistle was as follows: St. Paul had twice attempted to revisit Thessalonica, and both times had been disappointed. Thus prevented from seeing them in person, he had sent Timothy to inquire and report to him their condition. Timothy brought back the most favorable news. The apostle expresses his gratitude for this good report. He also warns them against certain dangers to which they were exposed. (1) The very intensity of their Christian faith, dwelling too exclusively on the day of the Lord's coming, had been attended with evil consequences. On the other hand, a theoretical difficulty had been felt. Certain members of the church had died, and there was great anxiety lest they should be excluded from any share in the glories of the Lord's advent. (2) The Thessalonians needed encouragement under persecution. (3) An unhealthy state of feeling with regard to spiritual gifts was manifesting itself. (4) There was danger of relapsing into their old heathen profligacy. Yet, notwithstanding all these drawbacks, the condition of the Thessalonian Church was highly satisfactory, and the most cordial relations existed between St. Paul and his converts there.

THE SECOND EPISTLE TO THE THESSALONIANS.—This Epistle appears to have been written from Corinth, not very long after the First. The leading motive of the apostle seems to have been the desire of correcting errors in the Church of Thessalonica. We notice two points especially which call for his rebuke. *First*, it seems that the anxious expectation of the Lord's advent, instead of subsiding, had gained ground since the writing of the First Epistle. *Secondly*, the apostle had also a *personal* ground of complaint. His authority was not denied by any; but it was tampered with, and an unauthorized use was made of his name. This Epistle, in the range of subject as well as in style and general character, closely resembles the First. The Epistle is divided into two parts, each of which closes with a prayer. The Epistle ends with a special direction and benediction.

THE FIRST AND SECOND EPISTLE TO TIMOTHY.—The First Epistle to Timothy was probably written in the interval between St. Paul's first and second imprisonments at Rome. Timothy, to whom it was addressed, was a young convert of St. Paul, and was a native of Derbe or Lystra, both cities of Lycaonia. His father was a Greek, his mother a Jewess. When he grew to manhood, he became the companion and assistant of St. Paul, doing good service in the cause of Christ. He shared a portion of the apostle's imprisonment at Rome, and was afterwards left by him at Ephesus to continue and perfect the work which Paul had begun in that city. It is believed that the First Epistle was written from Macedonia. The Second Epistle appears to have been written soon after, and from Rome. The following are the characteristics of these Epistles: 1. The ever-deepening sense in St. Paul's heart of the divine mercy, of which he was the object. 2. The greater abruptness of the Second Epistle. From first to last there is no plan; no

Timothy, to whom they are addressed, was a young convert of St. Paul: but according to ancient ideas one might be called a young man at any age under thirty-five or even forty years. St Paul found Timothy in his second missionary journey, about A. D. 52. It is not necessary to assume that he was then more than twenty years old: so that at the time of St. Paul's martyrdom, about A. D. 67 or 68, he would still be a young man in their sense of the word. Eunice, the mother of Timothy, was a Jewess, distinguished for her piety, as was also his grandmother Lois. By them he was carefully trained in the knowledge of the Holy Scriptures; and had a good reputation among the brethren when St. Paul found him at Derbe and Lystra. His father being a Greek, he had never been subjected to the rite of circumcision: but in consideration of his mixed descent, to allay the prejudices of his countrymen, Paul took and circumcised him, while he would not allow this rite to be imposed on Titus, who was of unmixed Gentile origin. When he grew to manhood, he became the companion and assistant of St. Paul, doing good service in the cause of Christ. He shared a portion of the apostle's imprisonment at Rome, and was afterwards left by him at Ephesus to continue and perfect the work which Paul had begun in that city. It is believed that the First Epistle was written from Macedonia. The Second Epistle appears to have been written soon after, and from Rome. The following are the characteristics of these Epistles: 1. The ever-deepening sense in St. Paul's heart of the divine mercy, of which he was the object. 2. The greater abruptness of the Second Epistle. From first to last there is no plan; no treatment of subjects carefully thought out. All speaks of strong overflowing emotion; memories of the past, anxieties about the future. 3. The absence, as compared with St. Paul's other Epistles, of Old Testament references. 4. The conspicuous position of the "faithful sayings" as taking the place occupied in other Epistles by the Old Testament Scriptures. The way in which these are cited as authoritative, the variety of the subjects which they cover, suggest the thought that, in them, we have specimens of the prophecies of the Apostolic Church which had most impressed themselves on the mind of the apostle and of the disciples generally. 5. The tendency of the apostle's mind to dwell more on the universality of the redemptive work of Christ, and his strong desire that all the teaching of his disciples should be "sound." 6. The importance attached by him to the practical details of administration. The gathered experience of a long life had taught him that the wellbeing of the Church required these as its safeguards. 7. The recurrence of the doxologies, as from one living perpetually in the presence of God, to whom the language of adoration was as his natural speech.

But especially is this Second Epistle of Timothy of a personal and private character. It was written while Paul was a prisoner at Rome, and expecting soon to seal his testimony with his blood. In his extremity, when fidelity to him could be shown only at the hazard of life, many of his friends had forsaken him. He needed the help and presence of Timothy, and wrote urging him to come speedily, and to bring his cloak and specially the parchments which he had left at Troas. Feeling that his end was near, he improved the occasion to give Timothy his affectionate apostolic counsel and encouragement. This is undoubtedly the last of Paul's Epistles. As such we cannot but peruse it with solemnity as the closing testimony of one who has fought the good fight, finished the appointed course and kept the faith; and who here instructs him how he may do the same, and seeks to inspire him by holding up the crown of life that will be given to every faithful servant of the Lord Jesus Christ. "Thus we possess an Epistle calculated for all ages of the Church; and in which, while the maxims cited and encouragements given apply to all Christians, and especially to ministers of Christ, in their duties and difficulties, the affecting circumstances in which the writer himself is placed carry home to every heart his earnest and impassioned eloquence" (Alford Int. 2 Tim.)

THE EPISTLE TO TITUS.—This Epistle of St. Paul was written about A. D. 64 to Titus, a distinguished minister of Greek origin and a beloved companion in labor. It is in remarkable agreement with the Epistles to Timothy, both in subject-matter and in style, with additional exhortations that young men be sober-minded, and that the Cretan Christians obey magistrates, and be meek and gentle in deportment. With these counsels the apostle interweaves personal exhortations, and animating notices of God's grace in the Gospel and of the second coming of our Lord.

Respecting the founding of the Cretan churches we have no information in the Acts of the Apostles. The only time mentioned by Luke when Paul touched at Crete was on his voyage to Rome as a prisoner (Acts xxvii. 8), and then he had neither the time nor the liberty to preach the Gospel in the island. Crete contained many Jews, some of whom were present at Jerusalem and were doubtless converted on the day of Pentecost. The apostle's visit to Crete, referred to in this Epistle, we assume to have taken place between his first and second imprisonment at Rome. Whether the churches of the island were then founded for the first time or had previously existed, it is certain that Paul left them in an imperfect state of organization. For this reason he requested Titus to remain that he might set in order the things that were wanting and ordain elders in every city.

The absence of any notice of Titus in the Acts of the Apostles is very remarkable. From the Epistles of Paul we learn that he was his companion in travel, and intrusted by him at different times with missions to the churches. He accompanied Paul and Barnabas to the so-called Council of the Apostles and Elders at Jerusalem, where Paul defended his action in not having him undergo the rite of circumcision. Many notices of him occur in 2 Corinthians. His stay in Crete was not to be permanent, as the apostle directs that upon the arrival from him of a messenger he was to join him at Nicopolis.

THE EPISTLE TO PHILEMON.—This Epistle was written by St. Paul during his first captivity at Rome. Philemon was a resident and perhaps a native of Colossæ. One of his slaves, named Onesimus, also a Christian, and a convert of Paul, had escaped from him. St. Paul induced Onesimus to return to his master and submit himself to him. The apostle wrote to Philemon by the returned slave this Epistle, as evidence that Onesimus was a true and approved disciple of Christ, and entitled as such to be received not as a servant, but above a servant, as a brother in the faith, as the representative and equal in that respect, of the apostle himself, and worthy of the same consideration and love. He intercedes for him as his own child, promises reparation if he had done any wrong, demands for him not only a remission of all penalties, but the reception of sympathy, affection, and Christian brotherhood. We cannot doubt the result of this appeal.

THE EPISTLE TO THE HEBREWS.—The superscription, the ordinary source of information as to the authorship of the Epistles, is wanting in this one. Each of the thirteen preceding Epistles bears the name of Paul. But this one is without either name or address, and it omits also at the beginning the apostolic salutation. Thus it commences in the form of an essay, though it closes in that of an epistle. These circumstances, in connection with its peculiar style and diction and the range of topics discussed in it, have produced a divergence of opinion on the question whether Paul was its author in the immediate sense in which he was the author of the preceding Epistles.

The unanimous opinion of the *Eastern* Church, where we must suppose that it was first received and whence the knowledge of it was spread abroad, ascribed it to Paul as its author either immediately or virtually; for some, as Origen, accounted for its peculiar diction by the supposition that Paul furnished the thoughts while they were reduced to form by the pen of another person. In the

Western Church Clement of Rome did indeed refer to it as authoritative, but without naming the author. Its Pauline authority was not generally admitted, nor was it received as part of the sacred canon till the fourth century, when the opinion of the *Eastern* Church prevailed. The Muratorian canon, which represents the opinion of the *Western* Church before the fourth century, omits this Epistle. The Syriac Peshito, on the other hand, inserts it in accordance with its uniform reception by the *Eastern* Church. This uniformity of belief in the Eastern Church must have had for its starting point the Hebrews, to whom the Epistle was sent, and is the strongest argument for its apostolic authorship. No other writer has ever been shown to be the author of this magnificent work, and until then the Church will doubtless continue in the belief which ascribes it to Paul.

The time and the place of its composition are both uncertain. The Epistle was evidently written before the destruction of Jerusalem, A. D. 70. The date which best agrees with the traditionary account of the authorship and destination of the Epistle is A. D. 63, about the end of St. Paul's imprisonment at Rome, and soon after Albinus succeeded Festus as Procurator. As for the language in which it was originally written, we are uncertain. It is said to have been written by St. Paul in Hebrew and translated by St. Luke into Greek. It is believed to have been addressed to the Jews in Jerusalem. Some writers have maintained that it was addressed directly to Jewish believers everywhere.

The numerous Christian churches scattered throughout Judæa were continually exposed to persecution from the Jews; but in Jerusalem there was one additional weapon in the hands of the predominant oppressors of the Christians. The magnificent national Temple might be shut against the Hebrew Christian; and even if this affliction were not often laid upon him, yet there was a secret burthen which he bore within him, the knowledge that the end of all the beauty and awfulness of Zion was rapidly approaching. What could take the place of the Temple, and that which was behind the veil, the Levitical sacrifices, and the Holy City, when they should cease to exist? What compensation could Christianity offer him for the loss which was pressing the Hebrew Christian more and more? The writer of this Epistle meets the Hebrew Christians on their own ground. His answer is: "Your new faith gives you Christ, and in Christ all you seek, all your fathers sought. In Christ the Son of God you have an all-sufficient Mediator, nearer than angels to the Father, eminent above Moses as a benefactor, more sympathising and more prevailing than the High Priest as an intercessor; His Sabbath awaits you in heaven; to His covenant the old was intended to be subservient; His atonement is the eternal reality, of which sacrifices are but the passing shadow; His city heavenly, not made with hands. Having Him, believe in Him with all your heart, with a faith in the unseen future, strong as that of the saints of old, patient under present, and prepared for coming woe, full of energy, and hope, and holiness, and love." Such was the teaching of the Epistle to the Hebrews.

III. THE SEVEN CATHOLIC OR GENERAL EPISTLES.

THE EPISTLE OF JAMES.—The question respecting the identity of the James who wrote this Epistle is one of great difficulty. That "James, the Lord's brother," whom Paul names as one of the apostles (Gal. i. 19), is identical with the James mentioned by Luke in Acts xii. 17; xv. 13; and was the author of the present Epistle, is admitted by most writers. That this James was the James who is named with Joses, Simon and Judas as one of our Lord's brethren must be received as certain. But whether he was identical with "James the son of Alphæus," who was one of the twelve, is a question much discussed, and on which eminent biblical scholars

are found arrayed on opposite sides. The author of this Epistle is, beyond all reasonable doubt, the James who gave the final opinion in the assembly of the apostles and elders at Jerusalem (Acts xv. 13–21), whom Paul names with Cephas and John as one of the "pillars," and who elsewhere appears as a man of commanding influence in the church at Jerusalem; also called James the Just. If any one doubts his identity with James the Son of Alphæus, who was one of the twelve, it will not in anywise affect the canonical authority of the Epistle. It was written from Jerusalem, which St. James does not seem ever to have left, and the persons addressed are "the twelve tribes who are in the dispersion;" that is, that part of them who had embraced Christianity. *The dispersion* is a technical term for the Jews living out of Palestine among the Gentiles.

The time at which he wrote it has been fixed as early as A. D. 45, and as late as A. D. 62. The later date agrees best with the contents of the Epistle. The doctrine of justification by faith for which Paul had contended would naturally be abused precisely in the way here indicated, by the substitution of a barren speculative faith for the true faith that works by love and purifies the heart and life from sin. The age preceding the destruction of Jerusalem was one of abounding wickedness, especially in the form of strife and faction. It had been predicted by our Lord that the effect of this would be to chill the love of many of his visible followers and drive them from his service. "And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall arise and shall deceive many. And because iniquity shall abound the love of many shall wax cold."

This Epistle is eminently practical. If any part of it can be called argumentative, it is that in which the apostle shows that "faith without works is dead." The sins which he rebukes with such vividness and power were all pre-eminently the sins of his countrymen at that age—hearing God's word without doing it, resting in an empty faith that does not influence the life, inordinate love of worldly possessions and a self-confident spirit in the pursuit of them, wanton revelling in pleasure, partiality towards the rich, contempt of the poor, defrauding the poor of their wages, ambition to assume the office of teaching, a lawless and slandering tongue, bitter envying and strife; all these and many other sins indulged in with an unbelieving and complaining spirit towards God, he courageously reproves. He is the moral teacher, the preacher of righteousness of the New Testament.

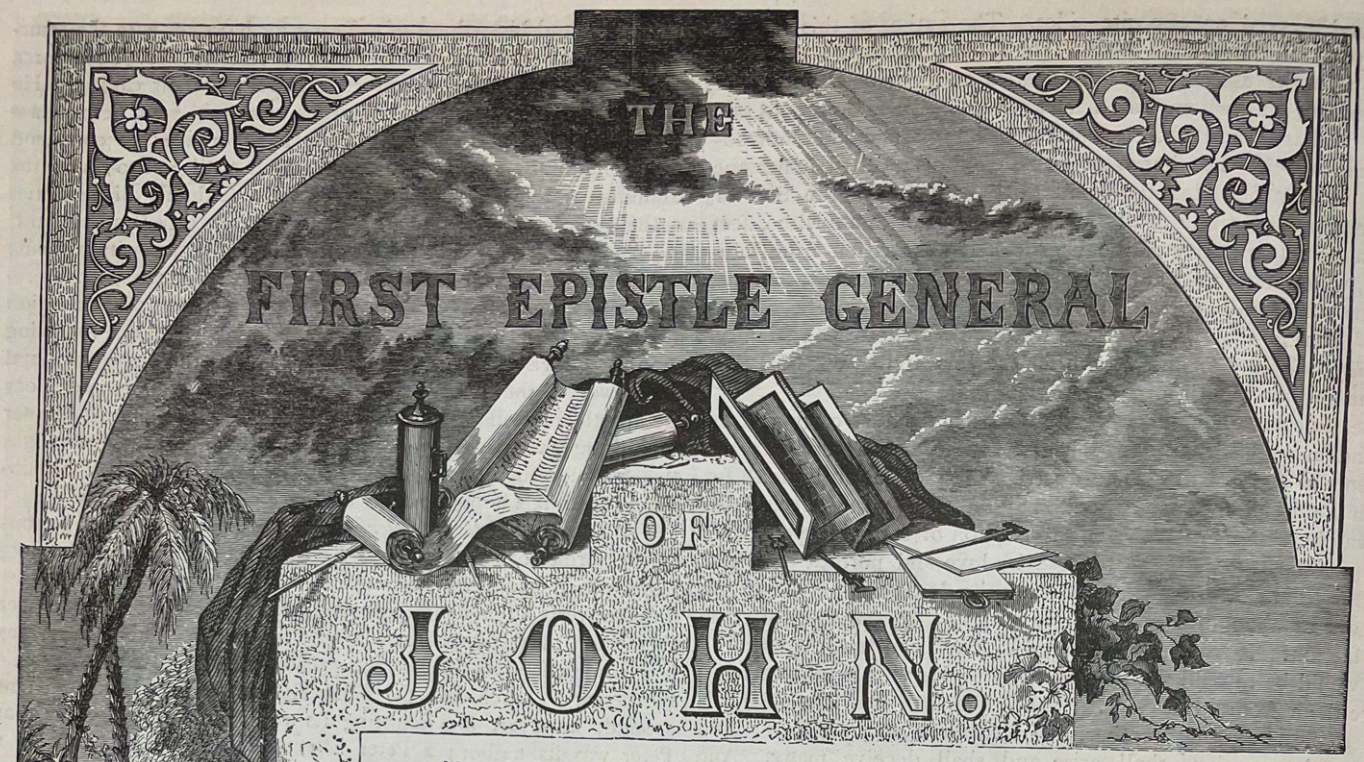
THE FIRST AND SECOND EPISTLES OF PETER.—That the First Epistle of Peter was written by the apostle Simon Peter has never been doubted; it was unanimously received by the primitive church as the genuine work of the man whose name it bears. Polycarp in his Epistle to the Philippians made numerous citations from it. Irenæus, Clement of Alexandria, Tertullian and Origen all quote it expressly. There is no valid reason for doubting that it was written from Babylon. That he used Babylon enigmatically for Rome is a conjecture in itself most improbable—the churches or readers addressed are "the elect sojourners of the dispersion of Pontus, Galatia, Cappadocia, Asia and Bithynia," all provinces of Asia Minor, and given in the order which would be natural for one writing from ancient Babylon.

The question of the date of this First Epistle is closely connected with its occasion. This seems to have been a "fiery trial" of persecution that had begun to come upon the Christians of the above-named provinces. The exact date and character of this persecution cannot be determined. The majority of commentators assign it to the latter years of Nero's reign, A. D. 64 to 68. The objects of the Epistle, as gathered from its contents, were: 1. To comfort and strengthen the Christians in a season of severe trial by fiery persecution. To this end he sets before them in glowing language the greatness and glory of the heavenly inheritance in reserve for them, which was purchased by the precious blood of Christ, and the dignity and blessedness of suffering for his sake, with the assurance of God's faithful presence and protection. 2. To enforce the practical and spiritual duties involved in their calling. He exhorts them as strangers and pilgrims to abstain from fleshly lusts and all the vices of their former life in ignorance; to commend their religion by a holy deportment which shall put to shame the calumnies of their adversaries; to perform faithfully all the duties of their several stations in life; to be humble, sober and vigilant, and ready always to give a reason of the hope that was within them; and, above all, to have fervent charity among themselves. 3. To remove all doubts as to the soundness and completeness of the religion which they had received, forasmuch as they were not following cunningly devised fables, but had received of the knowledge and the power of the Lord Jesus Christ, to whose majesty and glory the apostle himself had been an eyewitness. The closing chapter charms the reader by the holy tranquillity which pervades it throughout—a tranquillity deeply grounded in that faith which is "the substance of things hoped for, the evidence of things not seen."

The *Second Epistle of Peter* was addressed to the same persons as the former one; its general design being to confirm the doctrines which had been delivered in that, and to excite the Christian converts to a course of conduct becoming in every respect their high profession of attachment to Christ. This Epistle was less confidently ascribed to the great "apostle of circumcision" by the early church than the First Epistle. There is no sufficient ground, however, for doubting its canonical authority, or that Peter was its author; 2 Peter i. 1, 18; iii. 1; compare also 1 Peter iii. 20, 2 Peter ii. 5. The doubts as to its genuineness appear to have originated with the critics of Alexandria, where, however, the Epistle itself was formally recognized at a very early period.

The external testimony to this Second Epistle is scanty. We give only one reference from Origen, who says (Eusebius Hist. Eccl., 6, 25): "But Peter, upon whom is built the Church of Christ, against which the gates of hell shall not prevail, has left one acknowledged Epistle; a second also, if you will, for it is doubted of." In those of his works which are extant only in the Latin version of Rufinus, Origen in a number of passages quotes the present Epistle as Scripture. One of them, which occurs at the beginning of his seventh homily on Joshua, is so peculiar that without doubt Origen himself was its author. In allusion to the procession of priests blowing with trumpets when the Israelites compassed the walls of Jericho, he compares the writers of the New Testament to so many sacerdotal trumpeters, assigning to them trumpets for each book, and mentioning every book, as well the disputed as the acknowledged: "First, Matthew in his gospel gave a blast with his sacerdotal trumpet. Mark also, Luke and John sounded with their single sacerdotal trumpets. Peter also sounds aloud with the two trumpets of his Epistles; James also and Jude. But John adds yet again to blow with the trumpet through his Epistles and Apocalypse; Luke also narrating the Acts of the Apostles. But, last of all, that man came who said: 'I think that God hath set forth us apostles last,' and, thundering with the fourteen trumpets of his Epistles, overthrew to their foundations the walls of Jericho, and all the engines of idolatry, and the dogmas of philosophers." The Epistles through which the apostle John sounds are obviously his three Epistles. The fourteen trumpets upon which Paul blows include the Epistle to the Hebrews. In this remarkable passage we have an exhaustive list of our present canonical books, all in current ecclesiastical use in Origen's time.

THE FIRST EPISTLE OF JOHN.—The three Epistles ascribed to St. John are unquestionably the work of the "beloved disciple." The Church from the first accepted them as his work, and the internal evidences of his authorship are numerous. With regard to the time at which St. John wrote this Epistle, there is



considerable diversity of opinion. It was most likely written at the close of the first century. Like the Gospel, it was probably written from Ephesus. It was primarily meant for the churches of Asia under St. John's inspection, to whom he had already orally delivered his doctrine. In the introduction, the apostle states the purpose of his Epistle. It is to declare the Word of Life to those whom he is addressing, in order that he and they might be united in true communion with each other, and with God the Father, and his Son Jesus Christ. His lesson throughout is that the means of union with God are, on the part of Christ, His atoning blood and advocacy; on the part of man, holiness, obedience, purity, faith, and, above all, love.

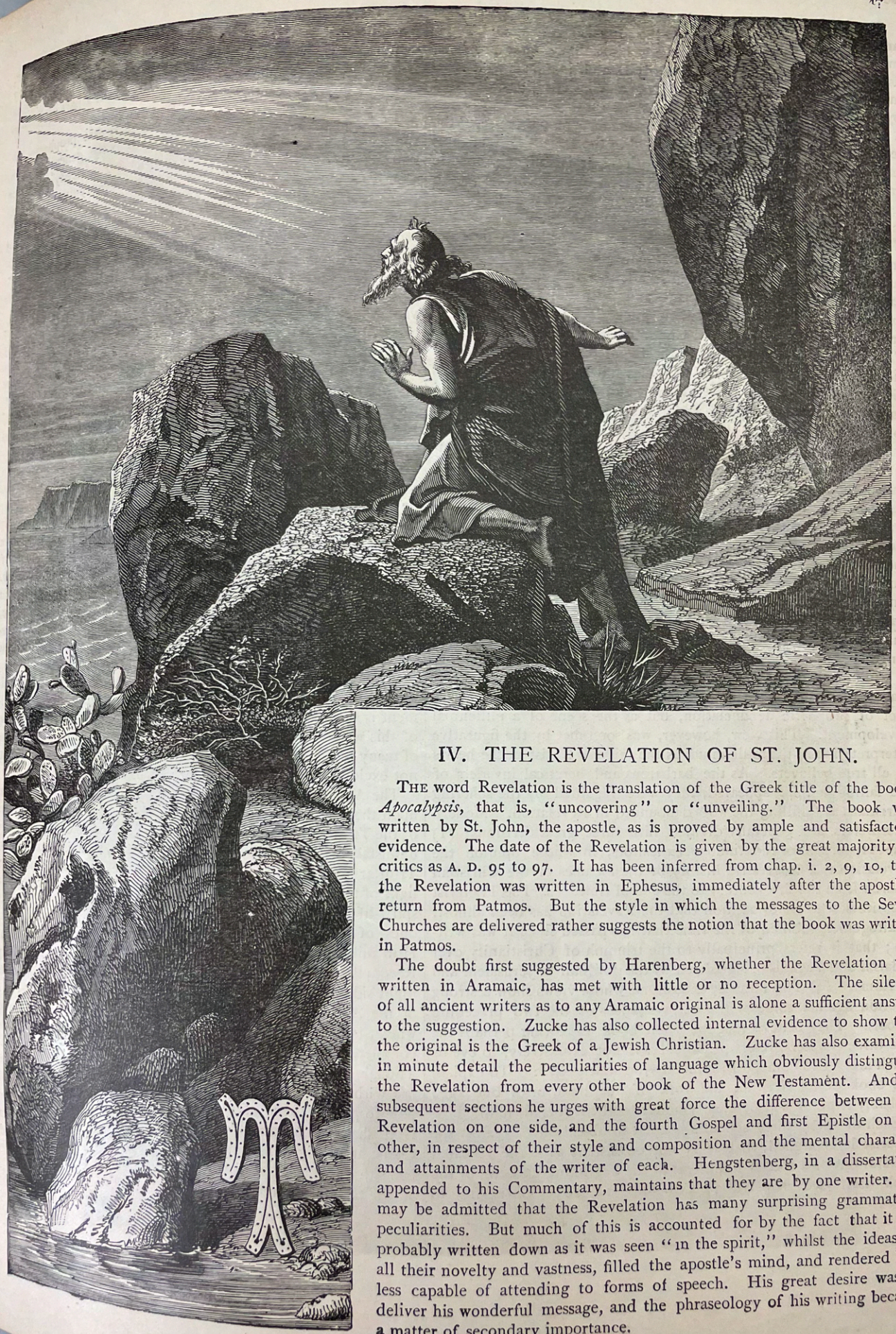
THE SECOND AND THIRD EPISTLES OF JOHN.—The Second and Third Epistles of St. John were among the last books admitted into the Canon of the New Testament. The reason is that they are *personal*, and not general, epistles. They both apply to individual cases of conduct, the principles of which had been laid down in their fulness in the First Epistle. We may conjecture that they were written from Ephesus, shortly after the First Epistle.

The *Second* Epistle is addressed ἐκλεκτῇ κυρίᾳ. An individual who had children, and a sister and nieces, is clearly indicated. Whether her name is given, and if so, what it is, has been doubted. According to one interpretation, she is "the Lady Electa," to another, "the elect Kyria," to a third, "the elect Lady." The English version is probably right. The object of St. John was to warn the lady to whom he wrote against abetting the teaching known as that of Basilides and his followers, by perhaps an undue kindness displayed by her toward the preachers of the false doctrine.

The Third Epistle is addressed to Gaius, or Caius. He was probably a convert of St. John, and a layman of wealth and distinction of some city near Ephesus. The Third Epistle was written for the purpose of commending to the kindness of Caius some Christians who were strangers in the place where he lived. It is probable that these Christians carried this letter with them to Caius as their introduction.

THE EPISTLE OF JUDE.—The writer of this Epistle styles himself (verse 1) "Jude, the brother of James," and has been usually identified with the Apostle Judas Lebbæus, or Thaddæus. But there are strong reasons for rendering the words, "Judas, the *son* of James;" and inasmuch as the author appears (verse 17) to distinguish himself from the apostles, we may agree with eminent critics in attributing the Epistle to another author. The most probable conclusion is that the author was Jude, one of the brethren of Jesus, and brother of James, not the apostle, the son of Alphæus, but the bishop of Jerusalem. The time and place of its composition are unknown. The Epistle is a fervid and vehement voice of warning against following certain false teachers in their errors and corruptions, and so sharing their awful doom. It strikingly resembles the Second Epistle of Peter.

Although the Epistle of Jude is one of the so-called *Antilegomena*, and its canonicity was questioned in the earliest ages of the Church, there never was any doubt of its genuineness among those by whom it was known. The question was never whether it was the work of an impostor, but whether its author was of sufficient weight to warrant its admission into the Canon. The question was gradually decided in its favor. It is wanting in the Peshito, nor is there any trace of its use by the Asiatic churches up to the commencement of the fourth century, but it is quoted as apostolic by Ephrem Syrus. The earliest notice of the Epistle is in the famous Muratorian fragment (about A. D. 170). Clement of Alexandria is the first father of the Church by whom it is recognized. Origen refers to it expressly as the work of the Lord's brother.



IV. THE REVELATION OF ST. JOHN.

THE word Revelation is the translation of the Greek title of the book, *Apocalypsis*, that is, "uncovering" or "unveiling." The book was written by St. John, the apostle, as is proved by ample and satisfactory evidence. The date of the Revelation is given by the great majority of critics as A. D. 95 to 97. It has been inferred from chap. i. 2, 9, 10, that the Revelation was written in Ephesus, immediately after the apostle's return from Patmos. But the style in which the messages to the Seven Churches are delivered rather suggests the notion that the book was written in Patmos.

The doubt first suggested by Harenberg, whether the Revelation was written in Aramaic, has met with little or no reception. The silence of all ancient writers as to any Aramaic original is alone a sufficient answer to the suggestion. Zucke has also collected internal evidence to show that the original is the Greek of a Jewish Christian. Zucke has also examined in minute detail the peculiarities of language which obviously distinguish the Revelation from every other book of the New Testament. And in subsequent sections he urges with great force the difference between the Revelation on one side, and the fourth Gospel and first Epistle on the other, in respect of their style and composition and the mental character and attainments of the writer of each. Hengstenberg, in a dissertation appended to his Commentary, maintains that they are by one writer. It may be admitted that the Revelation has many surprising grammatical peculiarities. But much of this is accounted for by the fact that it was probably written down as it was seen "in the spirit," whilst the ideas, in all their novelty and vastness, filled the apostle's mind, and rendered him less capable of attending to forms of speech. His great desire was to deliver his wonderful message, and the phraseology of his writing became a matter of secondary importance.

The book belongs, in its character, to the *prophetical* writings, and stands in intimate relations to the prophecies of the Old Testament, and more especially with the writings of the later prophets, as Ezekiel, Zechariah, and particularly Daniel, inasmuch as it is almost entirely symbolical. It consists of a series of visions witnessed by St. John "in the Spirit" at Patmos.

It is an expanded illustration of the first great promise, "the seed of the woman shall bruise the head of the serpent." Its figures and symbols are august and impressive. It is full of prophetic grandeur, and awful in its hieroglyphics and mystic symbols; seven seals opened, seven trumpets sounded, seven vials poured out; mighty antagonists and hostile powers full of malignity against Christianity, and for a season oppressing it, but at length defeated and annihilated; the darkened heaven, tempestuous sea, and convulsed earth fighting against them, while the issue of the long combat is the universal reign of peace and truth and righteousness—the whole scene being relieved at intervals by a choral burst of praise to God the Creator, and Christ the Redeemer and Governor. Thus its general scope is intelligible to all readers, or it could not yield either hope or comfort. It is also full of Christ. It exhibits his glory as Redeemer and Governor, and describes that deep and universal homage and praise which the "Lamb that was slain" is forever receiving before the throne.

Many attempts have been made to explain this book. The interval between the apostolic age and that of Constantine has been called the Chiliastic period of Apocalyptic interpretation. The visions of St. John were chiefly regarded as representations of general Christian truths, scarcely yet embodied in actual facts, for the most part to be exemplified or fulfilled in the reign of Antichrist, the coming of Christ, the Millennium, and the Day of Judgment. Immediately after the triumph of Constantine, the Christians, emancipated from persecution and oppression, and dominant and prosperous in their turn, began to lose their vivid expectation of our Lord's speedy advent, and their spiritual conception of His kingdom, and to look upon the temporal supremacy of Christianity as a fulfilment of the promised reign of Christ on earth. The Roman Empire, become Christian, was regarded no longer as a subject of prophetic denunciation, but as the scene of a millennial development. This view, however, was soon met by the figurative interpretation of the millennium as the reign of Christ in the hearts of all true believers. As the barbarous and heretical invaders of the falling empire appeared, they were regarded by the suffering Christians as fulfilling the woes denounced in Revelation. Modern interpreters are generally divided into three great divisions: (1) The Historical or continuous expositors, in whose opinion the Revelation is a progressive history of the fortunes of the Christian Church from the first century to the end of time. (2) The Præterist expositors, who are of opinion that the Revelation has been almost, or altogether, fulfilled in the time that has passed since it was written; that it refers principally to the triumph of Christianity over Judaism and Paganism, signalized by the downfall of Jerusalem and of Rome. (3) The Futurist expositors, whose views show a strong reaction against some of the extravagances of the two preceding schools. They believe that the whole book, excepting perhaps the first three chapters, refers principally, if not exclusively, to events which are yet to come. Bishop Newton wisely says: "To explain this book perfectly is not the work of one man, or of one age; probably it never will be clearly understood till it is all fulfilled."

Each of these three schemes is open to objection. Against the Futurist it is argued, that it is not consistent with the repeated declarations of a speedy fulfilment at the beginning and end of the book itself (see chaps. i. 3; xxii. 6, 7, 12, 20). Christians, to whom it was originally addressed, would have derived no comfort from it, had its fulfilment been altogether deferred for so many centuries. The rigidly literal interpretation of Babylon, the Jewish tribes, and other symbols, which generally forms a part of Futurist schemes, presents peculiar difficulties.

Against the Præterist expositors it is urged, that prophecies fulfilled ought to be rendered so perspicuous to the general sense of the Church as to supply an argument against infidelity; that the destruction of Jerusalem, having occurred twenty-five years previously, could not occupy a large space in prophecy; that the supposed predictions of the downfall of Jerusalem and of Nero appear from the context to refer to one event, but are by this scheme separated, and, moreover, placed in a wrong order; that the measuring of the temple and the altar, and the death of the two witnesses (chap. xi.) cannot be explained consistently with the context.

Against the Historical scheme it is urged, that its advocates differ very widely among themselves; that they assume, without any authority, that the 1260 days are so many years; that several of its applications—*e. g.*, of the symbol of the ten-horned beast to the Popes, and the sixth seal to the conversion of Constantine—are inconsistent with the context; that attempts by some of this school to predict future events by the help of the Revelation have ended in ridiculous failures.

In conclusion, it may be stated that two methods have been proposed by which the student of the Revelation may escape the incongruities and fallacies of the different interpretations, whilst he may derive edification from whatever truth they contain. It has been suggested that the book may be regarded as a prophetic poem, dealing in general and unspecific descriptions, much of which may be set down as poetic imagery, mere embellishment. But such a view would be difficult to reconcile with the belief that the book is an inspired prophecy. A better suggestion is made, or rather revived, by Dr. Arnold, in his sermons *On the Interpretation of Prophecy:* that we should bear in mind that predictions have a lower historical sense, as well as a higher spiritual sense; that there may be more than one typical, imperfect, historical fulfilment of a prophecy, in each of which the higher spiritual fulfilment is shadowed forth more or less distinctly. The recognition of this would pave the way for the acceptance in a modified sense of many of the interpretations of the Historical school, and would not exclude the most valuable portions of other schools.

The Apocalypse, despite its figurative presentation, throws light upon the whole mass of the doctrine of our faith. The doctrines of the Trinity of God, and of the relation of God to Christ, are here unmistakably raised above all Monophysitism, Arianism, and inner-Trinitary subordination. The creation here appears, in the reflex light of the new Paradise, as the original plan of a world of eternal spirit-life. The human race is represented by a selection of elect ones, of whom Christ is the absolute centre, glory and support. How fully, furthermore, are the fundamental traits of Redemption, Reconciliation and Salvation portrayed in contrast to the gloomy night side of human life and perdition! Dark as are many parts of the Apocalypse and difficult of interpretation, the book, as a whole, is radiant with the promise to God's people of a final and complete victory in their conflict with the kingdom of Satan. Though long delayed, as we mortals reckon time, it shall come at last with a brightness above the sun, and the earth be lighted from pole to pole with its glory. Then cometh the end of time, and God shall stand upon the mountains of his absolute eternity and Christ at his right hand radiant in his mediatorial glory, and from beneath the throne shall flow forth the waters of life to make glad all the paradise of the redeemed.

Martin.

Greatbach.

THE FALL OF NINEVEH.

The Patriarchs, Prophets, and Kings of the Bible.

EMBRACING

SCENES AND INCIDENTS IN THE LIVES OF THE PRINCIPAL CHARACTERS OF THE OLD TESTAMENT.

COMPILED FROM AUTHENTIC SOURCES EXPRESSLY FOR THIS EDITION OF THE DEVOTIONAL AND EXPLANATORY PICTORIAL FAMILY BIBLE.

BY REV. PHILIP SMITH, D. D.

Entered, according to Act of Congress, in the year 1884, in the Office of the Librarian of Congress, at Washington, D. C.

THE DEATH OF ABEL.

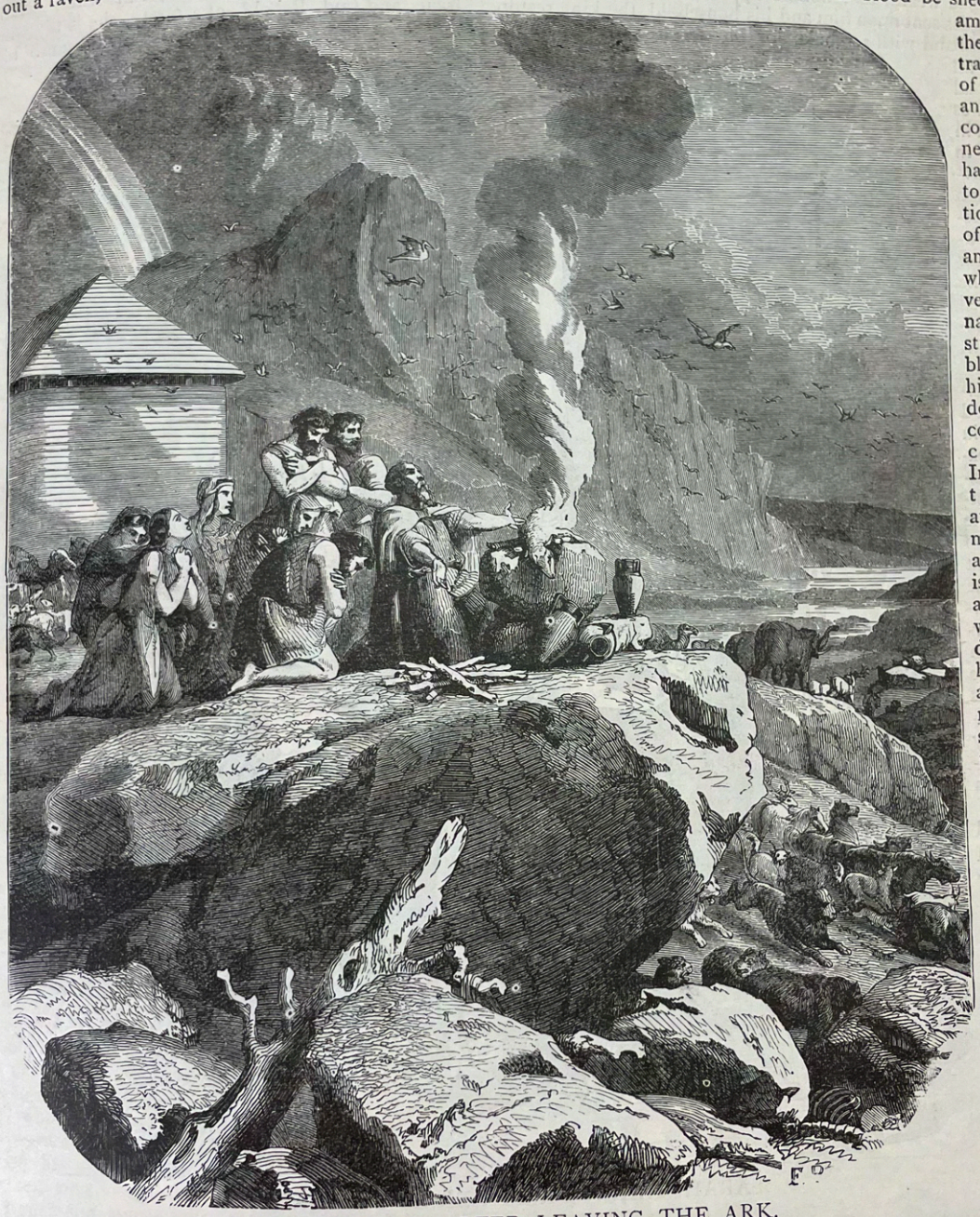
After the expulsion from Eden, two sons were born to Adam and Eve. The eldest was called Cain, who became a "tiller of the ground;" the youngest Abel, who was "a keeper of sheep"—the first record of the two great branches of productive industry pursued by men in a primitive state of society—the agricultural and the pastoral. The two brothers at the same time brought the "first fruits" of their labors to offer them to God. Abel had led a life of purity, but Cain had passed his days in wickedness. Therefore, God preferred Abel's offering to Cain's, and Cain, filled with the fury of jealousy, fell upon his brother and slew him. This is the first crime on record, and it was promptly punished by the Almighty. (Gen. iv. 1–15.)

NOAH AND HIS FAMILY ENTERING THE ARK.

THE description given of the Ark in the Bible narrative is so accurate that it is easy to construct a vessel after the same model. The gopher wood, which Noah was to use in building the Ark, is supposed to have been that of the cypress tree. The ancient Egyptians used it for the coverings of their mummies, and the modern Greeks also choose this hard, odoriferous, and durable wood for their coffins. Externally the Ark was an oblong building; the length of it was six times the breadth, and ten times the height; and the roof was raised, or arched, a cubit above the sides, so that it was nearly flat. There was a door set in the side of it, and a window was provided for the admission of light. There were three stories above the hold of the vessel, besides which there was the attic or garret in the roof, so that, in the whole, there were five compartments, which were most likely divided into rooms. In these arrangements, the adaptation of the Ark to its intended purpose was complete; nor can this excite our surprise, when God himself was the artificer. In the beginning of the seventeenth century, Peter Haus, of Home, built two ships after the model or proportion of the Ark; one was 120 feet long, 20 wide, and 12 deep. These vessels, like that of Noah, were, at first, objects of ridicule and scorn, but experience demonstrated that they carried one-third more freight than vessels of a similar size, though they did not require a larger crew; they were better sailers, and made their way with more swiftness. The only inconvenience with which they were regarded as chargeable was, that they were not fitted to carry guns. In other instances, the ark has been shown to accord in its structure with the soundest principles of ship-building (Gen. vi. 14, 16).

At the beginning of the six hundredth year of Noah's life, the Ark was completed; and on the tenth day of the second month of that year he entered into it, by God's command, with his wife, his three sons and their wives—eight persons in all—who were saved from the flood. They took with them the food they would require, which was as yet of a vegetable nature. They also took two (a pair) of every animal; but of clean animals (for the use of sacrifice had already established this distinction) they took seven, by which is generally understood three pairs to continue the race, and one male for sacrifice. They took seven days to enter the Ark, and then "God shut Noah in." On the same day, namely, the seventeenth day of the second month of the six hundredth year of Noah's life, the flood began. Its physical causes are described simply as *phenomena*, in figurative language. The narrative is vivid and forcible, though entirely wanting in that sort of description which the modern historian or poet would have employed to depict the scene. We see nothing of the death-struggle of the doomed people; we hear nothing of their cries of despair; we are not called upon to witness the frantic agony of husband and wife, of parent and child, as they fled in vain before the rising waters. Nor is a word said of the sadness of the one righteous man, who, safe himself, looked upon the destruction which he could not avert. But one impression is left upon the mind with peculiar vividness from the very simplicity of the narrative, and it is that of utter desolation. Whether the flood was universal or partial has given rise to much controversy; but there can be no doubt that it was universal, so far as man was concerned.

For one hundred and fifty days, or five months, the ark floated alone upon the waste of waters that covered the face of the earth. Meanwhile God had not forgotten Noah and those that were with him in the ark. On the seventeenth day of the seventh month, of the six hundredth year of Noah's life, the subsiding waters left the ark aground upon the mountains of Ararat. More than two months were still required to uncover the tops of the mountains, which appeared on the first day of the tenth month. Noah still waited forty days (to the eleventh day of the eleventh month) before he opened the window of the ark. He sent out a raven, which flew to and fro, probably on the mountain tops, but did not return to the ark. After seven days more (the eighteenth day) he sent forth a dove, which found no resting place, and returned to the ark. In another seven days (the twenty-fifth) she was sent out again and returned with an olive leaf in her bill, the sign that even the low trees were uncovered, and the type for after ages of peace and rest. After seven days more (the second of the twelfth month), the dove was sent out again and proved by not returning that the waters had finally subsided. These periods of seven days clearly point to the division of time into weeks. Noah at length removed the covering of the ark, and beheld the newly uncovered earth, on the first day of the six hundred and first year of his age. On the twenty-seventh day of the second month after the commencement of the Deluge, the earth was dry, and Noah went out of the Ark by the command of God with all the creatures.



NOAH'S SACRIFICE AFTER LEAVING THE ARK.

His first act was to build an altar and offer a sacrifice of every clean beast and bird. This act of piety called forth the promise from God that He would not again curse the earth on account of man, nor destroy it as He had done; but that He would forbear with man's innate tendency to evil, and continue the existing course of nature until the appointed end of the world. His promise was ratified by the beautiful sign of the rainbow in the cloud, a natural phenomenon suited to the natural laws of whose permanence it was the token (Gen. viii. 20–22; ix. 12–17). God also repeated to Noah and his sons the blessing pronounced on Adam and Eve, that they should "be fruitful and multiply and replenish the earth," and that the inferior creatures should be subject to them. To this he added the use of animals for food. But the eating their blood was forbidden, because the blood is the life; and, lest the needful shedding of their blood should lead to deeds of blood, a new law was enacted against murder. The horror of the crime was clearly stated on the two grounds of the common brotherhood of man, which makes every murder a fratricide, and of the creation of man in God's image. The first murderer had been driven out as a vagabond and a fugitive; but his life was sacred. Now, however, the penalty was changed, and the law laid down: "He that sheddeth man's blood, by man shall his blood be shed." This law amounts to giving the civil magistrate "the power of the sword;" and hence we may consider three new precepts to have been given to Noah, in addition to the laws of the Sabbath and of marriage, which were revealed to Adam, namely, the abstinence from blood, the prohibition of murder, and the recognition of the civil authority. In addition to these promises and precepts God made with Noah a *Covenant;* that is, one of those agreements by which he had condescended to bind himself again and again towards man; not more sacred with him than a simple promise, but more satisfying to the weakness of our faith. Of these Covenants, that made with Noah on behalf of his descendants is the first; and it may be called the *Covenant of God's forbearance,* under which man lives to the end of time. It is important for us not to suffer our relations to Adam as our first father, or to Abraham as the father of the faithful, to overshadow our part in God's Covenant with Noah as the ancestor of the existing human race.

We are told that the Ark "rested upon the mountains of Ararat" (Gen. viii. 4), meaning the mountains of Armenia. The traditional mountain is the culminating point of the central range of Armenia, to which the name Ararat has been given by geographers. It is known to the Turks as *Aghri-Tägh.* It rises majestically out of the valley of the Araxes to an elevation of 17,260 feet above the level of the sea, and about 14,350 above the valley, and terminates in a double conical peak, the lower or Lesser Ararat being about 4,000 feet below the other. The summit is covered with eternal snow.

After his entrance into the Promised Land, Abram wandered from north to south, and was at length driven by the pressure of famine into Egypt, in which the mighty kingdom of the Pharaohs had long been established. In this crisis the faith of Abram failed. To protect his wife from the license of a despot, he stooped to that mean form of deceit, which is true in word but false in fact. He caused Sarai to pass as his sister, a term used in Hebrew, as in many other languages, for a niece, which she really was. The trick defeated itself. Sarai, as an unmarried woman, was taken to the harem of the king, who heaped wealth and honors upon Abram. Warned of his mistake by plagues sent upon him and his household, the king restored Sarai to her husband with a rebuke for his deceit, and sent him out of Egypt with all the wealth he had acquired. He was now "very rich in cattle, and in gold." He travelled back through the south of Palestine to his old encampment near Bethel, where he again established the worship of Jehovah (Gen. xii. 11, 20).

A similar incident occurred somewhat later in the life of the patriarch. Abraham's fourth resting-place in the land promised him by Jehovah was at Beersheba, at the southwestern extremity of the maritime plain, upon the borders of the desert. In this district the Philistines had already begun to form settlements, and a warlike king of this race named Abimelech reigned in the valley of Gerar. Abraham was afraid that Abimelech, attracted by Sarah's beauty, would kill him in order to obtain possession of her. He, therefore, passed her off as his sister, as he had done before, and Abimelech, not suspecting the truth, took her to his harem. The Almighty soon made it apparent to him that he had committed a great wrong, and sending for Abraham, he reproached him for his deceit, and restored Sarah, with a present of a thousand pieces of silver, and cattle and servants, as an atonement for his offence (Gen. xx.) The independent truth of each story is confirmed by the natural touches of variety, such as Abimelech's keen but gentle satire in recommending Sarai to buy a veil with the thousand pieces of silver which he gave to her husband.

We may also observe in the account given of this transaction the knowledge of the true God among Abimelech and his servants.

The student of the Bible will be struck with an occurrence similar to those we have related, in the history of Isaac. Driven from his resting-place at La-hai-roi by a famine, Isaac was forbidden by God to go down to Egypt, and was commanded to remain in the land. He betook himself to his father's old residence at Beersheba. The reigning monarch of this region was another Abimelech, evidently the son of Abraham's contemporary. "And the men of the place asked him of his wife, and he said, She is my sister; for he feared to say, She is my wife; lest, said he, the men of the place should kill me for Rebekah, because she was fair to look upon." After he had been there a considerable time, Abimelech obtained conclusive proof that Rebekah was Isaac's wife, and not his sister. And Abimelech called Isaac, and said, Behold, of a surety, she is thy wife; and how saidest thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her." The king thereupon rebuked Isaac for his deception, pointing out to him the danger to which he had exposed his wife. The rebuke was followed by special protection and respect for Isaac and Rebekah from both the king and his people (Gen. xxvi. 1–11).

SARAH TAKEN FROM ABRAM BY PHARAOH.

The frequency of such occurrences as these will not surprise any one acquainted with the manners and customs of Oriental countries, especially at this early period; but it would have been indeed surprising if the author of any but a genuine narrative had exposed himself to a charge so obvious as that which has been founded on its repetition. The incidents related are so thoroughly characteristic of the people concerned that they carry with them the proof of their genuineness.

That Sarah and Rebekah were beautiful women would seem clear from the precautions taken by their husbands in the instances related, and that the latter were not too partial in their estimates is shown by the admiration displayed by the Philistines and Egyptians. In the case of Sarah it has been thought by some that the commendation which the princes of Pharaoh bestowed upon the charms of the lovely stranger was owing to the contrast which her fresh Mesopotamian complexion offered to the dusky hue of their own beauties. But so far as climate is concerned the nearer Syria could offer complexions as fair as hers; and, moreover, a people trained by their habits to admire "dusky" beauties were not likely to be inordinately attracted by a fresh complexion. It must have been some rare quality of personal beauty which drew the attention of the princes to her, and caused Pharaoh to take her for himself

THE SEPARATION OF ABRAM AND LOT.

DURING the first part of Abram's sojourn in Canaan, his nephew Lot dwelt with him. They became so wealthy that the land could not support Abram's cattle and Lot's, and their herdsmen were continually quarrelling. They decided to separate, and Abram, remembering that he was "the heir of better promises," gave the choice of the land to Lot. Their encampment looked westward on the rugged hills of Judæa and eastward on the fertile plain of the Jordan about Sodom. It was exactly the prospect to tempt a man who had no fixed purpose of his own, who had not, like Abram, obeyed a stern inward call of duty. So Lot left his uncle on the barren hills of Bethel, and chose all the precinct of the Jordan and journeyed east. Abram received his reward in a third blessing and promise from God, who bade him lift up his eyes and scan the whole land on every side, for it should be the possession of his seed. Abram now removed to the Oaks of Mamre, near Hebron, which became his usual abode. (Gen. xiii. 5–18.)

HAGAR AND ISHMAEL IN THE DESERT.

HAVING been driven from his home by Abraham, Hagar and Ishmael went

into the desert of Beersheba, which lies south of Palestine, and wandered there. Ishmael soon sunk under the severe heat after their water was exhausted. As he was at the point of death, God sent an angel to show the mother a fountain or spring of water close at hand, by means of which the lad was revived. God also repeated to Hagar the promise that he had made to Abraham that Ishmael should be the father of a great nation, which was fulfilled in his being the ancestor of the Arabs, who trace their descent from him. The Arabs have a tradition that Ishmael was the legitimate son and the true heir of his father, Abraham, and that the trial of the patriarch's faith consisted in the command of God to offer up Ishmael, and not Isaac, for a burnt sacrifice. They regard Ishmael as having inherited the promises made to Abraham, and consider those promises fulfilled in the triumph of the Mohammedan faith among the people of the East. (Gen. xxi. 9–21.)

ABRAHAM PREPARING TO SACRIFICE ISAAC.

ABRAHAM having been the recipient of many blessings, and of still greater promises, it pleased Jehovah to make a trial of the patriarch's faith in these promises, and in himself. God had promised him that through Isaac, his only son, he should become the ancestor of a mighty nation, and he now commanded Abraham to take Isaac to the summit of Mount Moriah, and slay him there, and offer him as a burnt offering to the Lord. The patriarch unhesitatingly prepared to comply with this command, which seemed to be in itself a complete annulment of all the prophecies of Jehovah. As he was in the act of taking his son's life in obedience to the Divine command, his hand was stayed by Jehovah, who, as a reward for his faith and unhesitating obedience, renewed the covenant with him, in its special blessings to the children of Abraham, and in its full spiritual extension to all the families of the earth, and for the first time Jehovah confirmed his promise with an oath. (Gen. xxii. 1–19.)

"And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh."

A very important lesson may be drawn from this incident. The primary doctrines taught are those of *sacrifice* and *substitution*, as the means appointed by God for taking away sin; and, as co-ordinate with these, the need of the obedience of faith, on the part of man, to receive the benefit (Heb. xi. 17). A confusion is often made between Isaac and the victim actually offered. Isaac himself is generally viewed as a type of the Son of God, offered for the sins of men; but Isaac, himself one of the sinful race for whom atonement was to be made—Isaac, who did not actually suffer death—was no fit type of Him who "was slain, the just for the unjust." But the animal, not of the human race, which God provided and Abraham offered, was, in the whole history of sacrifice, the recognized type of "the Lamb of God that taketh away the sins of the world." Isaac is the type of humanity itself, devoted to death for sin, and submitting to the sentence.

The scene of the sacrifice has been much disputed. Many believe that it took place on Mount Moriah. There would seem to be strong grounds for doubting this, however. Except in the case of Salem (Gen. xiv. 18), the name of Abraham does not appear once in connection with Jerusalem. Moreover, Jerusalem is incompatible with the circumstances of the narrative of Genesis xxii. The temple mount cannot be spoken of as a conspicuous eminence. If Salem was Jerusalem, then the trial of Abraham's faith, instead of taking place in the desolate spot implied by the narrative, actually took place under the very walls of the city of Melchizedek.

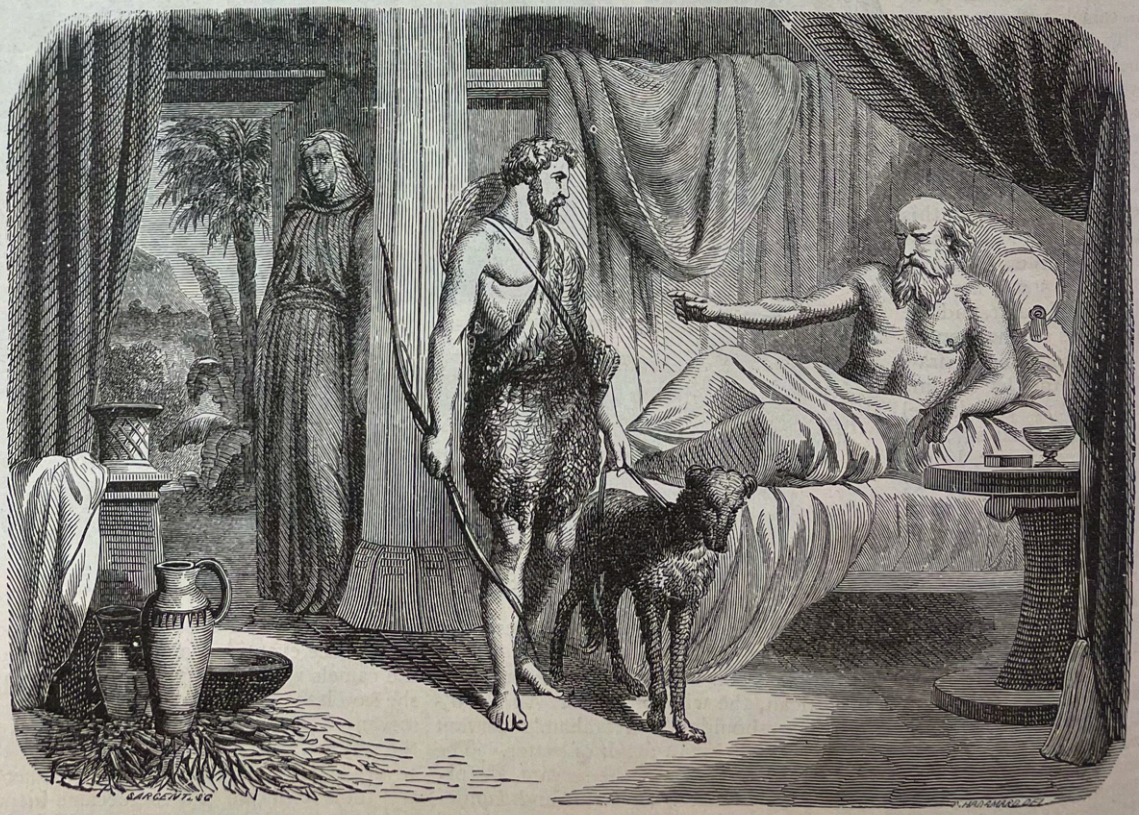
AFTER the burial of Sarah, Abraham appears to have returned to Beersheba. Here Isaac, who was tenderly attached to his mother, became such a prey to melancholy in consequence of her loss, that Abraham determined that his son should marry, hoping that the society and love of a wife would prove the best solace for his grief. He chose for him a wife of his own kindred, and despatched his oldest and most trusted servant to Haran, in Mesopotamia, the residence of Nahor, the brother of Abraham. In order to make sure of the success of the mission, Abraham bound his servant, or steward, by a solemn oath that he would choose as the wife of his son only a maiden of the pure blood of the patriarch's own race. "Swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites among whom I dwell." The servant readily gave the desired pledge, but called the attention of the patriarch to the probability that the maiden he might select might not be willing to follow him without having first seen Isaac. Abraham reassured him by telling him that as God had promised his seed the possession of the chosen land, so would He surely prepare the way for the success of the mission. The servant thereupon departed for Haran, which was reached in due time. Arriving near the "city of Nahor," the servant halted with his camels and attendants "by a well of water, at the time of the evening, even the time that the women go out to draw water. And he said, O Lord, God of my master Abraham, I pray thee, send me good speed this day, and show kindness unto my master Abraham. Behold, I stand here by the well of water, and the daughters of the men of the city come out to draw water. And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink, also; let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast showed kindness unto my master."

ABRAHAM'S SERVANT MEETING REBEKAH AT THE WELL.

He had scarcely finished speaking when "Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher on her shoulder." Abraham's servant accosted her, and requested her to give him a drink of water. The maiden replied as he had prayed she might, and the servant, deeply impressed with the answer to his prayer, asked her name and family. Upon learning that she was his master's kinswoman, he was convinced that she was indeed the bride chosen for Isaac by God, and presented her with rich jewels. Rebekah hastened to her father's house, and told them of the arrival of the stranger, who was invited to become the guest of the family. He accepted the invitation, and at once stated his errand; making, in his master's name, a formal proposition for the hand of Rebekah, and relating the divine assistance by which he had been enabled to recognize her. The proposed alliance proving acceptable to the maiden and to her family, the servant escorted her to the home of Isaac, who dwelt by the well of *La-hai-roi*, in the extreme south of Palestine. "And Isaac went out to meditate in the field at the eventide; and he lifted up his eyes, and saw, and behold the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac she lighted off the camel. For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master; therefore she took a veil and covered herself. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her; and Isaac was comforted after his mother's death" (Gen. xxiv.)

THE MEETING OF ISAAC AND REBEKAH.

REBEKAH bore Isaac two sons, twins, born twenty years after their marriage. They were called Esau and Jacob. Esau, the first-born, was the father's favorite, and Jacob, the younger, the mother's darling. Esau was red and hairy, and grew up to be a rough, wild hunter, but the smooth Jacob became a quiet denizen of the tent. These differences of character were fostered by the foolish partiality of the parents, the great curse of all family life. Esau, as the first-born, was his father's heir, and the heir, also, to the blessings promised to Abraham and his seed; but he was careless of these advantages. Returning from hunting one day, and being in a famished state, he saw Jacob preparing some red pottage of lentils, and quickly asked for "some of that red, red." His impatience was natural, for food is not readily procured in an Eastern tent, and takes time to prepare. Jacob seized the occasion to obtain Esau's birthright as the price of the meal; and Esau consented with a levity which is marked by the closing words of the narrative—"thus Esau *despised* his birthright." For this the apostle calls him "a profane person, who for one morsel of food sold his birthright," and marks him as a pattern of those who sacrifice eternity for one moment of sensual enjoyment. The justice of this judgment appears from considering what the birthright was, which he sold at such a price. Esau was, by right of birth, the head of the family, its prophet, priest, and king; and no man can renounce such privileges, except as a sacrifice required by God, without "despising" God who gave them. But more than this: he was the head of the chosen family; on him devolved the blessing of Abraham, that "in his seed all the families of the earth should be blessed;" and, in despising his birthright, he put himself out of the sacred family, and so became "a profane person." His sin must not be overlooked in our indignation at the fraud of Jacob, which brought its own retribution as well as its own gain. Having thus secured his brother's inheritance, Jacob was enabled, through the connivance of his mother, to supplant him at the most critical moment of his life, and to obtain by fraud from their father the blessing of Abraham, which he was to hand down to another generation—an inheritance which involved a higher and spiritual blessing, including, in addition to all temporal prosperity, a dominion so universal that it could only be fulfilled by the Kingdom of the Messiah (Gen. xxv., xxvii.) The moral aspect of this transaction is plain to those who remember that the patriarchs are represented in the Bible as "men compassed with infirmity, favored by the grace of God, but not at all endowed with sinless perfection." It is just this, in fact, that makes their lives a moral lesson to us. The whole career of Jacob is the history of a growing moral discipline. We need not withhold indignant censure from Rebekah's cupidity on behalf of her favorite son, and the mean deceit to which she tempts him. Nor is Isaac free from the blame of that foolish fondness, which, as is usual with moral weakness, gives occasion to crime in others. The difference between them and Esau was simply this—that they, in their hearts, honored the God whom he despised, though their piety was corrupted by their selfish passions.

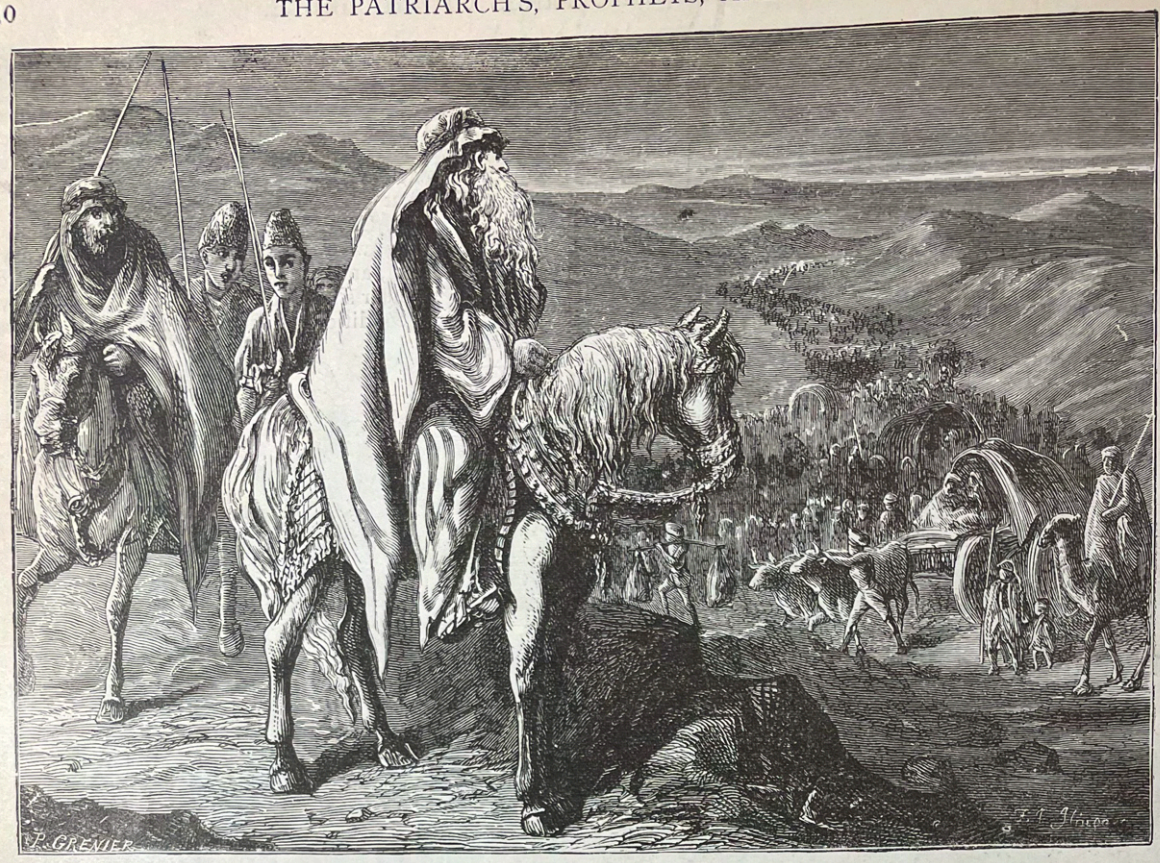


ESAU GOING FOR VENISON.

JACOB, having defrauded his brother of the patriarchal blessing, was obliged to fly from his home to escape the wrath of the wronged Esau. He accordingly set out for Haran, the home of his mother's family. Proceeding northward, he lighted on a place, the site, doubtless, of Abraham's encampment near Bethel, where he found some stones, which probably belonged to the altar set up by Abraham, one of which he made his pillow. Thus forlorn, amid the memorials of the Covenant, he was visited by God in a dream, which showed him a flight of stairs leading up from the earth to the gates of heaven, and trodden by angels, some descending on their errands "as ministering spirits" upon earth, and others ascending to carry their reports to Him, whose "face they ever watch" in dutiful service. This symbol of God's providence was crowned by a vision of Jehovah, and his voice added to the renewal of the Covenant a special promise of protection. Jacob awoke to acknowledge the awful presence of Jehovah, of which he had lain down unconscious, and to dedicate to Him himself and all that God should give him. As a memorial of his vow, he set up his pillow for a monument, consecrating it with oil, and called the place *Beth-el*, the "House of God." The date of this, the turning point in Jacob's religious life, is fixed by subsequent computations to his seventy-seventh year. Greatly cheered by this vision, Jacob hastened on his journey. His arrival at Padan-Aram presents us with a repetition of the pastoral scene, which Abraham's servant had witnessed at the same place. Rachel, the daughter of his uncle Laban, came with her sheep to the well, like her aunt Rebekah just a century before, and brought him to her father's house. Jacob was cordially welcomed, and engaged to serve Laban as a shepherd for wages; for it is not the custom with Orientals for even a relative to eat the bread of idleness. Laban had two daughters, Leah and Rachel, the former with some dulness or weakness of the eyes, but the latter of perfect beauty. Jacob loved Rachel, and agreed to serve for her seven years, "which seemed unto him but a few days for the love he had to her." When he claimed his reward, Laban, by a trick rendered easy by the forms of an Eastern wedding, where the bride is closely veiled, gave him Leah in place of Rachel, and excused the deceit by the impropriety of marrying the younger sister before the older; but he gave Jacob Rachel also, on the condition of another seven years' service.

JACOB KEEPING THE FLOCKS OF LABAN.

During these seven years, Jacob had eleven sons and a daughter born to him. These were as follows: 1. *The Sons of Leah:* Reuben, meaning "See," a son; Simeon, meaning "Healing;" Levi, meaning "Joined;" Judah, meaning "Praise;" Issachar, meaning "Hire;" Zebulon, meaning "Dwelling." 2. *The Sons of Rachel:* Joseph, meaning "Adding;" Benjamin, meaning "Son of the Right Hand." 3. *The Sons of Bilhah*, Rachel's handmaid: Dan, meaning "Judgment;" Naphtali, meaning "My Wrestling." 4. *The Sons of Zilpah*, Leah's handmaid: Gad, meaning "A Troop;" Asher, meaning "Happy." Jacob's only daughter was Dinah, meaning "Judgment." She was the daughter of Leah (Gen. xxix., xxx.) The evils of a mixed offspring resulting from a polygamous marriage were strikingly illustrated in the history of Jacob's children.

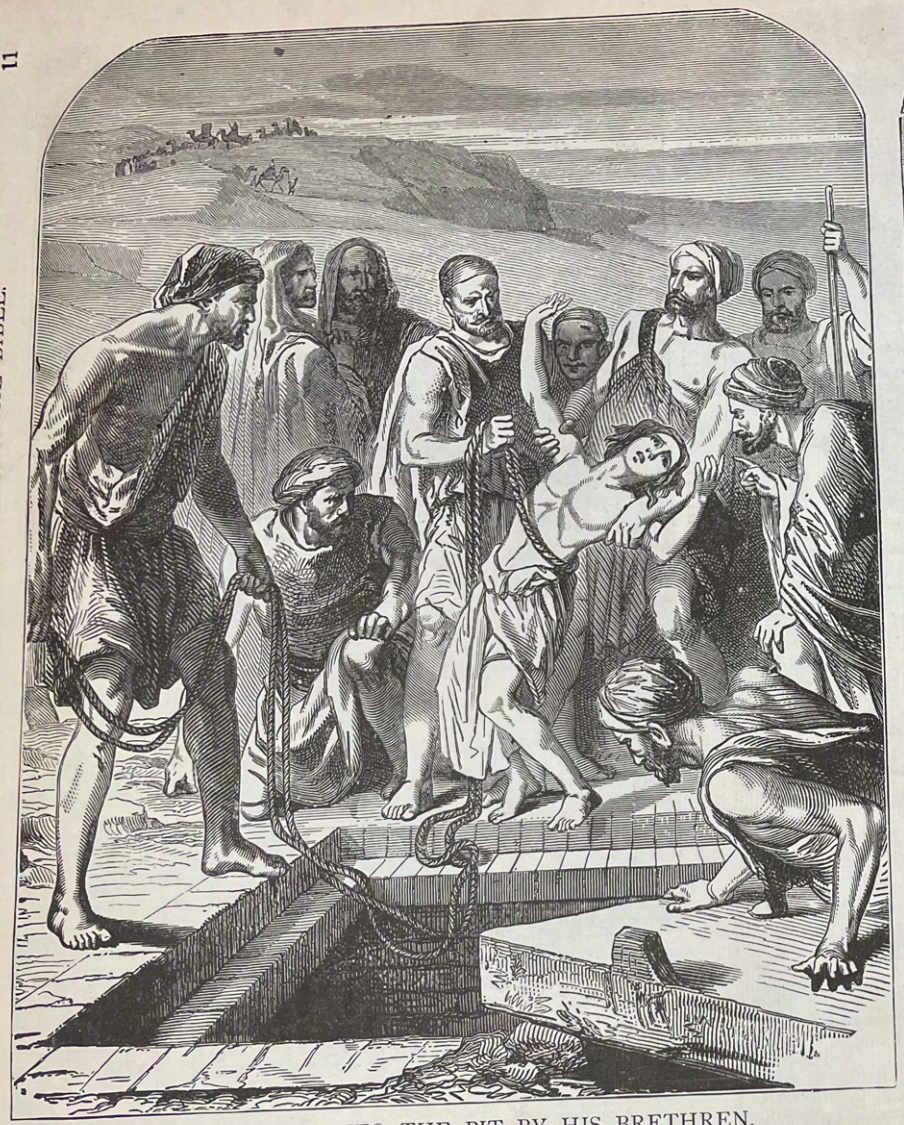


JACOB'S RETURN TO THE PROMISED LAND.

After the birth of Joseph, Jacob wished to become his own master; but Laban prevailed on him to serve him still for a part of the produce of his flocks, to be distinguished by certain marks. Jacob's artifice to make the most of his bargain may be regarded as another example of the defective morality of those times; but, as far as Laban was concerned, it was a fair retribution for his attempt to secure a contrary result. Jacob was now commanded by God to return to the land of his birth; and he fled secretly from Laban, taking with him his possessions, which were now considerable. Having crossed the Euphrates, Jacob struck across the desert by the great fountain at Palmyra, and journeying by the plain of Damascus, and the mountains of Gilead, crossed the Jordan, and encamped at Shechem, having first met and become reconciled with his brother Esau (Gen. xxx.–xxxiii.)

Of the twelve sons of Jacob, the youngest but one was Joseph, the child of Rachel. Although the character of Joseph is one of the purest to be found in Scripture, we see in it the injurious effects of parental partiality. Joseph, elated unduly by his father's preference, became a censor and informer upon his brethren, and thus incurred their bitter enmity. To add to their hostility, Joseph dreamed two dreams, which even his father, who seems to have discerned their prophetic character, censured his imprudence in repeating. In the first dream his brothers' sheaves of corn bowed down to his, which stood upright in their midst; a most fit type not only of their submission to him, but of their suing to him for corn in Egypt. The second dream was of a wider and higher import. It included his father and his mother, as well as his brethren, in the reverence done to him; and the emblems chosen leave little doubt that the dream prefigured the homage of all nature to Him whose sign was the Star of Bethlehem, and of whom Joseph was one of the clearest types (Gen. xxxvii. 1–11). It has been supposed by some commentators, from Jacob's language respecting Joseph's second dream, that Rachel was still alive at the time. It is indeed possible that the dream may have occurred some time before the selling of Joseph, and been interpreted by Jacob of Rachel, who certainly was not alive at its fulfilment, so that it could not apply to her. Yet, if Leah only survived, Jacob might have spoken of her as Joseph's mother.

JOSEPH'S DREAM.



JOSEPH CAST INTO THE PIT BY HIS BRETHREN.

JOSEPH SOLD BY HIS BRETHREN.

THE hatred of the sons of Jacob of their brother Joseph culminated in a determination to take his life. The occasion they sought soon presented itself. Jacob was sojourning with his father, Isaac, at Hebron, and had sent his ten sons to feed the flocks at Shechem. Being anxious to hear how they fared, he sent Joseph to them with a loving message. Upon reaching Shechem, Joseph found that his brethren had gone on to Dothan, a place in the neighborhood, and he hastened after them. They recognized him at a distance, and resolved to kill him as soon as he came up. Reuben opposed their bloody design, and succeeded in changing it into a resolution to cast him into a neighboring pit, from which he intended to deliver him. As soon as he arrived, they seized Joseph and cast him into the pit, and then sat down to eat bread. While thus engaged they saw a caravan of Arab merchants approaching by the highway which leads from Gilead through Dothan to Egypt, carrying to the latter country the spices and gums of the Syrian desert. At the suggestion of Judah, Joseph was sold to these Midianite merchants for twenty pieces of silver. The sons of Jacob then went back to their father with the tale that a wild beast

THE SONS OF JACOB FINDING THEIR MONEY IN THEIR SACKS.

had devoured Joseph, and the merchants went on to Egypt, carrying their captive with them. Upon reaching Egypt they sold him to Potiphar, the captain of Pharaoh's guard. Joseph was seventeen years old at this time (Gen. xxxvii. 12–36).

THE adventures of Joseph in Egypt, and the events which gained him the favor of Pharaoh, are known to all readers of the Bible. He became the chief minister of the great king, and rose to the second place in the kingdom. Having predicted the terrible famine, he prepared for it with so much wisdom and vigor that when the neighboring countries were suffering the keenest want, the kingdom of Pharaoh was abundantly supplied, and able even to furnish food to its neighbors. The famine lasted seven years, and the corn of Palestine became exhausted, and Jacob was obliged to send his sons into Egypt to buy corn. Benjamin, the youngest, he kept at home. The sons of Jacob reached Egypt, and Joseph at once recognized his brethren, but they failed to recognize him, and fulfilled his first dream by doing humble homage to him, as

THE CUP FOUND IN BENJAMIN'S SACK.

JACOB SETTING OUT FOR EGYPT.

the powerful minister of a mighty king. He affected great harshness toward them, and greatly terrified them, but, as the sequel proved, this was done only to gain over them the power he was ready to use for their good. Benjamin having been sent down to Egypt in accordance with Joseph's demand, the latter determined to put into effect a stratagem which should test the strength of his brethren's affection for Benjamin. To effect this design, he ordered his steward to fill his brethren's sacks with corn, and to put every man's money in his sack, but to put into the sack of the youngest not only his money, but also the silver cup out of which he used to drink. This done, early the next morning they proceeded on their journey homeward, but had not gone far when they were overtaken by Joseph's steward, who reproached them with having stolen his lord's drinking cup. They indignantly denied the charge, but were dumbfounded when the sacks were searched and the cup found in Benjamin's sack. Overwhelmed with grief, for they had declared that he who should be proven the thief should become the slave of Joseph, they returned to the city, and, arriving in the presence of the viceroy, they fell on their faces at his feet in sorrowful submission. Judah made an eloquent plea in behalf of Benjamin, and begged that Joseph would take him as a slave in Benjamin's stead, and send the lad back to his father. Joseph, overcome with emotion at this generous offer, revealed himself to his brethren, and told them of his purpose to bring Jacob and his family into Egypt, where he could care for them and ensure them against suffering from the famine (Gen. xl.–xlv.)

JOSEPH, after making himself known to his brethren during their last journey to Egypt to buy corn, addressed himself to the task of bringing his father and family down to Egypt, where he could provide for their temporal wants. He sent wagons, provisions, and attendants to Palestine, in order that his father and the wives and children of his brethren might make the journey in comfort. When Jacob heard that his long lost son was a rich and powerful prince, the Viceroy of the great King of Egypt, who was at that time the sovereign

EMBALMING THE BODY OF JOSEPH.

lord of Canaan also, he refused to believe the good news; but the sight of the wagons and splendid retinue which Joseph had provided for him, convinced him that his sons had not deceived him. He at once resolved to go down into Egypt, and accept the protection offered him by his beloved son. "And Israel said, It is enough; Joseph, my son, is yet alive; I will go and see him before I die." Having come to this determination, he set out with his whole family for Egypt, where he was joyfully welcomed by Joseph, and given lands by the king (Gen. xlvi.)

At the death of Joseph, he was placed, according to his instructions, in a coffin, his body having been first embalmed. This was done in order that the Israelites might be able to carry his "bones" with them upon their departure from Egypt, which he predicted would take place under the leadership of Jehovah himself (Gen. xlvii. 24–26).

Common chronology assigns the commencement of the severe persecution which the Israelites endured in Egypt, to the beginning of the sixteenth century before Christ, and it is supposed by some that the Pharaoh who figures in Exodus as the enemy of the Hebrew race, was the first of the great Eighteenth Dynasty of native kings. Dreading some foreign war, and regarding with jealous fear the Israelites, "who were more numerous and mightier than his own subjects," he began a series of cruel persecutions, by which he hoped to exterminate them. He reduced them to slavery, and imposed upon them a series of tasks which he believed would be so onerous as to be fatal to many of them. The severer the labor, however, the more they increased, and as a means of checking this growth Pharaoh ordered the Hebrew midwives to kill all the male children at their birth, but to preserve the females alive. The midwives feared God, and refused to obey the barbarous edict. Pharaoh then commanded that all the new-born sons of the Israelites should be drowned in the Nile, but that the girls should be saved. At this time there lived among the Israelites a man named Amram, a grandson of Levi, whose wife, also of the tribe of Levi, was named Jochebed. They had two children, a daughter named Miriam, and a son named Aaron. Soon after the promulgation of Pharaoh's edict, a second son was born to them. The mother concealed him as long as possible, and when she could no longer hide him in her own house, she made a water-proof basket, in which she placed the babe, and laid it among the rushes that grew along the banks of the Nile. Then she went back to her home, leaving Miriam to watch the fate of the babe. The daughter of the king of Egypt, coming down to the river to bathe, discovered the babe, took compassion on him, adopted him as her own son, and gave him to his mother to nurse for her. He grew up to manhood at the court of Pharaoh, and was instructed in all the learning of the Egyptians. He was given the name of Moses (Ex. ii. 1–10). St. Stephen declares that Moses was "mighty in words, and in deeds;" and whatever we may think of the traditions about this period of his life, it was certainly a part of his training for his great mission as the leader of and legislator for the chosen people of God. The traditions respecting his earlier life are very interesting. He is said to have been educated at Heliopis as an Egyptian priest, and taught the whole range of Egyptian, Chaldee, Assyrian, and Greek literature. Another tradition states that he took part in an important military expedition against Ethiopia, holding a high command in the Egyptian army, and acquitting himself with great distinction. The narrative in Exodus, however, passes over this period, and takes up his history at the crisis at which he decided to cast his lot with his own people. The time of this event was "when Moses was grown," or "when he was come to years," or, as St. Stephen states, "when he was full forty years old."

THE FINDING OF MOSES BY PHARAOH'S DAUGHTER.

MOSES BEFORE PHARAOH'S DAUGHTER.

WHEN Moses grew to man's estate, he felt keenly the wrongs inflicted upon his people; and once, his indignation having mastered him, he slew an Egyptian whom he saw beating a Hebrew. The affair coming to the knowledge of the king, Moses was obliged to fly from Egypt. He sought refuge in the desert which surrounds the head of the Red Sea, and which was inhabited by the people of Midian, who were descended from Abraham and Keturah. He entered into the service of Jethro, the prince and priest of the region, and finally married his daughter, Zipporah. By her he had a son, whom he called Gershom. He remained in the service of his father-in-law forty years, keeping his sheep. While here, Jehovah, who had heard the great groaning of the Israelites in their bondage, appeared to him in the symbol of a burning bush, and announced his intention to put an end to the captivity of the Israelites, and to lead them into the land He had promised their father Abraham. He commanded Moses to become His messenger to the king of Egypt, and the leader of his people. Jehovah met his protestation of his unworthiness to accept so great a charge by assuring him that He would be with him to sustain him in all things. He then revealed to Moses the name by which the God of the Hebrews has ever since been known. In order to remove the doubts which Moses entertained concerning his reception by the people, God added two signs — the hand made leprous and cured again, and the rod changed to a serpent, and restored to its former shape. These signs were worked on the spot, and each had its significance. The leprous hand and its cure indicated the power by which he should deliver the people whom the Egyptians regarded as lepers; and the transformations of the shepherd's staff into a serpent, the Egyptian symbol for the evil spirit (Typhon), and then back again into the "rod of Moses," and "of God," was emblematic of the power which was to be committed to him as the leader of the people (Ex. ii. –iv.) But the more his mission was made clear to him the more was Moses staggered by its greatness. He pleaded his want of eloquence, which seems to have amounted to an impediment in his speech, a sorry qualification for an ambassador to a hostile king. Notwithstanding the promise that He who made man's mouth, and has the command of all the senses, would be with him and teach him what he should say, he desired to devolve the whole mission upon some other. Then did God in anger punish his reluctance, though in mercy He met his objections, by giving a share of the honor which might have been his alone, to his brother Aaron, a man who could speak well. But yet the word was not to be Aaron's own. He was to be the mouth of Moses; and Moses was to be to him as God, the direct channel of the Divine revelation. The rod of power became "Aaron's rod," though the power itself was put forth by the word of Moses. The two great functions conferred by the Divine mission were divided: Moses became the *prophet*, and Aaron the *priest;* and the whole arrangement exhibits the great principle of mediation. Moses obtained permission to return to his brethren in Egypt, and he received the signal of God for his departure, in the assurance that "the men were dead that sought his life." His mission to Pharaoh was summed up in the statement that God claimed the liberty of Israel as His first-born son; and if Pharaoh refused to let him go, He would slay his first-born.

MOSES AND THE BURNING BUSH.

AARON'S ROD CHANGED TO A SERPENT.

AARON, having been ordered by God to accompany Moses to the presence of Pharaoh, the two brothers lost no time in making their mission known to the Israelites, and in demanding of the king permission for the Israelites to make the journey required by Jehovah. The king refused the demand, and increased the burdens of the Israelites. Moses and Aaron again sought the king, and in order to move him, resorted to the miracles provided for them by the Almighty. The first of these miracles was the changing of Aaron's rod into a serpent in the presence of the king. Then followed the series of wonderful works by which the Almighty forced Pharaoh to let his people depart from Egypt, and which are graphically recorded in the opening chapters of the Book of Exodus (Ex. vii. 8).

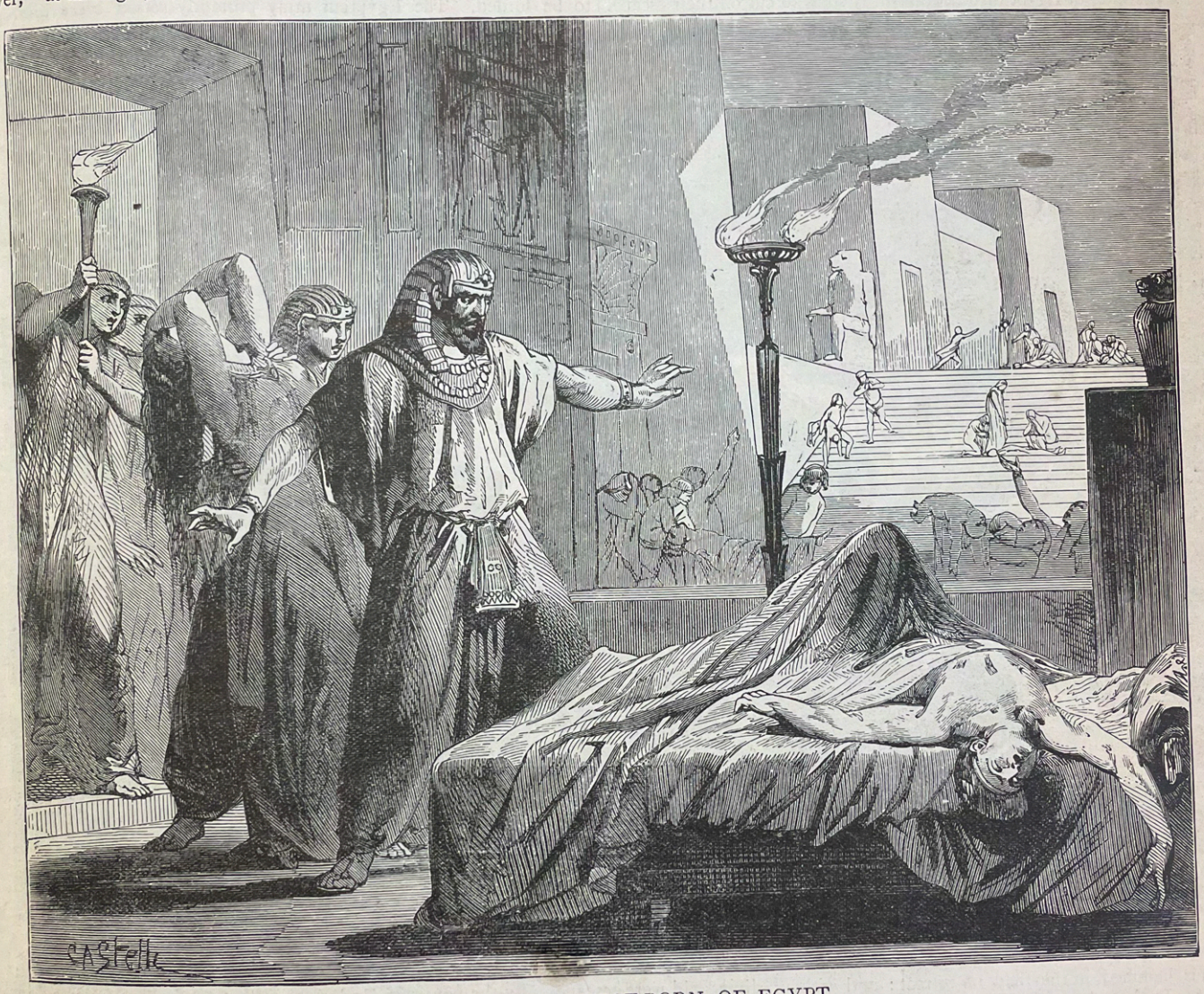
THE Plague of Locusts was the eighth of the terrible visitations by which the Almighty broke the pride of the Egyptian king, and compelled him to render an unwilling obedience to the Divine commands. This plague differed from an ordinary visitation of locusts in that it was more intense and covered a wider range of country. The destruction ordinarily caused by the ravages of swarms of these insects is very great; in this case it was overwhelming (Ex. x. 12–20). The dense swarms of locusts alighted upon the fields green with the young blades of corn, the surface was blackened with their bodies, and in a few minutes the fields were desolate and the soil as bare as if burnt with fire. Whatever leaves and fruit the hail had left on the trees were likewise devoured, and the houses swarmed with the hideous destroyers. No plague could have been more impressive in the East, where the ravages of locusts are so dreadful, that they are chosen as the fit symbol of a destroying conqueror. The very threat had urged Pharaoh's courtiers to remonstrate, and he had offered to let the men only depart, but he had refused to yield more, and he had driven Moses and Aaron from his presence. Now he recalled them in haste, and asked them to forgive his sin "only this once," and to entreat God to take away "this death only." A strong west wind removed the locusts as an east wind had brought them; but their removal left Pharaoh's heart harder than ever.

In the present day locusts are a great scourge in Egypt. They suddenly appear in the cultivated land, coming from the desert in a column of great length. They fly rapidly across the country, darkening the air with their compact ranks, and make a strange whizzing, noise. Where they alight they devour every green thing, even stripping the trees of their leaves. The following description of the Prophet Joel well describes the invasion of a swarm of locusts: "A fire devoureth before them; and behind them a flame burneth: the land is as the Garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle-array. Before their face the people shall be much pained: all faces shall gather blackness."

THE PLAGUE OF LOCUSTS.

THE last of the plagues or afflictions by which God humbled the Egyptian king, and prepared the way for the departure of the Israelites from Egypt, was the most fearful blow that was struck at the hard-hearted Pharaoh. For three days there was a terrible darkness over Egypt, while the Israelites had light in their houses. Unable to see each other, or to move about, the Egyptians had still this one last opportunity of repentance, but they refused to embrace it, and Moses was sent out from Pharaoh's presence with the command to see his face no more. The contest was over. The doom of Pharaoh and his people, who had oppressed the children of God, had gone forth. On the night of the third day of darkness, while the Israelites, in obedience to the Divine command, were celebrating the first Passover, "at midnight, the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon; and all the first-born of cattle." Taught by this terrible blow the folly of opposing the God of Israel, Pharaoh and his people hastened the departure of the Israelites (Ex. xii. 29). The Egyptians willingly gave them the jewels of gold and silver, and the raiment, which they asked for by the command of Moses, and so "they spoiled the Egyptians." Considerable criticism adverse to the morality of this transaction has been founded upon the word "*borrowed*," in the thirty-fifth verse of the twelfth chapter of Exodus. The correct translation is "asked." "There was no promise or intention of repayment," says Dr. Smith. "The jewels were *given* for *favor* as well as fear; and they were a slight recompense for all of which the Egyptians had robbed the Israelites during a century of bondage." The eagerness of the Egyptians to get the Israelites out of the country was so great that they would have hesitated at no price to accomplish their end. "The Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men." The Israelites had not even time to prepare their food, and only took the dough before it was leavened, in their kneading troughs, bound up in their clothes, upon their shoulders, and baked unleavened cakes at their first halt. But amid all this haste, some military order of march was preserved, and Moses forgot not to carry away the bones of Joseph.

The departure of the Israelites from Egypt closed the 430 years of their pilgrimage, which began from the call of Abram out of Ur of the Chaldees. Having learned the discipline of God's chosen family, and having been welded by the hammer of affliction into a nation, they were now called forth, under the prophet of God, alike from the bondage and the sensual pleasures of Egypt, to receive the laws of their new state amid the awful solitudes of Sinai. Egypt had been their home for 215 years, during which the Israelites, to all outward appearances, became Egyptians. As the history of their wanderings in the wilderness shows, they had become deeply affected by the superstitions and idolatries of Egypt. They were not fit to enter upon their inheritance. In order to render them so, they were to be carried through a course of discipline, which should make them truly a nation, and were to be taught a system of civil and religious legislation, which was to constitute their national strength, and in which was to be found their national and individual salvation.

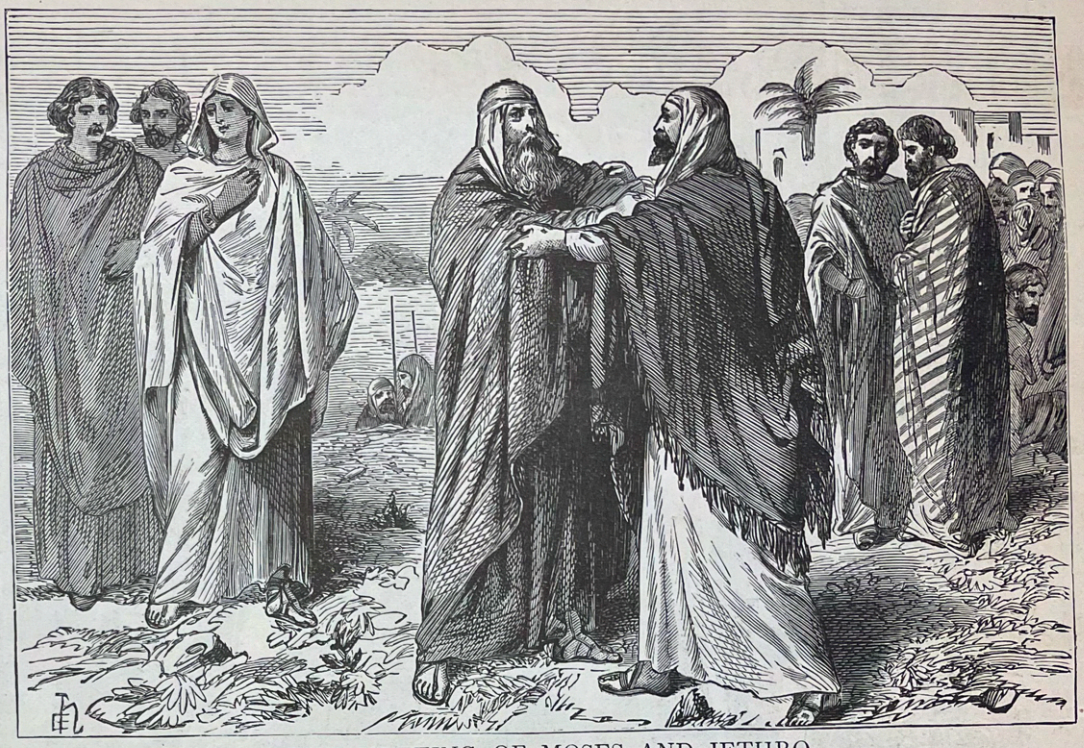


DEATH OF THE FIRST-BORN OF EGYPT.

THE Israelites in their march out of Egypt moved towards the head of the Red Sea, or Gulf of Suez, which then extended much farther northward than it does now. The march of such a large body was necessarily slow, and it was not until the close of the third day that the people encamped "before Pi-hahiroth, between Migdol and the sea." In the meantime Pharaoh had recovered from the terror into which "the death of the first-born" had thrown him, and regretting the permission he had given the Israelites to depart, had determined to pursue them and compel them to return to Egypt. He set out at the head of a large army, and by a forced march came up with them as they were encamped near the Red Sea. In a military sense the Israelitish position was a false one. In front of them was the sea; on their right a difficult mountain range; and on their left and in their rear the king of Egypt disposed his army so as to cut off their escape. Thus hemmed in they had no retreat; and without divine aid were lost. In this emergency God came to their assistance, and opened a passage for them across the Red Sea to the Arabian shore by causing the waters to recede in a miraculous manner. The Israelites crossed the sea by the path thus opened, and gained the opposite shore in safety. The Egyptian army, detecting the movement, at once gave pursuit. When the pursuing forces had become thoroughly involved in the sea, the waters flowed back at the command of God, and destroyed them. The Bible does not tell us that Pharaoh was drowned with his troops, nor do its assertions justify such an inference. That part of the Egyptian army which made the pursuit was drowned, and not the king, and Egyptian history makes it certain that the Pharaoh of the Exodus lived many years after this event, and died from disease. A brief examination of the language of the Bible will show that it does not assert that the king was drowned. The sacred narrative says: "And the Egyptians pursued, and went in after them to the midst of the sea, *even all Pharaoh's horses*, his *chariots*, *and his horsemen*. . . . And the waters returned, *and covered the chariots and the horsemen, and all the hosts of Pharaoh that came into the sea after them;* there remained not so much as one of them" (Ex. xiv. 23–28). It seems that the language italicized makes the true meaning of the Bible narrative plain. Pharaoh was pursuing the Israelites with an army, the strength of which is shown by its having 600 chariots, which in those days corresponded to the artillery of modern times. Such a force of chariots required a corresponding force of infantry and cavalry. Pharaoh found the Israelites encamped on the shore of the Red Sea. On their right the range of Jebel-Atakah cut off their retreat, and in their front was the sea, too deep to be forded. The Egyptian army promptly seized every line of escape. By the power of God the camp of Pharaoh was plunged in total darkness (Ex. xiv. 19, 20). When the Egyptian advanced forces discovered the withdrawal of the Israelites during the night, the king must have supposed that the Israelites had discovered some line of retreat around the mountain range, as he knew the sea was too deep to be forded. He seems to have done what any prudent commander would have done under the circumstances. He threw forward his chariots and cavalry, "all Pharaoh's horses, his chariots, and his horsemen," to ascertain the exact nature of the movement. To have followed with all his troops would have been to abandon the vantage ground he already had. He, therefore, held his main force in readiness, and despatched a strong pursuing column after the Israelites. The darkness rendered the task of the cavalry and chariots a difficult one, and they did not discover their perilous position in the midst of the sea until the break of day. The first glance demoralized them,

THE DESTRUCTION OF PHARAOH'S ARMY IN THE RED SEA.

the chariots broke down, and the troops became a mob. The next moment they were engulfed by the returning waves, and not one of them escaped. "*The horse of Pharaoh went in with his chariots and with his horsemen into the sea*, and the Lord brought again the waters of the sea upon them" (Ex. xv. 19). To suppose that the king risked his whole army in this uncertain pursuit is to charge him with a blunder which the narrative does not warrant.



THE MEETING OF MOSES AND JETHRO.

As the Israelites, on their march to Sinai, were nearing the mountain of God, Jethro, the father-in-law of Moses, arrived in the Hebrew camp, bringing with him the wife and two sons of Moses. He was received with honor, and gave Moses some sage advice with respect to the management of the people, but declined the invitation of Moses to accompany them to Canaan and cast his lot with them. Jethro was priest or prince of Midian, both offices probably being combined in one person. His knowledge of the Sinaitic Peninsula made Moses desirous of retaining him in the journey of the tribes. The land of Midian, the country over which he ruled, is believed to have been the Peninsula of Sinai. The Midianites were descended from Midian, the son of Abraham by Keturah. They were mostly dwellers in tents, not in towns, and pursued a roving life (Ex. xviii.)

THE Law given by Jehovah to Israel at Mount Sinai was written on two tablets of stone—written, we are told, by the finger of God Himself. These tablets were broken by Moses in his indignation at the idolatry of the Israelites, whom, upon his return to the camp at the base of the mountain, he found engaged in the infamous worship of the "Molten calf." After the punishment of this sin, God committed to the care of Moses two new tablets engraved with the Ten Commandments. These tables were placed in the Ark of the Covenant, and kept there as a sacred relic. They shared the fortunes of the Ark during its captivity among the Philistines, after the conquest and occupation of the Promised Land, and were brought up to Jerusalem by David with the Ark, after he had captured that city, and made it the capital of his kingdom. They lay in their sacred repository a solemn and unchanging witness of the truth of the Law, and so far as we know, were not taken from the Ark or used in public. When Solomon erected his splendid Temple, the Ark of the Covenant was placed in the Holy of Holies, the same in shape and form that it had been during the Wanderings, and the Tables of the Law remained in it. Thus were the people reminded by these mementos of their days of trial, of the all-powerful goodness, and the great love of Jehovah, who had made of the fugitives from Egypt a great and powerful nation, feared and respected by their neighbors, and the happiest of all the races of the ancient world. When Solomon's Temple was destroyed by the Babylonians at the capture of Jerusalem by Nebuchadnezzar, the Ark and the Tables of the Law were doubtless destroyed. No further mention is made of them after this event. It was impossible that the sacred Ark and its contents should have escaped the general ruin, and we are warranted in believing that under no circumstances would the Almighty have suffered them to become the trophies of a pagan conqueror. Had they been taken, mention would have been made of them; but the Bible and profane history are silent concerning them. We can feel quite sure, therefore, that they were destroyed with the Temple. The Temple of Herod thus lacked these sacred objects, though it was more highly honored in being visited by the Lord Jesus Himself (Ex. xxxii.)

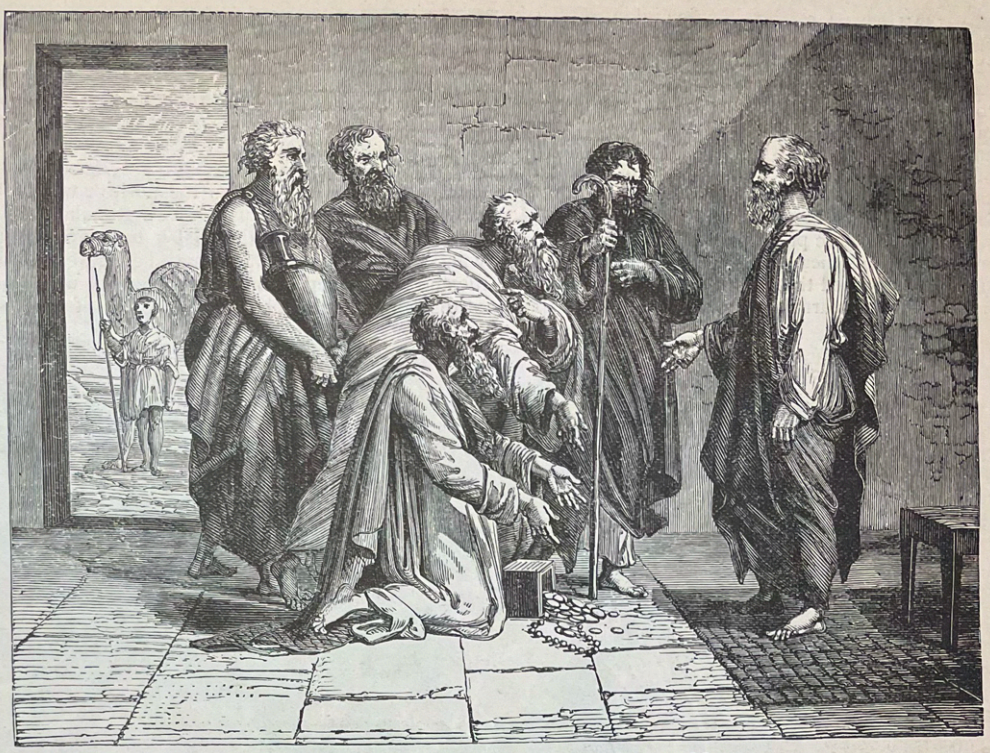
MOSES AND JOSHUA BEARING THE LAW.

CONSECRATION OF AARON AND HIS SONS.

DURING his abode on Mount Sinai, Moses received from the Almighty full directions as to the construction and adornment of the tabernacle. Then, all things being thus prepared, Moses was commanded to set up the Tabernacle, and place in it the Ark of the Covenant, and to anoint Aaron and his sons to the priesthood. The solemn ceremony took place on the first day of the first month of the second year from the epoch of the Exodus, March to April, B. C. 1490. The priesthood was confined to the family of Aaron, who alone could offer sacrifices (Ex. xl. 12–16). The form of consecration resembled other sacrificial ceremonies in containing, first, a sin offering, the form of cleansing from sin and reconciliation; a burnt offering, the symbol of entire devotion to God of the nature so purified; and a meat offering, the thankful acknowledgment and sanctifying of God's natural blessings. It had, however, besides these, the solemn assumption of the sacred robes (the garb of righteousness), the anointing (the symbol of God's grace), and the offering of the ram of consecration, the blood of which was sprinkled on Aaron and his sons, as upon the altar and vessels of the ministry, in order to sanctify them for the service of God. The former ceremonies represented the blessings and duties of the man; the latter the special consecration of the priest. God vouchsafed a visible token of His approval and presence by covering the Tabernacle with the cloud and filling it with His glory, so that Moses could not enter into the Tabernacle, and by sending down on the altar the sacred fire, with which alone the sacrifices were henceforth to be offered. A whole month was spent in arranging the service of the sanctuary, as it is set forth in the Book of Leviticus, before the people prepared for their onward journey.

AARON'S ROD THAT BUDDED.

AFTER the rebellion of Korah, Dathan, and Abiram, who perished in an attempt to force themselves into the priesthood of the Lord, a new sign was given of Jehovah's special favor to the house of Aaron. Twelve rods, or sceptres, were chosen for the several tribes, and laid up in the Tabernacle before the Ark, the name of Aaron being inscribed on the rod of Levi. In the morning, Moses went into the Tabernacle and brought forth the rods, and returned them to the princes of the tribes, when Aaron's rod was seen covered with buds and blossoms, and full-blown almonds. The rest were still dry sticks (Num. xvii.)



BALAK'S MESSENGERS TO BALAAM.

BALAAM was a Midianite, and was endowed with the gift of prophecy. It has been supposed that he enjoyed among his own people the same authority that Moses did among the Israelites. He is one of those instances which meet us in Scripture of persons dwelling among heathens, but possessing a certain knowledge of the one true God. Balak, the king of Moab, having organized a league of the neighboring nations against the Israelites, who were at this time encamped in the plains of Moab, sent to Balaam to ask him to come and curse his enemies, or to devote them to destruction. Balaam consulted God, and was directed to refuse the king's offer. Balak sent again, and Balaam, anxious to gain the rewards promised by the king, again consulted God, instead of refusing at once. God granted him the desired permission, but warned him that his actions would be overruled according to the Divine will. Balaam therefore proceeded on his way with the messengers of Balak. But God's anger was kindled at this manifestation of determined self-will, and the angel of the Lord stood in the way for an adversary against him. "The dumb ass, speaking with man's voice, forbade the madness of the prophet." As God had warned him, his actions were overruled, and he was made to bless the Israelites, and to predict their ultimate triumph. Unable to curse them, Balaam suggested to the Moabites the expedient of seducing the Israelites into fornication. He took sides with the Midianites, and was soon afterward slain in a battle with the children of Israel. It is evident that Balaam, although acquainted with God, was desirous of throwing an air of mystery round his wisdom, from the instructions he gave to Balak to offer a bullock and a ram on the seven altars he everywhere prepared for him. His religion, therefore, was probably such as would be the natural result of a general acquaintance with God not confirmed by any covenant. There is an allusion to Balaam in the prophet Micah (vi. 5), where Bishop Butler thinks that a conversation is preserved which occurred between him and the king of Moab on this occasion. But such an opinion is hardly tenable (Num. xxii.–xxiv.)

BALAAM AND THE ANGEL.

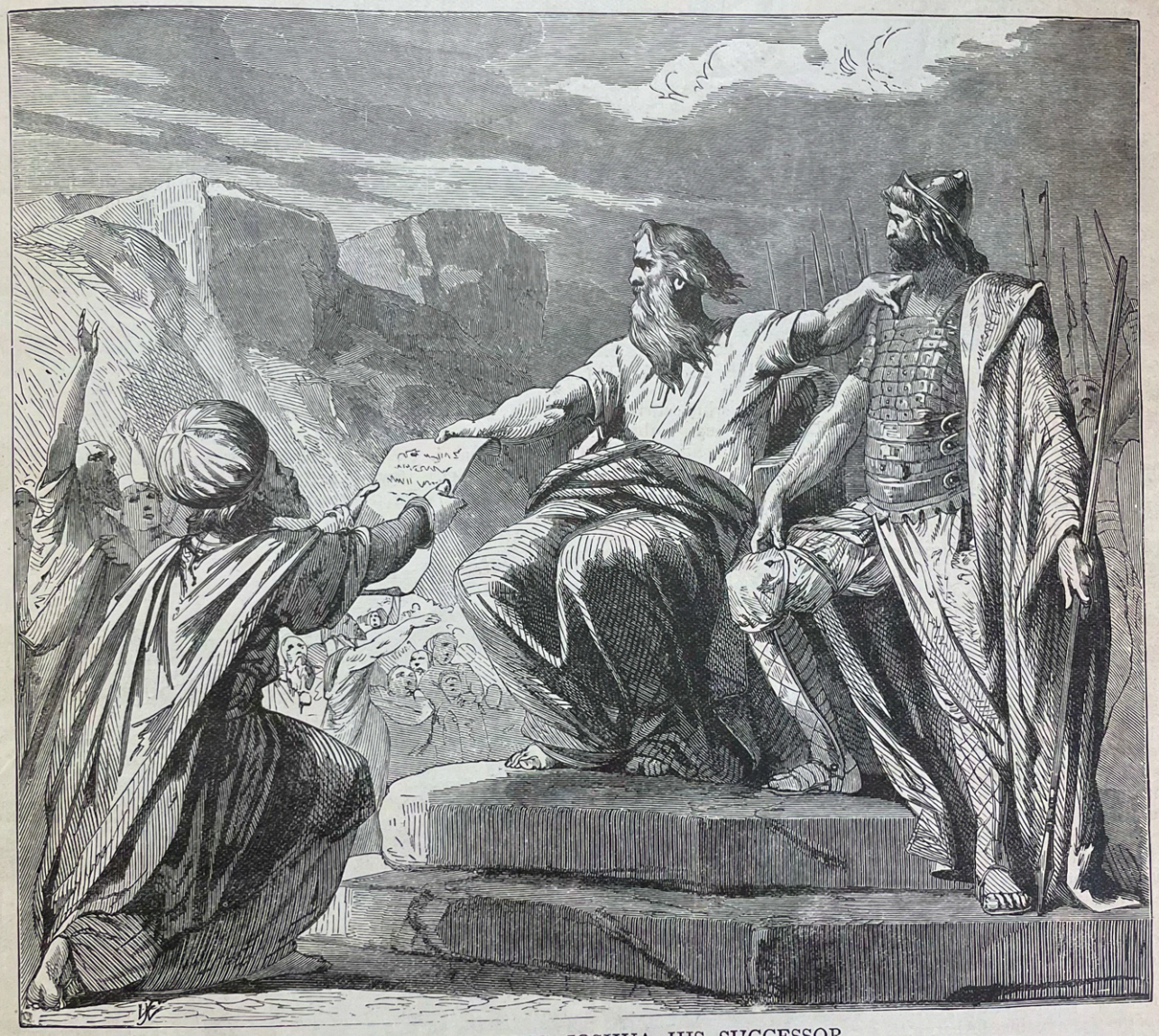
On the narrative contained in Numbers xxii. 23–35, a difference of opinion has long existed, even among those who fully admit its authenticity. The advocates for a literal interpretation urge that, in a historical work, and a narrative bearing the same character, it would be unnatural to regard any of the occurrences as taking place in a vision, unless expressly so stated; that it would be difficult to determine where the vision begins, and where it ends; that God's "opening the mouth of the ass" must have been an external act; and, finally, that St. Peter's language is in favor of the literal sense (2 Peter ii. 6). Those who conceive that the speaking of the ass and the appearance of the angel occurred in vision to Balaam, insist upon the fact that dreams and visions were the ordinary methods by which God made Himself known to the prophets; they remark that Balaam, in the introduction to his third and fourth prophecies, speaks of himself as the man who had his eyes shut, and who, on falling down in prophetic ecstasy, had his eyes opened; that he expressed no surprise on hearing the ass speak; and that neither his servants nor the Moabitical princes who accompanied him appear to have been cognizant of any supernatural appearance.

BALAAM having reached the dominions of Balak, was received by that king with high honor. The next day he brought him up into the high places of Baal, that from thence he might take a view of the camp of Israel. Whilst they were here, the prophet directed the king to have seven altars erected for him; and seven oxen, with seven rams to be prepared; which being done, they both together offered an ox and a ram upon each altar. Then leaving Balak to stand by his burnt offering, Balaam withdrew to consult the Lord, who met and instructed him what to say; and returning to Balak, whom he found standing at the altar, and the princes of Moab with him, he uttered an emphatic prophecy of the safety of Israel under the divine protection; and then setting forth the future prosperity and increase of Israel, he wished that his lot might be with them in life and death. Balak, as much alarmed as incensed at the prophecy of Balaam, so contrary to his expectation, passionately inquired: "What hast thou done? I sent for thee to curse mine enemies, and thou hast blessed them." Balaam excused himself by the necessity of his instructions from the Lord, from which at this time it was not in his power to deviate. Balak, though angry, was not discouraged, and taking Balaam into the field of Zophim, to the top of Pisgah, bade him curse his enemies from that point. Balaam, willing to please the king, had seven altars erected on this spot also, and a ram and a bullock offered on each. Then withdrawing again, as before, to consult the Lord, he received fresh instructions. Balak now began to understand the interview between the Lord and Balaam; and upon his return to him and his attendants, who were big with expectation, demanded what the Lord had spoken. Balaam's reply was a still more emphatic prophecy of the success and prosperity of Israel under the protection of God. Balak was so incensed at this prophecy, that he forbade Balaam to utter any more predictions; though, soon after, his eagerness to have Israel cursed, made him change his mind, for he called Balaam, and entreated him to try another place, in hopes God would permit him to curse Israel. Hereupon Balaam followed Balak to the top of Mount Peor, a hill that looked towards the wilderness.

Whatsoever ground Balak might have for his hopes, it is certain Balaam knew the positive will of God in this case was to bless and not to curse. Yet, stimulated with the blind desire of reward, he consented to Balak to tempt the Lord afresh: for he there erected seven altars, and laid seven sacrifices thereon. The result was a repetition of the blessings upon Israel, and a declaration that those who blessed the people of God should be blessed, and those who cursed them should be cursed. Balak was now very angry, and smiting his hands together, bade Balaam begone. "For I thought," said he, "to have promoted thee to great honor, if thou hadst answered my design in cursing Israel, but the Lord hath hindered thy preferment." Balaam had recourse to his old excuse, that he could not exceed the commands of the Lord, but must speak what he put in his mouth. Against his own inclination, he still bestowed blessings on Israel, and prophesied a star should come forth from Jacob, and a rod from Israel; that it should smite the chiefs of Moab, and destroy the children of Seth; that Edom should fall under its power, and that the Amalekites and Kenites should be extirpated. In fine, he foretold that the western nations, the Greeks and the Romans, should vanquish the Assyrians, destroy the Hebrews, and perish themselves.

BALAAM'S PROPHECY.

Moses, being informed of his approaching end, was commanded by God to solemnly consecrate Joshua, "the son of Nun," as his successor in the leadership of the Israelites. "And Moses did as the Lord commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: and he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses (Num. xxvii. 22, 23). In his final parting with the people, Moses "gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I sware unto them: and I will be with thee" (Deut. xxxi. 23). The man thus selected became after the death of Moses the military chief of the Israelites, and on him devolved the land east of the Jordan; and his steadfast obedience at Kadesh, when he stood alone with Caleb, "faithful among the faithless," and he lived for about twenty-five years more to finish his allotted work. These three periods of his life thus embrace the whole history of the moulding of the nation from its state of hopeless bondage, when Moses fled to Midian, till God "brought them in, and planted them in the mountain of his inheritance." His character was in accordance with his career; a devout warrior, blameless and fearless, who has been taught by serving as a youth how to command as a man; who earns by manly vigor a quiet, honored old age; who combines strength with gentleness, ever looking up for and obeying the Divine impulse with the simplicity of a child, while he wields great power, and directs it



MOSES DECLARING JOSHUA HIS SUCCESSOR.

task of leading the people into their inheritance, and giving them "rest." He was the son of Nun, a member of the tribe of Ephraim. His name at first was Oshea (that is, *Help* or *Saviour*), which Moses changed, by prefixing the name of Jehovah, to Joshua (that is, *God is the Saviour*), and this name, so descriptive of his work, was a type of the higher work of Jesus, in "saving his people from their sins." He was probably above eighty years of age when called to take command of the host of Israel, having been above forty at the beginning of the wandering in the wilderness. He had grown up to mature age in the state of Egyptian bondage; he had shared the experience and trials of the wilderness, as the chosen servant of Moses; he had proved his military capacity at Rephidim, and in the conquest of the calmly, and without swerving, to the accomplishment of a high unselfish purpose. He is one of the very few worthies of the Old Testament on whose character there is no stain, though his history is recorded with unusual fulness. After having conquered the Holy Land and divided it among the people, Joshua convoked an assembly from all Israel. He delivered two solemn addresses, reminding them of the fulfilment of God's promises to their fathers, and warning them of the conditions on which their prosperity depended; and lastly, he caused them to renew their covenant with God at Shechem, a place already famous in connection with Jacob. He died at the age of 110 years, and was buried in his own city of Timnath-serah, leaving behind him one of the most brilliant and spotless names in sacred history.

MOSES VIEWING THE PROMISED LAND.

It is difficult to ascertain clearly the sin of Moses which was punished by his exclusion from the Promised Land. Though forbidden to enter the land, God granted him the privilege of seeing it before his death. From the summit of Pisgah, a mountain on the borders of Moab, God showed him the Promised Land. Commentators are generally agreed that the view included only a portion of Canaan, but Dr. Thompson, in his valuable work, *The Land and the Book*, declares that he saw the head of Mount Hermon distinctly from the Dead Sea. "Nor shall I ever forget," says he, "the unexpected appearance of Mount Hermon towering to the sky, far up the ghor to the north, which convinced *me that Moses saw it also from the mountains of Moab.*" Pisgah, the mountain from which God showed Moses the Promised Land, is supposed to have been a range of mountains, or at least to have had several summits. The highest of these was called Nebo, and from it Moses obtained his view. The mountain is so minutely described in the sacred narrative that it would seem impossible not to recognize it; in the land of Moab; facing Jericho; the head or summit of a mountain called the Pisgah, which again seems to have formed a portion of the general range of the "mountains of Abarim." Its position is further denoted by the mention of the valley (or perhaps more correctly the ravine) in which Moses was buried, and which was apparently one of the clefts of the mountain itself, "a valley in the land of Moab over against (or facing) Beth-peor." And yet, notwithstanding the minuteness of this description, no one has yet succeeded in pointing out any spot which answers to Nebo (Deut. xxxiv.)

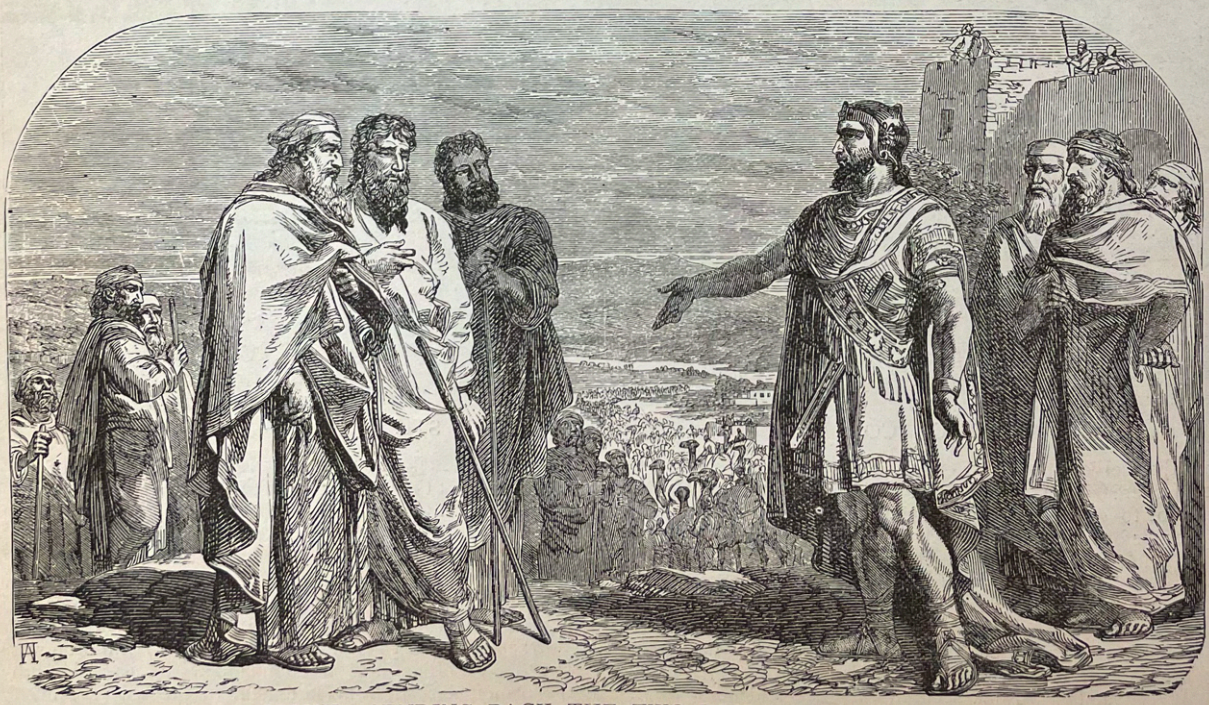
The Canaanitish tribes, alarmed by the great and rapid victories of the Israelites upon their entrance into the Promised Land, made common cause against them. One tribe, the Gibeonites, sought to secure its safety by a stratagem. A deputation was sent to Joshua to make a treaty with him. These messengers, assuming the dress and appearance of way-worn travellers, appeared before Joshua, and told him they had come from a far country in order to make a league with him and his people. The trick imposed upon Joshua and the princes of the congregation, who omitted to consult the oracle. They made peace with the Gibeonites, and swore to them by Jehovah to save their lives. Three days afterwards they learned the truth, and reached the cities of the Gibeonites by a three days' march. The oath was held sacred in spite of the murmurs of the Israelites; but, to punish their deceit, Joshua put the Gibeonites under a curse, by which they became devoted to Jehovah in irredeemable bondage; and they were employed as "hewers of wood and drawers of water for the house of God forever." The treaty evidently included the four cities, of which Gibeon was the chief (Josh. ix.) Gibeon afterwards fell to the lot of Benjamin, and became a Levitical city (Josh. xviii. 25; xxi. 17), where the Tabernacle was set up for many years under David and Solomon (1 Chron. xvi. 39; xxi. 29; 2 Chron. i. 3), the Ark being at the same time at Jerusalem (2 Chron. i. 4). It was here, as being the place of the altar, that the young Solomon offered a thousand burnt-offerings, and was rewarded by the vision which left him the wisest of men (1 Kings iii. 4–15; 2 Chron. i. 3–13). This was the place where Abner's challenge to Joab brought defeat upon himself, and death upon his brother Asahel, and where Amasa was afterwards slain by Joab (2 Sam. xx. 8–12). The site is at present marked by the modern village of El-Jib, one of the most peculiar and interesting villages in the Holy Land.

JOSHUA AND THE GIBEONITES.

THE rapid conquest of Canaan by the Israelites under Joshua, and the defection of Gibeon, alarmed Adoni-Zedek, king of Jerusalem, and he made a league with the kings of Hebron, Jarmuth, Lachish, and Eglon, and laid siege to Gibeon. The Gibeonites sent for help to Joshua, who marched by night from the camp at Gilgal, took the confederated Amorites by surprise, and utterly routed them near Bethhoron. As the defeated Canaanites fled down the steep pass, they were overtaken by a miraculous hailstorm, which slew more than had fallen in the battle. It was then that Joshua, after a prayer to God, who had promised him this great victory, "said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel" (Josh. x. 12–14). The Amorites fled down the pass to the plain, and then along the base of the mountains towards their cities, Jarmuth, Eglon, and Lachish, which lay far away to the south. Jarmuth was the nearest city, and Joshua succeeded in cutting off the five kings from this place. They took refuge in a cave at Makkedah in the valley of Elah (the modern Wady Sumt). Joshua secured the cave and continued the pursuit, which was kept up until the Israelites "had made an end of slaying" their enemies. From Bethhoron to Jarmuth is about twenty-five miles, a distance that could not have been accomplished by the wearied armies in less than seven or eight hours. The Israelites encamped for the night at Makkedah, and the five kings were brought out of the cave and hanged by order of Joshua. The pass of Bethhoron, the scene of Joshua's great victory, is about four miles in length. The Roman road from the sea led up through this pass to Jerusalem. At the present day one of the roads from Jaffa to Jerusalem leads by way of Lydda up this pass. It is much easier, though longer, than the route by Ramleh up the Wady Aly, the usual road from Jaffa to the Holy City. The pass of Bethhoron was also the scene of the great victory of Judas Maccabæus over the Syrian army (1 Macc. iii. 13–24). In the last desperate struggle of the Jews for their freedom, at the very outbreak of the contest, the Roman army under Cestius Gallus was terribly defeated in this pass, and was driven back to Cæsarea. This was the last victory ever achieved by a Jewish army, and it is a singular coincidence that it should have been won on the very spot where the first great battle under Joshua had been gained. The pass and the towns of Upper and Nether, or Lower, Bethhoron were within the territory of Ephraim, and lay just beyond the northern border of Benjamin. The Upper Bethhoron was strongly fortified by Solomon, as it commanded the pass through which ran the principal road from Jerusalem to the sea (2 Chron. viii. 5).

JOSHUA COMMANDING THE SUN TO STAND STILL.

JOSHUA DIVIDING THE PROMISED LAND BY LOT.



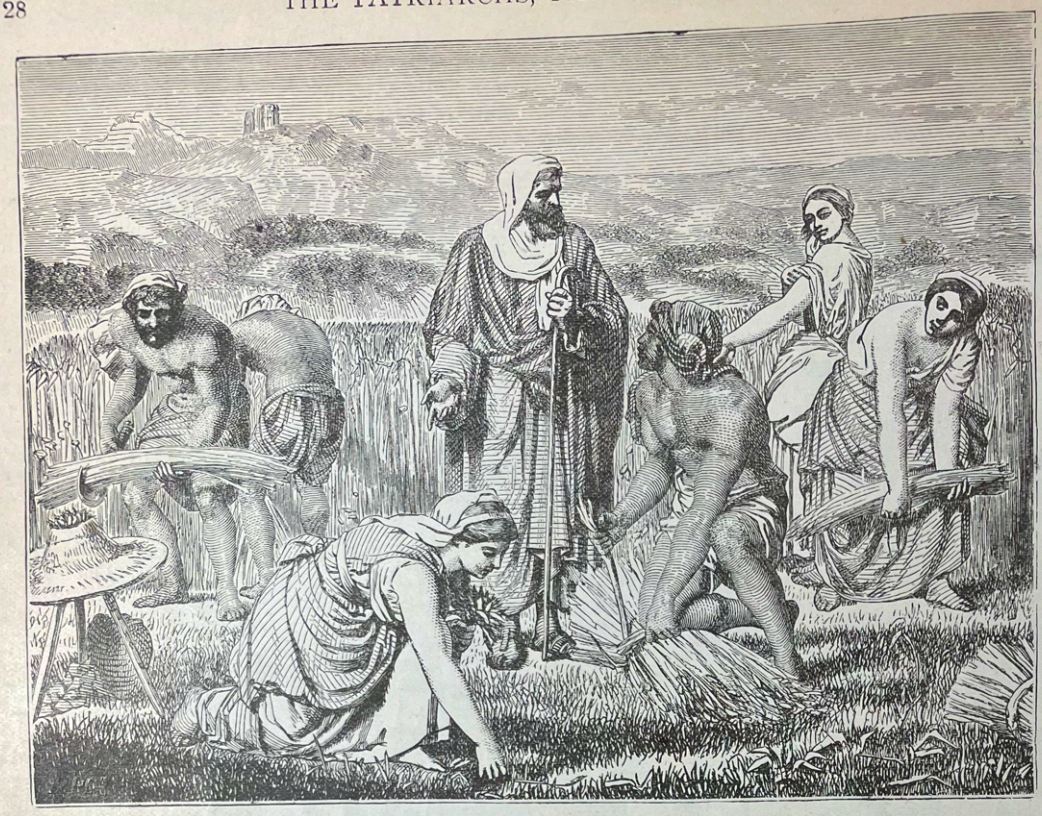
JOSHUA SENDING BACK THE TWO TRIBES AND A-HALF.

AFTER the conquest of northern Canaan, Joshua was commanded to divide the country by lot among the nine tribes and a-half; the two and a-half having already received their allotment from Moses on the east of Jordan; and the Levites receiving no inheritance among their brethren, "for Jehovah, God of Israel, was their inheritance." Their withdrawal from the number of the tribes was compensated by the division of Joseph into the two tribes of Ephraim and Manasseh (Josh. xv.)

THE conquest of Canaan being accomplished, and the land divided, Joshua summoned the elders of the two tribes and a-half, who had faithfully kept their promise to their brethren to assist in winning the land, and dismissed them with a blessing, and an earnest exhortation to cleave to Jehovah, their God, and keep his commandments. Abundantly enriched with their share of the spoil of Canaan, they crossed the Jordan into the land of Gilead, and settled down in the homes assigned to them by Moses (Josh. xxii. 1–9).

JOSHUA closed his long and useful life with an act which marked a solemn crisis in the career of Israel. They had obtained possession of the land given them by Jehovah, and had attained that first success which is always a trial of human power and endurance, and which, in their case, was the test of their faithfulness to Jehovah. Joshua recognized the danger which threatened the nation—of forgetting the Eternal Giver of all their blessings, and of mingling with the people around them and lapsing into idolatry. He promptly assembled the entire nation at Shechem, and, after reminding them of all that God had done for them, he repeated to them the conditions upon which they were to enjoy these blessings. Going back to the call of Abraham, he reminded them of the time when their fathers "on the other side of the flood" of Euphrates had served other gods. Briefly mentioning the history of Abraham, Isaac, Esau, and Jacob, till the descent into Egypt, he recounted the mission of Moses and Aaron, the passage of the Red Sea, and the sojourn in the wilderness, the conquest of the Amorite kings, and the turning of Balaam's intended curse into a blessing; the passage of the Jordan, the capture of Jericho, and the deliverance of the nations of Canaan into their hands, "but not with thy sword, nor with thy bow;" and he reminded them that all they possessed was the gift of God, and the fruit of others' labors: "I have given you a land for which ye did not labor, and cities which ye built not, and ye dwell in them; of the vineyards and olive-yards which ye planted not do ye eat." From all this he deduced the exhortation to fear Jehovah, and serve Him in sincerity and in truth, and to put away the gods which their fathers had served beyond the flood, and in Egypt. This was not a demand to purge themselves from actual idolatry, into which they had not yet fallen, but to renounce forever the examples which might seduce them to it; he ended with an appeal, unequalled in simple force except by that of Elijah to Israel; if they found fault with the service of Jehovah, let them at once choose whom they would serve. But his own choice was made. The people swore not to forsake Him who had done such wonders for them. Thus did Joshua make a covenant with the people, and set them a statute and an ordinance in Shechem (Josh. xxiv.)

JOSHUA'S COVENANT WITH ISRAEL.



RUTH GLEANING IN THE FIELD OF BOAZ.

A MAN named Elimelech, an Ephrathite of Benjamin-judah, had been driven by a famine into the country of Moab, with his wife Naomi, and their two sons, Mahlon and Chilion. The sons married women of Moab, Orpah and Ruth; and the family resided in that country for about ten years. The father died, and both his sons; and Naomi rose up to return to her own land. She gave leave to her daughters-in-law to go back to their own families; but both declared they would return with her. On her urging the point for their own sakes, Orpah bade her an affectionate farewell, and went back "to her people and her gods;" but Ruth cast in her lot wholly with Naomi, refused to leave her, and accompanied her to Bethlehem. Upon arriving at Bethlehem, Ruth sought employment as a gleaner in the field of a wealthy and powerful citizen of the town, named Boaz, whose grandfather, Nahshon, was prince of the tribe of Judah. Boaz was a very near kinsman, though not the nearest, to Naomi's deceased husband, Elimelech, and consequently to Ruth, as the widow of his son. Ruth attracted the attention of Boaz, and when he learned who she was, he bade her glean only in his field, and commanded the reapers to show her kindness. The Book of Ruth is taken up in a great measure with the story of the manner in which the fair gleaner became the wife of Boaz. Ruth bore to Boaz a son named Obed, who became the father of Jesse, whose son, David, became the great king of Israel (Ruth i., iv.) So Christ derived his lineage from a Moabitish woman, who had shown a faith rarely found in Israel, and whose husband was the son of the harlot Rahab.

SHAMGAR is commonly regarded as the third of the judges of Israel. He was the son of Anath, and is memorable for having delivered his country from the tyranny of the Philistines. He displayed his personal strength and courage by slaying six hundred Philistines with an ox-goad. The acts of Shamgar seem to have been, like those of Samson, irregular acts of personal prowess, having but little lasting effect on the condition of the people at large. They gave them courage, however, and showed them that the Philistines were not invincible. The deliverance begun by Shamgar was not completed until the time of Deborah and Barak (Judg. iii. 31). The date and duration of Shamgar's judgeship are unknown, but it is believed that his exploits may be assigned to the end of that long period of repose which followed the deliverance under Ehud. In Shamgar's time, as the Song of Deborah informs us (Judg. v. 6), the condition of the people was so deplorably insecure that the highways were forsaken, and travellers went through byways; for the same reason the villages were abandoned for the walled towns. It is not certain either whether Shamgar's deliverance freed the whole land of Israel from oppression, or only a part of it; and there seems to be good reason for regarding it as only a partial deliverance. The Philistines were a constant "thorn in the side" to Israel on the southwest frontier, in addition to all the other enemies they had to encounter. They had not yet, however, put forth all the might they were to show in after years, and had not as yet become the chief oppressors of Israel. It was not until the days of Eli, Samson, and Samuel that they scourged the Israelites with a ferocity that in the end led to their own destruction

SHAMGAR SLAYING THE PHILISTINES WITH AN OX-GOAD.

THE DEATH OF ABIMELECH.

THE sixth judge of Israel was Abimelech, the son of Gideon by a concubine. He aimed at seizing the royal power, but was opposed by Jotham, the surviving son of Gideon, who denounced his ambition as a crime against God. Abimelech succeeded in securing the supreme power, but Shechem and other towns rebelled against him. Shechem was taken by a stratagem, and Abimelech laid siege to Thebez. The city was taken, and the inhabitants fled to a tower for safety. While endeavoring to set fire to this, Abimelech was struck on the head by a piece of millstone thrown by a woman. Feeling himself mortally wounded, he called upon his armor-bearer to despatch him with a sword, that it might not be said of him "a woman slew him" (Judg. ix.)

SAMSON'S RIDDLE.

SAMSON, who is commonly considered the thirteenth judge, though more properly the fourteenth, was a member of the tribe of Dan, and was devoted from his birth by the vow of a Nazarite. His extraordinary personal strength and courage have made him one of the most remarkable characters of

the Bible. Conscious of his power he began to seek a quarrel with the Philistines; and with this view he asked the hand of a Philistine woman whom he had seen at Timnath. One day, as he passed by the vineyards of the city on a visit to his intended bride, a young lion rushed out upon him; the spirit of Jehovah came on Samson, and, without a weapon, he tore the lion as he would have torn a kid, but he told no one of the exploit. As he passed that way again, he saw a swarm of bees in the carcass of the lion; and he ate of the honey, but he still told no one. Upon the occasion of his marriage he gave a feast to the relatives of his wife, which lasted seven days, and availed himself of this circumstance to lay a snare for the Philistines. Thirty young men had been assigned to him as companions or groomsmen, and to them he proposed a riddle to be solved in seven days, for a stake of thirty tunics and thirty changes of raiment.

SAMSON SLAYING THE LION.

Being uuable to solve the riddle themselves, the young men urged Samson's wife to draw the secret from her husband and reveal it to them. She, after much trouble, succeeded in inducing her husband to entrust her with the secret, and immediately betrayed it to the young men, who, at the appointed time, gave Samson the solution of his riddle. Samson, knowing that his wife had betrayed his confidence, showed his groomsmen that he was sensible of their treachery, and then proceeding to Askelon, a city of the Philistines, he slew thirty men, whose raiments he sent to the young men who had won the wager (Judg. xiii., xiv.) The Philistines avenged this act of Samson by giving his wife to one of the groomsmen, and on Samson's visiting her soon after, her father refused to let him see her. Samson revenged himself by taking three hundred foxes (or rather jackals), and tying them together two by two by the tails, with a firebrand between every pair of tails. These he let loose into the standing corn of the Philistines, which was ready for the harvest, and which was thus set on fire and consumed. The Philistines then burned Samson's wife and her father; but he fell upon them in return, and smote them with great slaughter, after which he took refuge in the territory of Judah. The Philistines then gathered an army, and marched against the men of Judah, who made their peace by inducing Samson to give himself up. He consented, and they bound him, and conducted him to the camp of the Philistines, who received him with shouts of triumph. The spirit of the Lord came upon him, and he burst the cords asunder, and finding the jawbone of an ass at hand, he slew with it a thousand of the Philistines. After a time he began to fall into temptations, formed his fatal connection with Delilah, a woman who had been bribed by the Philistine lords to entice from Samson the secret of his strength. Samson finally yielded to her, and told his secret. She then cut off his hair in his sleep. Being then helpless, he was captured by the Philistines, who put out his eyes, and made him grind in the prison. As his hair grew again, his strength returned. The Philistines brought him into the temple of Dagon, at one of their great feasts, to make sport for them. Then availing himself of his new strength, and with a prayer to God for aid, he pulled down the pillars which upheld the roof of the temple. The structure fell in ruins, and killed both Samson and all the Philistines collected within it.

DURING the period of the Judges, Israel frequently relapsed into the grossest idolatry, and the worship of Baal was openly practised. Their punishment followed swiftly upon their sin. The Midianites and Amalekites overran the land, plundered the Israelites and reduced them to a shameful slavery. Gideon, a valiant and distinguished man of the tribe of Manasseh, was called by the Lord to deliver Israel from their slavery and to restore the worship of Jehovah. He overthrew the altar of Baal, destroyed the idols of the people, and became the recognized leader of the little army of Israel in the conflict with the Midianites and Amalekites which ensued. He took position on Mount Gilboa, overlooking the great plain of Esdraelon, in which the host of the enemy lay. Before the conflict, Gideon prayed for a sign that God would save Israel by his hand. He spread a fleece of wool on his threshing-floor, and asked that it might be wet with dew while the earth around was dry, and in the morning he wrung a bowl full of water from the fleece. He prayed again for a sign. Heavy dews are common in the highlands of Palestine, and water has been wrung out of clothes which have been exposed during the entire night. This time, however, the fleece remained dry, while the earth around was wet. In accordance with his promise, the Lord gave Gideon a signal triumph over his enemies, but it was one that was not won by the valor of Israel, but by the power of Jehovah (Judg. vii.)

GIDEON'S FLEECE.

JEPHTHAH, one of the most famous of the Judges of Israel, was the son of Gilead by a concubine of the lowest class. He entirely destroyed the power of the Ammonites, and reduced them to a state of subjection which lasted until the reign of Saul. At the outset of his campaign, he made that rash vow which has ever since been associated with his name,

JEPHTHAH MET BY HIS DAUGHTER.

devoting to Jehovah, as a burnt-offering, whatsoever should come forth out of his door to meet him, if he returned in peace a victor over the Ammonites. Upon his triumphal return to his home, the first person to meet him was his daughter. In his anguish he told her of his vow. The maiden submitted, asking only a respite of two months, during which time she and her companions wandered over the mountains of Gilead bewailing her sad fate, and especially that which, to a Hebrew woman, was the worst part of her doom, the loss of the hope of children, and so of the possible honor of being the mother of the Messiah. At the end of the two months she returned to her father, "*who did with her according to his vow which he had vowed*," words which can leave no possible doubt as to her fate (Judg. xi.)

DEDICATION OF SAMUEL.

SAMUEL was the fifteenth and last of the Judges of Israel, and the first in that regular succession of prophets which never ceased until after the return from the Babylonian captivity. He was also the founder of the Jewish monarchy. His birth was in answer to a special prayer on the part of his mother. As soon as he was weaned, he was taken by his mother to the Tabernacle at Shiloh, and there presented to the Lord. He remained in the Tabernacle from this time forth, and was carefully trained in the service of the Lord. He became, at length, the Judge of his people, their leader in affairs temporal as well as spiritual, and he forms one of the grandest and most perfect characters to be found among the grand collection of worthies in the sacred narrative. While yet a mere child, it pleased God to make him the medium of announcing to Eli the doom of his house. The engraving represents the child starting up from his sleep in response to the call of the Almighty, and listening to the message with which he was charged. From this time Samuel's prophetic office may be dated (1 Sam. i.–iii.) He thus became the first of the regular succession of prophets. Moses, Miriam, Deborah, and perhaps Ehud, had been prophets. His mother, though not expressly so called, was in fact a prophetess. But the connection of the continuity of the office with Samuel appears to be still more direct. It is in his lifetime, long after he had been "established as a prophet," that we hear of the companeis of disciples, called in the Old Testament "the Sons of the prophets," by modern writers, "the schools of the prophets." In those schools, and learning to cultivate the prophetic gifts, were some whom we know for certain, others whom we may almost certainly conjecture to have been so trained or influenced. One was Saul. Twice, at least, he is described as having been in the company of Samuel's disciples. Another was David. The first acquaintance of Samuel with David was when he privately anointed him at the house of Jesse. But the connection thus begun with the shepherd boy must have been continued afterwards. David at first fled to "Naioth in Ramah," as to his second home. It is needless to enlarge on the importance with which these incidents invest the appearance of Samuel. He there becomes the spiritual father of the Psalmist king. He is the founder of the first regular institutions of religious instruction, and communities for purposes of education.

SAMUEL CALLED BY GOD

At the height of his power Saul, King of Israel, was commanded by God, through the Prophet Samuel, to execute the long-deferred vengeance of the Lord upon Amalek. He was commanded to destroy Amalek utterly, man and woman, infant and suckling, ox and sheep, camel and ass. Assembling a powerful army, Saul defeated the Amalekites with terrible slaughter, sparing only the life of Agag, their king. He also reserved from the destruction the best part of the cattle and the flocks. For this direct disobedience to the command of God, he was sternly denounced by the Prophet Samuel, who declared to him, "Because thou hast rejected the word of Jehovah, He hath also rejected thee from being king." Overwhelmed with remorse, Saul confessed his fault, though still pleading that he had done it for fear of the people, and prayed Samuel to pardon his sin, and to turn back and join him in worshipping God. Samuel refused, and reiterated the sentence. As he turned to depart, Saul caught at his prophet's mantle, but only to receive a new sign of his fate. The mantle was rent, and Samuel said that even so had God rent the kingdom of Israel from Saul, and given it to a neighbor of his, who was better than himself. He confirmed the sentence by a solemn asseveration: "The strength of Israel will not lie nor repent; for He is not a man that He should repent." It is beyond the power of human judgment to decide what might have been the result, even at this last moment, if Saul had betaken himself to public humiliation and importunate prayer; but his only prayer was to be saved from public humiliation. "Then he said, I have sinned; yet honor me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God." Samuel consented, but he used the opportunity to inflict the sentence of death on Agag. He sent for the king of Amalek, who approached with every mark of outward deference, believing that "the bitterness of death was past." The pity we are tempted to feel for him is silenced by Samuel's declaration of the justice of his doom. And Samuel said, "As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the Lord in Gilgal. Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul." This was Samuel's last interview with Saul, for whom he still retained that affection which is a strong tribute to the better features of the character of Saul. While the king went back to his royal residence at Gibeah, Samuel returned sadly to his house at Ramah, where he mourned for Saul with a prolonged bitterness which at last incurred the reproof of God, who had new work for him to perform in the designation of Saul's successor. Meanwhile God's repentance at having made Saul king is emphatically repeated. "And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite; for I have provided me a king among his sons." Nevertheless, the crown was not to pass from Saul until after his death, which took place in the bloody and disastrous battle of Mount Gilboa, in which Jonathan also was slain (1 Sam. xv., xvi. 1).

SAMUEL REPROVING SAUL.

SAMUEL ANOINTING DAVID.

SAUL having incurred the Divine displeasure (1 Sam. xv. 28), Samuel was commanded to go to Bethlehem and anoint his successor to the kingdom of Israel, God informing him that He had chosen one of the sons of Jesse to be king over His people. Upon reaching Bethlehem, Samuel summoned the family of Jesse before him. The family of Jesse made a goodly show; and he was surrounded by all his eight sons, except the youngest, who seems to have been of small consideration in the family, and was sent abroad to tend the sheep. Struck with the noble figure of Eliab, the eldest son, the very counterpart of Saul, Samuel said to himself, "Surely the Lord's anointed is before Him!" But he was warned not to judge a second time by so false a standard. God said to him: "Look not on his countenance, or on the height of his stature, because I have refused him; for it is not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." One after another the sons of Jesse passed before him, but the Lord commanded him to withhold his hand. David was not present, none of his family thinking him of sufficient importance to be admitted to an interview with the prophet. "Again Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse: The Lord hath not chosen these. And Samuel said unto Jesse: Are here all thy children? And he said: There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him; for we will not sit down till he come hither." So Jesse, in obedience to the prophet's command, sent for David. Soon there entered a fair youth, with reddish or auburn hair, and keen, bright eyes, his beautiful countenance flushed with his healthy occupation, and his whole aspect pleasant to behold. Then Jehovah said to Samuel: "Up and anoint him; for this is he." In the presence of his brethren, Samuel poured the horn of sacred oil upon his head, and then returned to his house at Ramah, having performed his last public act (1 Sam. xvi. 1–12). From that day forth "the spirit of the Lord," we are told by the sacred writer, "came upon David," whose name means "the well beloved," he who was to be the new "root" of the princely tribe of Judah, the first true king of Israel, and the greatest since Abraham of the progenitors of the Christ, who, as David's son, was "anointed" in his anointing. There does not seem to have been any immediate change in David's position, though we may be quite sure that the prophet Samuel kept a close watch over him, and endeavored to prepare him for the high destiny to which, at God's command, he called him.

SAUL, having offended God by his constant and determined disobedience, was afflicted with the spirit of madness. The only thing that had power to soothe his frenzy was music. The most skilful musician known to the king's attendants was David, the son of Jesse, then a young shepherd of Bethlehem; and he was summoned to court and made the king's minstrel. "And it came to pass, when the evil spirit from God was upon Saul, that David took a harp, and played with his hand; so Saul was refreshed, and was well, and the evil spirit departed from him." It is most likely that Saul paid but little attention to his young musician in his lucid intervals. He saw him only in his fits of madness, and soon forgot him. When David presented himself before the king as he was about to set out to meet Goliath, Saul regarded him as a stranger. He did not recognize him as the minstrel whose sweet strains had soothed his troubled soul in his moments of madness and suffering, and turning to his chief officer, asked, "Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell" (1 Sam. xvi. 14, 23.)

DAVID PLAYING BEFORE SAUL.

DAVID SLAYING GOLIATH.

WHILE the Israelitish army, under Saul, lay confronting the host of the Philistines at the Valley of Elah, a strange cause delayed their conflict. Every morning, for the space of forty days, a champion of the Philistines, named Goliath, a man of immense stature and strength, presented himself before the camp of the Israelites, and proposed to settle the issue between them by a single combat. The Israelites, having no champion capable of meeting him, were in sore dismay. At this juncture David reached the army, on a visit to his
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PARTING OF DAVID AND JONATHAN.

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hed the army, on a visit to his brethren. Indignant at the insolence of Goliath, he sought and obtained Saul's permission to meet the Philistine champion in mortal combat. He entered upon the conflict in the name of Jehovah, whom Goliath had impiously defied, and, with only a sling and a stone, he felled the giant to the earth. Then, springing upon him, he cut off his head with his own sword. Dismayed by the fall of their champion, the Philistines fled, and the Israelites, pursuing, obtained a great victory over them (1 Sam. xvii.)

THE life of David, King of Israel, forms one of the most beautiful and thrilling romances to be met with in the whole range of sacred or secular literature. He was born at Bethlehem, and was the great-grandson of the beautiful Ruth. He was the youngest son of his father Jesse, and for this reason held rather an insignificant position in his father's household, being set to mind his father's flocks, which roamed over the country between Bethlehem and the Wilderness of Judæa. He was a comely youth, slight of stature, fair of face, and with red-dish hair and light eyes—such a youth as may even now be seen in the streets of Bethlehem. The task assigned him was that of a slave, but fortunately for him his natural abilities enabled him to make good use of the life thus forced upon him. While in charge of the flock he was his own master, and the dangers to which his charge was exposed developed in him qualities which subsequently made him a leader of men. He became an expert slinger, and in the defence of his flock acquired the daring and self-reliance of a trained soldier and hunter, encountering and slaying single-handed the fiercest of wild beasts, and driving back the scarcely less fierce Bedawin in their forays upon his father's possessions. He became hardened to fatigue and hunger, and indifferent to the elements. He learned to make lutes and harps, and became a skilful performer upon them, beguiling the long watches of the night with his minstrelsy. Under the silent expanse of heaven, and in communion with the glittering stars, the poetic instinct of the young shepherd was aroused, and he learned to give utterance to the emotions of his soul in those exquisite Psalms which have made him for all time the sweet singer of Israel. The Psalms abound in evidences of their origin. They are full of the influences of the night-watches amid the lonely wadies of the wilderness. The cattle and the flocks which were his constant companions are all reproduced in his verse, which sparkles with the glory of the night, and glows with the light of the morning star and the rosy flush of dawn. You can hear in many of the Psalms the roar of the lion, the growl of the bear, the scream of the birds of prey, and the "clash of resounding arms," as the Bedawin marauders are driven back into the desert. In others, the pensive night-watcher takes the place of the hunter and the warrior, and the poem is but the expression of the thoughts inspired by the silent contemplation of the glittering sky, and of the infinite trust in Jehovah aroused by such meditations. Such were the feelings of the royal Psalmist when he sang: "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his race. His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof" (Ps. xix. 1–6). This talent for music caused Saul to summon him to court that he might find relief from his madness in the strains of David's harp. Saul at this time was oppressed in spirit by the war against the Philistines, and by the foresight of the fate denounced against him by

SAUL ATTEMPTING TO KILL DAVID.

JONATHAN'S SIGNAL TO DAVID TO FLY.

Samuel, and became almost insane in his fits of gloom and violence, for "the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." His servants, who began to experience the terrible caprices of a despot's incipient madness, advised him to try the charms of music, always powerful against melancholy, and believed in the East to possess a magical influence over wild and venomous beasts, as well as savage men. Saul consented, and, as has been said, sent to Bethlehem for David, who was recommended to him as a minstrel of extraordinary talent. Jesse sent his son with a present to the king; and that harp, which has since cheered many a perturbed spirit, refreshed the soul of Saul, and dispelled his evil fancies. The narrator of this incident very naturally connects the favor gained by David's success with his ultimate advancement at the court of Saul, who obtained Jesse's consent to David's remaining with him, and made him his armor-bearer. But it does not follow that this took place at once; and such a view is quite inconsistent with the plain statement that David returned from Saul to feed his father's sheep at Bethlehem. His departure from the court explains Saul's subsequent forgetfulness of him when he returned to fight Goliath, and Abner's ignorance of his person and family. The commander of the forces was not likely to trouble himself about the young shepherd-minstrel; and, to say nothing about the proverbially short memory of kings for their benefactors, Saul had

DAVID SPARES THE LIFE OF SAUL.

chiefly seen him in his hours of madness. His adventures at Saul's court, his encounter with and defeat of Goliath, the Philistine champion, his persecution by Saul, are related in the various portions of these Scripture illustrations. Saul's anger was drawn upon David, partly by his madness and partly by his fear that David was to succeed to the throne to the exclusion of Saul's own children. Twice he hurled his spear at him, and nearly pinned him to the wall of his house. At length he determined to put David to death, but the latter was assisted to escape from the royal city by Michal, his wife, Saul's daughter, and Jonathan, the heir apparent to the crown. Between David and Jonathan there had existed a tender friendship since the conflict with Goliath. David escaped to the suburbs of the city, and Jonathan the next morning by a preconcerted signal warned him to continue his flight. The two took a touching farewell, and then parted never to meet again on earth. Their affection did not cease, however, with this interview, and David's lament for his "brother Jonathan" is one of the most exquisite productions of the poet king. "The beauty of Israel is slain upon the high places: how are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places. I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished" (2 Sam. i. 19–27.) No more poetic outburst of grief ever proceeded from the lips and heart of poet or warrior.

Upon escaping from Saul, David first fled to Ramah, and took refuge with Samuel; but, receiving conclusive proof that Saul meant to seize him even there, he determined to leave his country, and take refuge in the court of his enemy. Before this last resolve, he visited Nob, the seat of the Tabernacle, partly to obtain a final interview with the high-priest, partly to obtain food and weapons. On the pretext of a secret mission from Saul, he gained an answer from the oracle, some of the consecrated loaves, and the sword of Goliath, that had been laid up as a sacred trophy in the Tabernacle. He then sought refuge in the

court of the Philistine king, Achish, at Gath; but the Philistine chieftains showed so quick a memory of his slaughter of Goliath, that he only saved his life by feigning the madness of a slavering idiot, and Achish dismissed him with contempt. He found a refuge for himself in the largest of the caves in the limestone rocks which border the *Shefelah*, or great maritime plain near Adullam, a city of Judah, not far from Bethlehem. Here he became established as an independent outlaw. Besides his brethren, who fled to him from their neighboring native city, he was joined by all those classes who are ever ready for revolt—debtors, malcontents, and persons in distress. His father and mother he placed in safety with the king of Moab, a people with whom the family were connected through Ruth. The neighboring king, Nahash, of Ammon, also treated him kindly. Here occurred the chivalrous exploit of the three heroes to procure water from the well of Bethlehem, and David's chivalrous answer. He was joined here by two separate bands. At the warning of Gad, the prophet, he fled next to the forest of Hareth. Saul now began to harass him again, and hunted him without success. Apparently advised by Gad, David now began to make descents upon the foraging parties of the Philistines, and relieved Keilah, in which he took up his abode. Here he was joined by Abiathar, the high-priest, who had escaped from Saul's massacre of the priests at Nob. By this time, the 400 who had joined David at Adullam had swelled to 600. The situation of David was now changed by the appearance of Saul himself on the scene. David was forced to move from one lurking place to another in the wilderness of Ziph, while Saul was in constant search of him. Thus hunted like a partridge over the hills of Judah, David fled to the wilderness of Maon, beyond Jeshimmon, in the extreme south. Saul followed, but was called away by the news of an invasion of the Philistines, and David betook himself to the dreary fastnesses of the wilderness of Engedi, on the margin of the Dead Sea. Saul having repelled the invaders, returned with 3,000 men to the pursuit of David and his little band. Twice during the pursuits to which he was subjected did David surprise the king asleep and helpless, but generously refused to take advantage of this and rid himself of his enemy. On one occasion he cut off the skirt of the robe of the king, as he lay asleep in a cave, and as the king was withdrawing called to him and exhibited the fragment of his robe as a proof of his generosity. Touched by this magnanimity, Saul consented to a reconciliation with David.

SAUL SEARCHING IN THE WILDERNESS FOR DAVID.

"And he said unto David, Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil. And thou hast shewed this day how that thou hast dealt well with me: for as much as when the Lord had delivered me into thine hand, thou killedst me not. For if a man find his enemy, will he let him go well away? Wherefore the Lord reward thee good for that thou hast done unto me this day. And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand. Swear now therefore unto me by the Lord, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house. And David sware unto Saul. And Saul went home; but David and his men gat them up unto the hold" (1 Sam. xxiv.)

DAVID BRINGS UP THE ARK OF GOD TO JERUSALEM.

THE SINGERS OF THE TEMPLE SERVICE.

DAVID began his reign upon the death of Saul. He was thirty years old (B. C. 1056), and he reigned in Hebron seven and a-half years before he became the acknowledged king of all Israel. Ten years later he captured the strong Jebusite fortress of Zion, and made Jerusalem the capital of his kingdom. He reigned in Jerusalem thirty-three years in addition to the seven and a-half years that he reigned in Hebron. As soon as he had fairly established himself at Jerusalem, he began to make preparations for the worship of Jehovah on Mount Zion, on a scale of magnificence greater than had ever been known before. He purchased a site for the Temple, and brought up the Ark of God to Jerusalem with great rejoicings (2 Sam. vi.)

HIRAM SENDS PRESENTS TO KING DAVID.

DAVID, the great king of Israel, did much to systematize and perfect the religious ceremonies of the Israelites. One of his most notable acts was his arrangement of the choral service of the Jewish Church. Besides furnishing the sublime Psalms, with which his name is immortally associated, he founded psalmody as an institution, taught it to Asaph and his immediate successors, and gave the model which all later psalmists followed. To this office David set apart three families, one from each of the three houses of the tribe, the Gershonites, Kohathites and Merarites. They were *prophets* as well as singers, "to prophesy with harps, with psalteries, and with cymbals;" and they handed down their art from generation to generation by a systematic course of instruction. These families were those of Asaph (the chief singer), the Gershonite; Heman, the Kohathite; and Jeduthun (or Ethan), the Merarite. The three families numbered 288 principal singers, divided by lot into twenty-four courses of twelve in each; but the total of the Levites engaged in praising Jehovah "with the instruments which David made" was 4,000 (1 Chron. xxiii.)

ONE of the first of the Eastern nations to acknowledge the royal dignity of David, and to seek the friendship and alliance of the Israelitish monarch, was the little kingdom of Phœnicia, which lay along the coast of the Mediterranean, and adjoined the kingdom of Israel. Hiram, king of Tyre, became the warm friend and ally of David, and sent him rich presents, and cedar timber from the forests of Lebanon, with masons and carpenters to build David a palace. This friendship was renewed by Hiram with Solomon, the son and successor of David, who, as has been elsewhere related, obtained from Hiram the materials of which the beautiful Temple at Jerusalem was constructed, and the artisans by whom it was erected (1 Chron. xiv. 1, 2). Solomon's alliance with Hiram was very profitable to him in other ways. The Hebrew king, by this treaty, was admitted to a share of the profits of the Phœnician traffic, and the wealth of the king was enormously increased by the vast influx of the precious metals and articles of luxury into Palestine. In connection with Hiram, Solomon established a fleet in the Red Sea, and manned it with Tyrian sailors, the most skilful, hardy, and famous of ancient navigators. These ships made regular voyages—three times every year—from the port of Ezion-geber, at the head of the eastern arm of the Red Sea, to Ophir, a country of ancient India, which has been shown to be the country of Abhira, near the present province of Guzerat.

ABSALOM was the favorite son of David before the birth of Solomon. In revenge for an outrage offered his sister Tamar by his and her half-brother Amnon, Absalom slew Amnon, and fled to the court of his mother's father, the king of Geshur, where he remained for three years. In the meantime David grieved sorely for his absent son, but was not willing to recall him. Through the intercession of Joab he was at length induced to allow Absalom to return to Jerusalem, and sent Joab to bring him back, but still refused to see him. Absalom dwelt for two years in his house at Jerusalem, gaining favor with the people by his handsome person. At the end of that time Joab effected a reconciliation between the prince and his father, and the king kissed Absalom (2 Sam. xiii.–xiv.) Absalom, however, did not repay his father's love with gratitude. He used his restoration to royal favor to "steal" "the hearts of the men of Israel." So great was his popularity, and so adroit were his arts that he rapidly built up a party entirely devoted to him, his design being to overthrow David, his father, and make himself king in his place. When the plot was ripe Absalom obtained leave from the king to go with a numerous escort to Hebron, under the pretext of fulfilling a vow. Upon arriving there, he threw off the mask, set up the standard of revolt, and was joined by a strong force. He was at once proclaimed king at Hebron, and led his army towards Jerusalem. Not wishing to expose the capital to an assault, and not knowing how far the conspiracy had spread, David fled with his court and those who had remained faithful to him, beyond Jordan. Absalom entered Jerusalem in triumph, and was anxious to pursue David with a force of 12,000 men, and bring the matter to a close; but was persuaded by Hushai, who was secretly faithful to David, to wait and gather the whole force of Israel, and then attack David with an army which would prove irresistible. This was a fatal mistake on Absalom's part, as it enabled his father to rally his friends. David took post at Mahanaim, and divided his forces into three parts under the command of Joab, Abishai, and Ittai. Absalom having collected his army, crossed the Jordan and encamped in Mount Gilead. The king himself remained in the city to hold it in case of a defeat. His chief anxiety was for his rebellious son, whom he still tenderly loved, and he charged the officers of his army to "deal gently with the young man" should he fall into their hands. The two armies met in "the forest of Ephraim," in Mount Gilead, and David's tried veterans routed the rebel host with terrible slaughter. Absalom, in trying to escape, on a mule, was caught by his long hair, which was his pride, in the branches of a terebinth, and left hanging there. A soldier saw him, but remembering the king's command, spared him and passed on, but told Joab of the prince's plight. The stern chieftain at once repaired to the spot, and put an end to the rebellion by slaying Absalom with his own hand. David, upon hearing of the death of his son, gave himself up to his grief to such an extent that Joab was compelled to sternly recall him to the task of restoring order to the kingdom.

DAVID PARDONING ABSALOM.

DAVID ORDERING JOAB TO NUMBER THE PEOPLE.

"SATAN stood up against Israel, and provoked David to number the people," says the sacred narrative. This was no ordinary census, but the transaction seems to have sprung from a self-confident desire on the part of David to consolidate the forces of his kingdom, to exult in their greatness, and to hold them in the readiness of a full military organization for new enterprises. Nor is it unreasonable to suppose that some specific conquest was meditated beyond the limits of the Promised Land. And so God sent a punishment which showed how easily He who had promised that Israel should be increased like the stars of heaven and the sand by the seashore, and who could have added unto the people, how many soever they might be, an hundredfold, could cut down their numbers at a stroke. David's sin was punished by the visitation of a severe pestilence, of which 70,000 of the people died (2 Sam. xxiv.)

DAVID'S RETURN TO HIS KINGDOM.

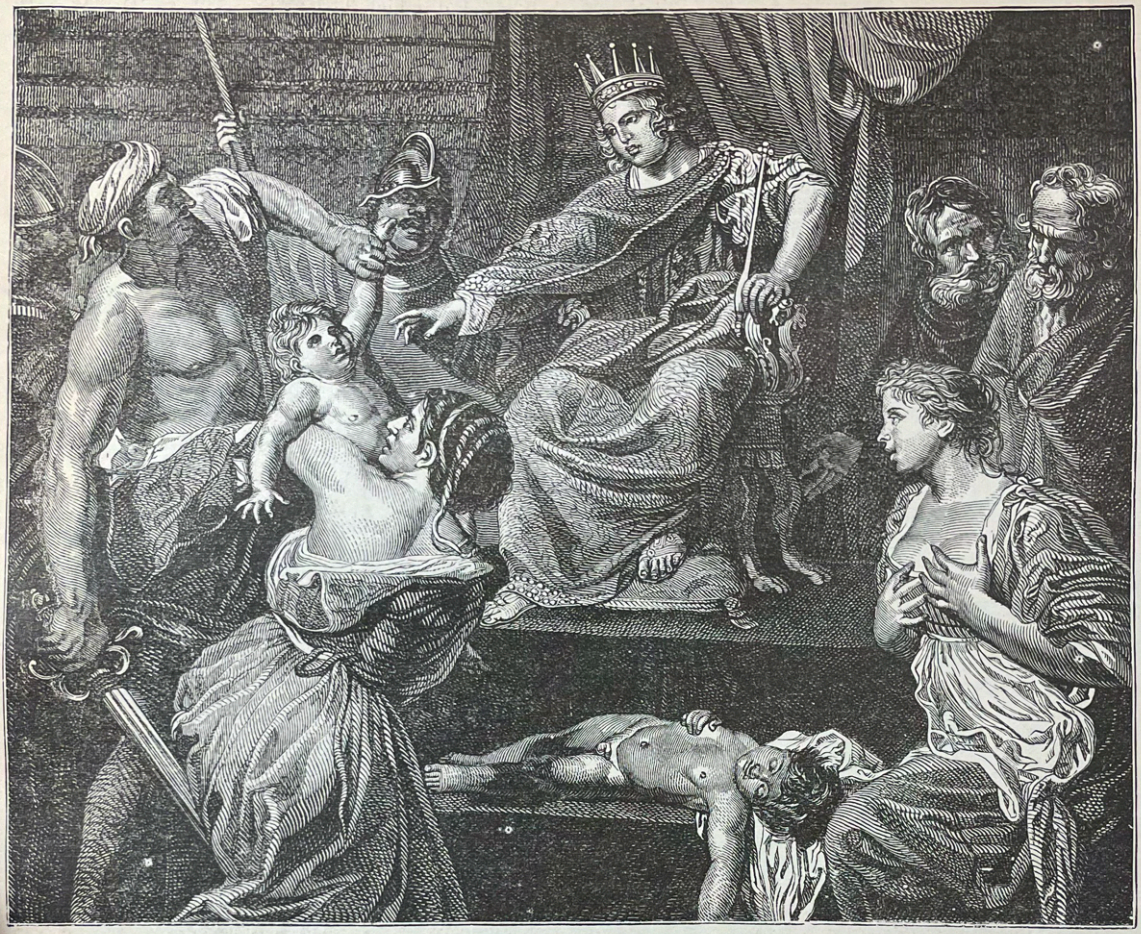
THE rebellion of Absalom made it necessary for David to fly from Jerusalem, and take refuge beyond the Jordan. Upon the death

of the misguided prince, and the failure of the rebellion, David returned to Jerusalem. His return was hailed with the greatest delight by all the people but the tribe of Benjamin, who rebelled against David's authority. This outbreak was promptly checked (2 Sam. xix., xx.)

One of the last acts of David was to declare Solomon his successor on the throne of Israel. This choice caused Adonijah, David's fourth and eldest surviving son, to raise a revolt and proclaim himself king. The prophet Nathan informed Bathsheba, the mother of Solomon, of this outbreak, and arranged with her a plan to secure the interests of her son. Bathsheba went into David's chamber, followed soon after by Nathan, to tell him that Adonijah reigned, in spite of his promise to Solomon. The aged king had lost none of his prudence and decision. At his command, Zadok, the priest, and Nathan, the prophet, supported by Benaiah, with the body-guard of Cherethites and Pelethites, proclaimed Solomon king, amid the rejoicings of the people, and anointed him with the sacred oil, which Zadok took out of the Tabernacle. At the news of this decisive act, Adonijah's followers abandoned him, and he himself sought sanctuary at the horns of the altar. His life was spared by Solomon upon his promise of submission. "And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to-day that he will not slay his servant with the sword. And Solomon said, If he will show himself a worthy man, there shall not an hair of him fall to the earth; but if wickedness shall be found in him, he shall die. So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house." Adonijah subsequently gave proof of his disloyalty, and was put to death by Solomon's order (1 Kings i. 51–53.)

Soon after the commencement of the reign of Solomon, an occasion arose to prove his Divine gift of wisdom. Two women appeared before his judgment-seat with a dead and a living infant. The one who appealed to the king for justice alleged that they had both been delivered in the same house, the other woman three days after herself; that the other had overlaid her child in the night, and had exchanged its corpse for the living child of the first while she slept. The second declared that the living child was hers, and both were alike clamorous in demanding it. The king resolved to appeal to the maternal instinct, as a sure test even in the degraded class to which both the women belonged. Calling for a sword, he bade one of his guards divide the living child in two, and give half to one woman and half to the other. The woman who had borne the living child now prayed that it might be given to the other to save its life, while the latter consented to the cruel partition. The king had now no difficulty in deciding the dispute, and awarded the child to the true mother. The fame of the decision spread through all Israel, inspiring fear of the king's justice, and a conviction that God had given him that wise discernment which is prized in the East as a ruler's highest quality (1 Kings iii. 16, 28).

SOLOMON PROCLAIMED KING OF ISRAEL.



THE JUDGMENT OF SOLOMON.

THE kingdom of Judah and Israel reached its greatest degree of splendor, prosperity, and strength under Solomon, the son of David. Peace reigned throughout the whole land, and Jerusalem became one of the most attractive and famous cities of the East. The Court of Solomon was conducted upon a scale of magnificence absolutely bewildering; but all this magnificence was transcended by the personal qualities of Solomon himself. He was the wisest man of his day, and to his great mental gifts was added the fascination and the grace of a noble presence. Seated "high on his throne of royal state," which shone with "the wealth of Ormuz and Ind," and "exceeding all the kings of the earth for riches and for wisdom," Solomon dispensed justice, and received the visitors from all parts of the world,

SOLOMON RECEIVING THE HOMAGE OF THE PRINCES OF ISRAEL.

who came to hear his wisdom, bringing their presents of vessels of gold and silver, garments, armor, spices, horses, and mules. He received tribute from almost the whole of Western Asia, and conducted a great and prosperous trade with India and other Eastern nations (1 Kings iv.)

PHŒNICIA was to the ancient what England is to the modern world—the chief commercial nation of the globe. Her ships covered every sea, and brought to her ports the wealth of every land. At the establishment of the Israelitish monarchy, Tyre had brought all the Phœnician cities under her supremacy, and had become the capital of the kingdom. Hiram, king of Tyre, made an alliance with David, and became the friend and ally of David's son and successor, Solomon. At the commencement of Solomon's reign, Hiram sent him rich presents. It was this alliance that enabled Solomon to secure the services of the Phœnician architects, the most skilful of their day, and the wood and stone needed, for the construction of the Temple at Jerusalem. The Phœnician architects also constructed a palace for David on Mount Zion, and a larger and more splendid palace for Solomon, which is believed to have stood on Mount Moriah, adjoining the Temple. The alliance with Phœnicia was of the greatest value to Solomon, but of little service to his people. It enabled him to establish a valuable commerce with India and other nations which yielded large sums as profits to the royal treasury. It added nothing to the wealth of the people, who were required to contribute to its expenses without enjoying any of its profits. The connection of Israel with Phœnicia had a most pernicious effect upon the former nation. It fastened upon it the worship of Baal and Ashtoreth, the chief deities of Phœnicia, and led the nation into a deep and most degrading idolatry, from which only the severest punishments could draw it, and then only after centuries of suffering (1 Kings v.) The religion of the Phœnicians was opposed to Monotheism, the vital principle of the Hebrew belief, and was a Pantheistical personification of the forces of nature, and, in its most philosophical shadowing forth of the Supreme powers, it may be said to have represented the male and female principles of production. In its popular form it was especially a worship of the sun, moon, and five planets, or, as it might have been expressed according to ancient notions, of the seven planets. These planets, however, were not regarded as lifeless globes of matter, obedient to physical laws, but as intelligent animated powers, influencing the human will, and controlling human destinies. Such a system of worship, being carried on in a country so close to the Hebrews, and brought so intimately into contact with them by the alliances of David and Solomon, could not fail to produce the most serious effects upon the chosen people. In the first place, the Phœnician religion was a continual temptation to Polytheism and idolatry. It can scarcely be doubted that the Phœnicians, as a great commercial people, were more generally intelligent, and as we should now say civilized, than the inland agricultural people of Palestine. When the simple-minded Hebrews, therefore, came in contact with a population more versatile, and apparently more enlightened than themselves, but who, nevertheless, either in a philosophical or in a popular form, admitted a system of Polytheism, an influence would be exerted on Hebrew minds, tending to make them regard their exclusive devotion to their own one God, Jehovah, however transcendent His attributes, as unsocial and morose. The Phœnician religion was likewise in other respects deleterious to the inhabitants of Palestine, being in some points essentially demoralizing. For example, it sanctioned the dreadful superstition of burning children as sacrifices to a Phœnician god—Moloch. Again, parts of the Phœnician religion, especially the worship of Astarte, or Ashtoreth, tended to encourage dissoluteness in the relations of the sexes, and even to sanctify impurities of the most abominable description. After Solomon fell away from the worship of God, he introduced the impure rites and practices of the Phœnicians into his kingdom, and thus started the nation upon its long course of idolatry. The Phœnicians, on their part, were condemned by the Divine wrath to subjugation to foreign conquerors, for leading the Israelites into their idolatries.

THE SERVANT OF HIRAM OF TYRE BRINGING PRESENTS TO KING SOLOMON.

THE Queen of Sheba, having heard of the great wisdom of King Solomon, undertook a journey to Jerusalem to see and converse with the wisest of men. She brought with her rich and valuable presents, and was received and entertained by him with a splendid hospitality worthy of his great fame. Her kingdom of Sheba embraced the greater part of the Yemen or Arabia Felix. Its chief cities, and probably successive capitals, were Seba, San'a (Uzal), and Zafar (Sephar). The city of Seba was the centre of the ancient power of the Joktanite Arabs. It was named after Sheba, the son of Joktan, who was the grandson of the Patriarch Shem. Very little is known with certainty concerning the history of this kingdom. It is worthy of remark that the late Emperor, Theodore of Abyssinia, claimed to be descended from King Solomon and the Queen of Sheba. There can be no doubt that an examination of the existing remains of Sabæan and Himyerite cities and buildings would add much to our present knowledge of the history of this kingdom. The ancient buildings are of massive masonry, and evidently of Cushite workmanship or origin. Later temples, and palace temples, of which the Arabs give no description, were probably of less massive character; but the Sabæan art is an almost unknown and interesting subject of inquiry (1 Kings x. 1–13).

The object of the Queen of Sheba in visiting King Solomon was to prove his wisdom with those "hard questions" which have always formed the favorite exercise of Oriental ingenuity. "She communed with him of all that was in her heart." The perfect wisdom of the king's replies in this conflict of wit and learning, the magnificence of his buildings, the splendor of his royal state, the order of his court, completely overwhelmed the queen: "there was no more spirit in her." She confessed that all was true which she had heard, and refused to believe, in her own country; nay, the half of it had not been told her: and she blessed God, and the people to whom He had given such a king. Having given and received magnificent presents, she departed to her own country; and the memory of her visit was long preserved by such an abundance of spices as was never known at Jerusalem before or since. Whether she went back a convert to the true faith, as her praises of Jehovah seem partly to imply, and how far her visit tended to the planting of the numerous proselytes whom we afterwards find in Arabia, can only be matter of conjecture; and the traditions, by which the simple narrative of her visit is overlaid, scarcely deserve notice. But the zeal with which she journeyed from the ends of the earth, to prove for herself the wisdom of which she had heard so much, stands recorded by "One greater than Solomon" for the eternal shame of those who neglect to hear Him, when He stands in their very midst, Him who is the incarnate wisdom that formed the noblest subject of Solomon's discourse. The visit of the Queen of Sheba marks the culminating point of Solomon's greatness and glory. Up to that time he had walked faithfully in the ways of the God of his fathers. Now, puffed up by pride, he went astray after strange gods, and did evil in the sight of the Lord. The story of his later years conveys an impressive warning against the vanity of all human splendor and the inherent defects of despotism. The wealth, the power, and the glory of his kingdom could not soothe the reproaches of his troubled conscience, and he was forced to exclaim, as the conviction of his inmost soul, "vanity of vanities; all is vanity."

ARRIVAL OF THE QUEEN OF SHEBA AT THE COURT OF SOLOMON.

ZIMRI, having murdered Elah, his sovereign, usurped the throne, and became the fifth king of Israel. He enjoyed his usurpation at Tirzah only seven days. The whole military array of Israel were at the time engaged in the siege of Gibbethon, and having elected Omri, the captain of the host, as king, they marched to besiege Tirzah. The walls were soon taken, and Zimri shut himself up in the palace, which, like Sardanapalus, he burned over his head (1 Kings xvi. 8–13).

AHAB, king of Israel, and Jehoshaphat, king of Judah, having determined to attempt the recovery of Ramoth-Gilead from Syria, the latter desired to have the approval of the prophets. Four hundred of these promised victory, in the name of God. One alone, Micaiah, warned them against the attempt, and predicted the death of Ahab. The Israelitish king angrily threw him into prison, and proceeded with his ally to attack Ramoth-Gilead. In the battle which ensued, Ahab disguised himself, but was mortally wounded, and died in the midst of his beaten army (1 Kings xxii. 1–40).

JOASH (abbreviated from Jehoash), the eighth king of Judah, was the youngest son of Ahaziah, the sixth king. In the year B. C. 884 he was left apparently the sole survivor of the stem of David, lopped as it had been by repeated massacres. Jehoshaphat's sons were all slain by their eldest brother, Jehoram. All Jehoram's sons were killed by the invading Philistines and Arabians, except Ahaziah. Ahaziah's collateral kindred were put to death by Jehu, and his sons were all massacred by their grandmother Athaliah, except Joash, who was saved from that fate by the priest Jehoiada, who concealed him until he attained the age of seven years, when he showed him to the army and people assembled in the Temple, as the true heir of David, and crowned him amidst great rejoicings. Joash reigned forty years in Jerusalem (2 Kings xi.)

ZIMRI DESTROYING HIMSELF IN HIS PALACE.

Joash began his reign by destroying the idols, and renewing the covenant of the nation with God. As long as Jehoiada, the high-priest, lived, Joash remained faithful to the God of his fathers, and enjoyed a prosperous and peaceful reign. This portion of his reign covered a period of more than twenty-three years. He restored the Temple service, and repaired the sacred edifice. After the death of Jehoiada, however, a most unhappy change ensued. The princes of Judah, who had doubtless been jealous of the high-priest's unbounded influence, seem to have persuaded the king that it was time to be his own master; and the first use that he and they made of that liberty was to neglect the house of God, and to serve groves and idols. For this he was rebuked by Zechariah, the son of Jehoiada, and probably the high-priest, who told the king and the princes they could not prosper, because they had forsaken God. This aroused the wrath of Joash and his evil counsellors, and even in the court of the sanctuary, which they were perhaps endeavoring to profane by a sacrifice to Baal, the latter stoned him to death, by the king's order, between the Temple and the altar. This was the space within which Joash had been guarded in his childhood by Jehoiada and his line of Levites; and the narrative lays stress on the king's ingratitude to the son of the man who had saved his life. The dying cry of Zechariah, "The Lord look upon it, and require it," never ceases to echo through the annals of the Jews, till they "filled up the measure of their fathers" by invoking the guilt of Christ's blood upon their heads. Meanwhile it found an immediate response in the calamities of the last years of Joash. That very year Hazael, the king of Syria, marched against Jerusalem. His small force defeated the whole host of Judah; and the princes who had seduced Joash into idolatry were either killed in the battle, or given up to Hazael and put to death, as the ransom of the people from a massacre. Jerusalem itself was only saved from the horrors of a sack by the surrender of all the consecrated vessels and treasures both of the Temple and the king's palace. Thus within a year of the murder of Zechariah, "they executed judgment upon Joash." Scarcely had the Syrians retired, leaving Joash grievously ill in the fortress of Millo, whether from a wound or from vexation (for the cause is not stated), than he was slain in his bed by two of his servants, at the age of forty-seven. Thus ended a reign that had promised to restore the purity of David's kingdom. Joash was buried with his fathers in the city of David, and was succeeded by his son Amaziah.

MICAIAH BEFORE AHAB AND JEHOSHAPHAT.

THE ENTHRONEMENT OF JOASH.

Gallery of Scripture Illustrations:

SHOWING

THE MANNERS AND CUSTOMS, RELIGIOUS RITES, CEREMONIES, ETC., OF THE NATIONS MENTIONED IN THE BIBLE.

With Descriptions and Explanations.

BY REV. JOHN L. WILLIAMSON, D.D.

THE CONFUSION OF TONGUES.

FROM the three sons of Noah were descended the races which repeopled the earth after the Deluge. The region in which the sons of Noah settled after leaving the Ark appears to have been the mountain mass of Little Bokhara and Western Thibet, where the great rivers of Asia, the Indus, the Oxus, and the Jaxartes take their rise. Some generations later, the descendants of Noah, who had increased with great rapidity, wandered westward, and fixed their dwellings on the great plains watered by the Tigris and the Euphrates, in the country originally called Shinar. Here their pride in their numbers and strength led them to believe that they could baffle even God, and they began the erection of a city, and of a tower the top of which they meant should reach to heaven, and so enable them to escape any subsequent deluge that might be sent upon the earth. God suffered them to proceed for a while, and then punished their insolence. Up to this time all mankind spoke a common language. When the pride of the people was at its height, the Almighty suddenly put a stop to their work by confusing their speech, or causing them to speak different languages. Unable to understand each other, they were compelled to discontinue their work, and to disperse, "each family or group of families carrying with it the new language, from that time to become its own, and whence the idioms science now attempts to classify according to their analogies, are descended." The unfinished tower was called Babel, or "Confusion," on account of the confusion of languages which took place there. Hence the Greek name of the city—Babylon. By this dispersion the descendants of Noah were scattered all over the world. It is supposed that the Tower of Babel was afterwards completed, forming the hugest structure in the then known world, though, of course, not so lofty as its originators had designed.

THE Mosaic law of "eye for eye, tooth for tooth, life for life," justified the most rigid retribution. The custom of blood revenge was so firmly implanted among the Hebrews, in common with other nations of the East, that God directed Moses not to seek to eradicate it entirely, but only to seek to counteract and modify it by the establishment of Cities of Refuge, to which a man who had accidentally killed another might fly for safety from the avenger of blood. The fugitive was protected in these cities, and the avenger was not allowed to enter in pursuit of his victim. There were six cities set aside by the Mosaic law, and they served not only for the Hebrews, but for all strangers who resided in the country. Three of these cities were on the west side of the Jordan, namely, Kadesh, in Galilee, in the highlands of Naphtali; Shechem, in Mount Ephraim; and Hebron, in the mountains of Judah. The other three were east of the Jordan, and were, for Reuben, Bezer, in the wilderness; for Gad, Ramoth, in Gilead; and for the half-tribe of Manasseh, Golan, in Bashan.

A CITY OF REFUGE.

ZEDEKIAH, the twentieth and last king of Judah, was twenty years old at the time of his accession to the throne, and reigned eleven years, to the final destruction of Jerusalem. Zedekiah accepted his royalty over the impoverished remnant of the Jews as the vassal of Nebuchadnezzar, to whom he was bound by every principle of good faith. The fate of his brother and his nephew had proved the hopelessness of rebellion even before the strength of the nation had been carried away into captivity. Nevertheless, there were false prophets, especially among the captives in Babylon, who began to raise the hopes of the Jews by lying predictions that the time of their deliverance was near. The prophet Jeremiah sternly discountenanced all such vain hopes. He showed plainly the miserable fate that awaited the remnant left in Judah, and the folly of attempting to throw off the yoke of the king of Babylon. He also wrote to the elders, priests and prophets at Babylon, warning them against the false prophets who predicted their speedy restoration, and advising them to make their arrangements for a long residence in the land of their captivity. "Build ye houses, and dwell in them," wrote the prophet to his exiled countrymen; "and plant gardens, and eat the fruit of them. Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished." He repeated the prediction that their captivity should last for seventy years; adding that those left behind in Judah, after suffering from the sword, the famine, and the pestilence, should be dispersed over all the world, and become a byword and reproach. From what follows, we learn more of the false prophets whom Jeremiah denounced. Two among them, Ahab, the son of Kolaiah, and Zedekiah, the son of Maaseiah, were men whose lives were as profligate as their principles. Against them Jeremiah denounced a terrible doom: "Thus saith the Lord of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadnezzar king of Babylon; and he shall slay them before your eyes; And of them shall be taken up a curse by all of the captivity of Judah which are in Babylon, saying, The Lord make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire; Because they have committed villany in Israel, and have committed adultery with their neighbors' wives, and have spoken lying words in my name, which I have not commanded them." The terrible prediction was soon fulfilled. Nebuchadnezzar, having doubtless learned the efforts which the lying prophets were making to incite the Jews to revolt, caused them to be seized and brought before him, and condemned them to be burned alive in a "fiery furnace." The sentence was carried out in the presence of the people, as Jeremiah had predicted. This severe example must have been all the more striking from its contrast with the deliverance of Shadrach, Meshach and Abednego (Jeremiah xxix. 21, 22).

THE vines of ancient Palestine were celebrated for their luxuriant growth, and for the immense clusters of grapes which they produced. Even in modern times, travellers in the Holy Land have frequently testified to the large size of the grape clusters of that country. Schulz speaks of supping at Beitshin, a village near Ptolemais, under a vine whose stem was about a foot and a half in diameter, and whose height was about thirty feet, which by its branches formed a hut upwards of thirty feet broad and long. "The clusters of these extraordinary vines," he adds, "are so large that they weigh ten or twelve pounds, and the berries may be compared with our small plums." Especial mention is made in the Bible of the grapes of Eschol (Num. xiii. 24; xxxii. 9), of Sibmah, Heshbon, and Elealah (Is. xvi. 8–10; Jer. xlviii. 32), and Engedi (Song of Sol. i. 14). From the abundance and excellence of the vines, it may readily be understood how frequently this plant is the subject of metaphor in the

THE LYING PROPHETS CONDEMNED BY NEBUCHADNEZZAR TO BE BURNED TO DEATH.

EATING OF THE FRUIT OF THE VINE

Holy Scriptures. To dwell under the vine and fig tree is an emblem of domestic happiness and peace. The Prophet Micah, in describing the happiness of ransomed Israel, says: "They shall sit every man under his vine and under his fig tree; and none shall make them afraid" (iv. 4).

It was the custom among the ancient nations of the East for the victors in war to sell their captives into slavery. The Assyrians carried this on to a great extent. The engraving on this page represents

JEWISH CHILDREN SOLD INTO SLAVERY.

the breaking up of a captive Israelite family by such a sale in front of one of the royal palaces of Assyria. The Prophet Joel sternly denounces the vengeance of the Almighty upon those who had so wronged His people. His denunciation was directed against the inhabitants of Tyre and Sidon, who appear to have made a practice of kidnapping Jewish youths and selling them to the Grecians. "The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border" (Joel iii. 6).

The effort of Nehemiah to rebuild the walls of Jerusalem, though sanctioned and encouraged by the Persian king, met with a stubborn resistance from the Samaritans and the neighboring tribes. The builders worked with their swords at their sides and under the protection of an armed guard. They were frequently attacked, but always beat off their assailants, and at length brought their work to a successful close. The walls being finished, and the gates hung, and the porters and singers and Levites appointed to their several stations, Nehemiah committed the charge of the city to his brother Hanani and to Hananiah, the ruler of the palace. The gates were kept barred until the sun was hot, and the people were arranged in watches. Such care was the more needful as the city was yet much too large for its inhabitants, and but few houses had been built. The walls, having been completed, were solemnly dedicated amid great rejoicings. It now became necessary to take measures to secure a population sufficiently numerous to keep the Holy City from falling into the hands of its enemies, and before the people departed for their homes lots were drawn to see who should reside in Jerusalem, which would have been left almost without inhabitants had all taken up their residence on their old family allotments about the several cities and villages. It is a striking proof of the attachment of the Jews to their patrimonial possessions that the safer residence behind the walls of Jerusalem should not have been the object of competition. But it was regarded as a sacrifice to live there; "And the people blessed all the men that willingly offered themselves to dwell at Jerusalem. The rulers took up their abode in the capital; and for the rest every tenth man was chosen by lot to live there." The language of Nehemiah would almost seem to imply that those of the people who belonged to Israel (the Ten Tribes) had their possessions assigned in the cities of Judah, and that the inhabitants of Jerusalem were taken from the tribes of Judah and Benjamin. The priests and Levites were divided in due proportions between the city and the country.

In the thirty-second year of Artaxerxes-Longimanus, B. C. 433, Nehemiah returned to the Persian Court. After an interval, of what length we know not, he obtained the king's permission to visit Jerusalem again, in order to reform serious abuses which had grown up through the weakness of the high-priest Eliashib and the rapacity of the princes. These he swept away with a stern and unsparing hand. He most indignantly reproved the nobles for the profanation of the Sabbath, as the sin which had brought the wrath of God upon their fathers. In the cities of Judah the wine-presses were trodden on the holy day, and the gates of Jerusalem were

GUARDING THE GATES OF JERUSALEM ON THE SABBATH.

crowded with Syrian and other merchants, who carried in the supplies of luxury for a great city. Nehemiah solemnly assured them that if they did not desist from their trade on the Sabbath, he would proceed to inflict punishment on them. He also appointed the Levites to watch the gates, perhaps supposing they would be more regarded than his servants, and also because he would have the watch continued, even if he should leave Jerusalem. This reformation seems to have produced very durable effects, for in the after ages of the Jewish Church they became exact even to superstition. The due observance of the Lord's day forms an important object for the attention of those who would promote true godliness: and the Christian magistrate ought to take proper measures to prevent that sacred season from being profaned by labor, merchandise, or those occupations which subserve the luxury and pride of life. The Sabbath is of Divine appointment. It is richly fraught with blessings for every class of society. It is essential to the prosperity of any people. The whole history of the world proves this.

BUILDING THE WALLS OF JERUSALEM.

WHEN the Israelites arrived at Kadesh in their wanderings, God declared to them that they had reached the point at which they were to begin their entrance into the Promised Land. But first the country was explored by twelve spies, who were the heads of their respective tribes. They searched the land for forty days, as far as Rehob (Anti-libanus) on the extreme north, and thence returned to Hebron, and explored the region around that city, in which their father Abraham had dwelt as a stranger, near the Amorite princes Aner, and Mamre and Eschol—the last of whom seems still to have derived his name (from Eschol—that is, "A Cluster of Grapes") from the rich vineclad valley of which he was the prince. From that valley the spies brought a cluster of grapes so large that it was borne between two men upon a staff, together with pomegranates and figs: for it was the season of the first ripe grapes. These proofs confirmed their report that the land was all that God had promised them. Nevertheless, the people were alarmed at their report of the character and strength of the inhabitants, and refused to make any attempt to enter the Holy Land (Num. xiii.–xiv.) But Caleb, who was evidently a man of true courage, steadfastly facing danger in the path of duty, said: "Let us go up at once, and possess it, for we are well able to overcome it." He did not say, "Let us go and *attack* the Canaanites," but, "Let us go up at once, and possess the land:" as if he thought the forty days spent in searching the land had been too long a delay, and was impatient to take possession of the country which God had given them.

THE SPIES BEARING BACK THE GRAPES OF ESCHOL.

THE hard labors to which the Israelites were subjected during their sojourn in Egypt have already been referred to in these illustrations. Their tasks consisted chiefly in field work, especially in making bricks, and building the treasure cities (probably for storing up corn) Pithom and Raamses. Their taskmasters were ordered by the king, whose object was to reduce their numbers, to treat them with the greatest harshness and cruelty, and they faithfully executed their orders (Ex. i.)

AT the capture of Jericho by the Israelites all the spoil taken was destroyed or dedicated to God. The Israelites were forbidden to keep anything for their own use. There was one man among them, however, whose lust of spoil made him unfaithful. His act brought a curse upon all Israel, so that they failed in their next enterprise, the attack on Ai. This disaster was so unexpected that Joshua and the elders besought God to show them the cause of it. The oracle replied that Israel had sinned in taking of the accursed thing and concealing it among their goods; and Joshua was commanded to ascertain the offender by lot, and when found, to slay him and burn him with all belonging to him. The lot revealed Achan, the son of Carmi, a member of the tribe of Judah, as the offender. He confessed that he had taken from the spoil of Jericho a goodly Babylonish garment, and 200 shekels of silver, and a wedge of gold of fifty shekels' weight, and had hid them in his tent, where they were found by men sent by Joshua. The offender was taken without the camp, and stoned to death, and afterwards burned, with his children, his cattle, and his tents; and a heap of stones was raised over them to mark the place. The historian, in Josh. xxii. 20, says: "that man perished not alone in his iniquity." He refers to the thirty-six men who were slain before Ai, as well as to the family of Achan, which had perished with him. Rulers should endeavor to restrain vice, lest it become national, and bring God's judgments on the community.

ISRAELITES LABORING UNDER EGYPTIAN TASKMASTERS.

THE STONING OF ACHAN.

THE Feast of Purim, or of Lots, was an annual festival instituted to commemorate the preservation of the Jews in Persia from the massacre with which they were threatened through the machinations of the wicked Haman, and from which they were saved by the intercession of Queen Esther. The feast was probably called Purim by the Jews in irony. Their great enemy Haman appears to have been very superstitious and much given to casting lots (Esth. iii. 7). They gave the name of Purim, or Lots, to the commemorative festival, because he had thrown lots to ascertain what day would be auspicious for him to carry into effect the bloody decree which the king had issued at his instance (Esth. ix. 24). The festival lasted two days, and was regularly observed on the fourteenth and fifteenth of Adar. It is not easy to conjecture what may have been the ancient mode of observance, so as to have given the occasion something of the dignity of a national religious festival. According to modern custom, as soon as the stars begin to appear, when the fourteenth of the month has commenced, candles are lighted up in token of rejoicing, and the people assemble in the synagogue. After a short prayer and thanksgiving the reading of the Book of Esther commences. When the reader comes to the name of Haman, the whole congregation cry out, "May his name be blotted out," or "Let the name of the ungodly perish." When the names of the sons of Haman are read, the reader utters them with a continuous enunciation, so as to make them into one word, to signify that they were hanged all at once. After the Megilla is read through, the following benediction is pronounced by the reader, "Blessed art thou, O Lord our God, King of the universe, who hast contended our contest, judged our cause, hast avenged our wrongs, requited all the enemies of our souls, and hast delivered us from our oppressors. Blessed art thou who hast delivered thy people from all their oppressors, thou Lord of salvation." In the morning service in the synagogue, on the fourteenth, after prayers, the passage is read from the Law which relates the destruction of the Amalekites, the people of Agag, the supposed ancestors of Haman. The Book of Esther is then read again in the same manner, and with the same responses from the congregation as on the previous evening. The fourteenth of Adar, as the very day of the deliverance of the Jews, is more solemnly kept than the thirteenth. But when the service in the synagogue is over, all give themselves up to merry-making. In the United States the Jews celebrate the feast of Purim with public balls and social gatherings.

ANCIENT JEWS CELEBRATING THE FEAST OF PURIM.

As has been before remarked the Holy Land was in ancient times a very fertile country, and even now some portions of it bear remarkably fine crops of grain and fruits. The Bible is full of allusions to the ancient fertility of the land, and the Jews were devoted to the labors of the husbandman. They were also very rich in cattle and flocks, which not only furnished them with abundant food, but provided the means of sacrifice. Large numbers of these were annually offered to the Lord, portions of them being consumed on the altar, and the remainder going to the support of the priests and Levites. Josephus (whose statements, however, must always be accepted with caution) informs us that at the Passover of A. D. 65, the last before the destruction of Jerusalem by Titus, 256,500 paschal lambs were offered in the Temple. This will give some idea of the pastoral wealth of the Jews, besides which their land yielded plentifully, grain, corn, wine, and oil.

ANCIENT JEWISH LABORERS RETURNING FROM THE HARVEST FIELD.

HUSBANDMEN OF ANCIENT PALESTINE GOING FORTH TO WORK.

THE Passover was the greatest and most solemn festival of the Israelites, and was celebrated in commemoration of the "passing over" the houses of the Hebrews, by the angel of God, on the night in which the first-born of Egypt were slain. It thus commemorated God's judgment upon the Egyptians, His mercy towards His chosen people, and His deliverance of them from their bondage with a strong hand. The Passover was kept for seven days, from the evening

THE FIRST PASSOVER.

which closed the fourteenth to the end of the twenty-first of the sacred year, Abib or Nisan (April). At the institution of the solemn festival in Egypt, the Paschal Lamb was slain in each house, and its blood was sprinkled on the door-posts; it was hurriedly roasted, and eaten by all the members of the family, clean and unclean, standing, and in haste. After the settlement of the Israelites in the Holy Land the Paschal Lamb was selected any time up to the day of the supper; it was sacrificed at the altar of burnt-offering; its fat was burnt, and its blood was sprinkled on the altar; the supper was eaten only by men, and they must be ceremonially clean; they sat or reclined at the feast, which they ate without haste, with various interesting ceremonies, and with the accompaniment of the *Hallel*, or singing of Psalms cxiii.–cxviii.

NADAB and Abihu were the eldest and the second of the sons of Aaron, who with their brothers Eleazar and Ithamar, were solemnly set apart to the priesthood. When at the first establishment of the ceremonial worship of the Tabernacle, the victims offered on the great brazen altar were consumed by fire from heaven, it was directed that this fire should be always kept up, and that the daily incense should be burnt in censers filled with fire from the great altar, but one day, Nadab and Abihu presumed to neglect this regulation, and offered incense in censers filled with "strange" or common fire. For this they were instantly struck dead by lightning, and were taken away and buried in their clothes without the camp. There can be no doubt that this severe example had the intended effect of enforcing becoming attention to the most minute observances of the ritual service. As immediately after the record of this transaction, and in apparent reference to it, comes a prohibition of wine or strong drink to the priests, whose turn it might be to enter the tabernacle, it is not unfairly surmised that Nadab and Abihu were intoxicated when they committed this serious error in their ministrations (Lev. x. 1-11). With what solemn attention should we hear these words of the great and terrible Lord God, "I will be sanctified in them that come nigh me, and before all the people I will be glorified." Contemplating with holy awe His majesty, purity, and avenging justice, we may well exclaim, "My flesh trembleth for fear of thee, and I am afraid of thy judgments."

KORAH, the great-grandson of Levi, jealous of the honors enjoyed by his cousins Moses and Aaron, organized a rebellion against them in the wilderness, together with Dathan and Abiram, of the tribe of Reuben. They thrust themselves into the priests' office, and attempted to perform the sacred functions of that rank. They were punished, together with all their followers, with death by the hand of God. The earth opened and swallowed nearly all of them, and the remainder were killed by fire from heaven. In the New Testament, Korah is coupled with Cain and Balaam. The particular grievance which rankled in the mind of Korah and his company was their exclusion from the office of the priesthood, and their being confined—those among them who were Levites—to the inferior service of the

Tabernacle. The appointment of Elizaphan to be chief of the Kohathites may have further inflamed his jealousy. Korah's position as leader in this rebellion was evidently the result of his personal character, which was that of a bold, haughty, and ambitious man. From some cause which does not clearly appear, the children of Korah were not involved in the destruction of their father (Num. xxvi. 11). Perhaps the fissure of the ground which swallowed up the tents of Dathan and Abiram did not extend beyond those of the Reubenites. From verse 27 it seems clear that Korah himself was not with Dathan and Abiram at the moment. He himself was doubtless with the 250 men who bare censers near the Tabernacle (ver. 19) and perished with them by the "fire from Jehovah" which accompanied the earthquake. The censers which they had used were afterwards made into plates, to form an outer covering to the altar (Num. xvi.) On, although named in the first instance with Dathan and Abiram, does not again appear either in the rebellion or its punishment. The effect of this terrible warning on the survivors of Korah was that the family attained high distinction subsequently. Samuel was a Korhite (1 Chron. vi. 22, 23). Korhites under David had the chief place in keeping the Tabernacle doors (1 Chron. vi. 32–37), and in the psalmody (ix. 19, 33). Eleven psalms are inscribed with their name as the authors (xlii., xliv., xlv., xlvi., xlvii., xlviii., xlix., lxxxiv., lxxxv., lxxxvii., lxxxviii.; compare 2 Chron. xx. 19). Their subject and tone are pleasant and cheerful, free from anything sad or harsh, more sublime and vehement than David's psalms, and glowing with spirituality and unction. Assir, Elkanah and Abiasaph were respectively the son, grandson and great-grandson of Korah (Ex. vi. 24).

THE DEATH OF NADAB AND ABIHU.

DESTRUCTION OF KORAH, DATHAN AND ABIRAM.

THE importance of "walking uprightly," that is, of leading a correct and useful life in the fear of the Lord, is insisted upon by none of the sacred writers more forcibly than by Solomon, the wisest of men. "He that walketh uprightly, walketh surely; but he that perverteth his ways shall be known" (Prov. x. 9). "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed" (xiii. 20). "Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool" (xix. 1). "Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich" (xxviii. 6). "He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered" (xxviii. 26). Such are some of the admonitions of the great King. In the above engraving the artist has forcibly drawn the contrast between the youth who seeks the ways of righteousness and the wise counsels of his elders, and those who give themselves up to the mad pleasures of the moment.

"WHOSO WALKETH UPRIGHTLY SHALL BE SAVED."—PROV. xxviii. 18.

IN all Eastern countries wells or fountains of water are regarded as among the most valuable possessions of the people, and as the supply is generally liable to exhaustion from droughts and other causes, the water is usually used with great care. In the desert wells are scarce, and are generally the property of the tribes that roam over these regions. While the tribe is encamped near it no person, not belonging to it, can draw water from the well without the leave of the chief. The caravans which journey across the deserts are entirely dependent upon the wells and springs, the locations of which are known to them for their supplies of water, and their daily journeys are generally so arranged that their camps may be pitched in the evening beside some well or fountain. Sometimes, however, this is impossible, and one or two days' journey must be made across the hot, blinding sands before a supply of water can be reached. At such times the travellers suffer terribly from thirst, but are buoyed up by the hope of finding water further on. Often, when the site of the well or spring is reached, it is found that the supply is exhausted, and no water is to be had. The sufferings of the members of the caravan now become agonizing, and death too often follows. The engraving eloquently portrays their despair upon finding no water at a fountain upon which all their hopes had been set.

As the Israelites approached the Promised Land, they found their progress barred by the strong city of Jericho. Joshua was commanded by God to take and destroy this city. In order to ascertain its strength he sent two spies into the city. They were harbored by a woman named Rahab, in whose mind the terror that had fallen on the Canaanites, when they heard all that God had done for Israel, had produced belief in Jehovah as the God of heaven and earth. She aided the spies to escape from the city, by lowering them from the window of her house, which stood upon the wall of the city, and, in return for this, was, with her father's family, spared from the general extermination of the inhabitants. Her faith was richly rewarded, she becoming the mother of Boaz (Ruth iv. 21), an ancestress of the Messiah, and one of the four women, all foreigners, Thamar, Rahab, Ruth and Bathsheba, named in Matthew's (i. 5) genealogy.

As to the statement made by Rahab respecting the spies (Josh. ii. 5), several things are to be considered. 1. Having been reared in the darkness of heathenism, she could not be expected to understand

A CARAVAN ARRIVING AT A FOUNTAIN WHERE THERE IS NO WATER.

fully the wrong of falsehood. 2. She was influenced by a desire to preserve her own life. She felt that the only way to secure this end, in the impending overthrow of the city, would be to place the victors under previous obligation by saving the lives of their spies. 3. James says (ii. 25) she was "justified" not by her words, but by her "works."

Believing knowledge of God's purpose concerning Israel and Jericho made her renounce the lower duty, patriotism, for the higher one, piety. She could only have been faithful to her country by unfaithfulness to her God. She renounced the pollutions of her country's gods, to join Jehovah and His people. Her hospitality to the spies was for their Lord's sake (Matt. x. 40–42). The season was four days before the passover, "on the tenth day of the first month," *barley* harvest time, when the Jordan periodically overflowed its banks. The flax harvest was simultaneous with barley harvest. Rahab "hid the spies with the stalks of *flax*," doubtless, spread on the roof of her house (Josh. ii. 6).

ESCAPE OF THE SPIES FROM JERICHO.

After the stoning of Achan, Joshua was commanded by God to make a new attack upon Ai. He determined to attempt the capture of the place by stratagem. He chose thirty thousand picked men, and sent them away to a designated place in the rear of the city by night. He ordered them to lie in ambush, in readiness to attack the city at a given signal. The next morning he advanced with the remainder of the host towards Ai, and posted a second column of five thousand picked men in ambush between that city and Bethel, on the west side of Ai. This done, he took post that night with the rest of the host in the valley before the city. "And it came to pass, when the king of Ai saw it, that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he wist not that there were liers in ambush against him behind the city. And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness. And all the people that were in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city. And there was not a man left in Ai or Bethel that went not out after Israel: and they left the city open, and pursued after Israel. And the Lord said unto Joshua, Stretch out the spear that is in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that he had in his hand toward the city And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire. And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers. And when Joshua and all Israel saw that the ambush had taken the city . . . then they turned again, and slew the men of Ai." At the same time the force that had taken Ai issued out of the city against the enemy, "so that they were in the midst of Israel, some on this side, and some on that side; and they smote them, so that they let none of them remain or escape." The king of Ai was taken prisoner, his army exterminated, and he himself was hanged. Ai was destroyed, with all its inhabitants, only the cattle being reserved as the spoil of the Lord. It seems to be implied that Bethel was taken at the same time (Josh. viii. 1–29).

THE INHABITANTS OF AI WITNESSING THE DEFEAT OF THEIR ARMY.

Moses remained on Mount Sinai forty days in communion with Jehovah, upon the solemn occasion of the giving of the Law to Israel, and the people, discouraged by his long absence, imagined that he was dead, or had deserted them. They, therefore, demanded of Aaron that he should make them gods to go before them. Weakly yielding to their demand, and, perhaps, hoping that they would not make the costly sacrifice, Aaron asked for their gold ear-rings, from which he made a "Molten Calf," the symbol of the Egyptian Apis. This he exhibited to the people as the image of the God who had brought them out of Egypt, and he built an altar before the idol. Moses descending from the mountain in the midst of the sinful rejoicings of the Israelites over their idol, proclaimed the anger of Jehovah against the offenders. He destroyed the "molten calf," and calling upon the sons of Levi to aid him, put over 3,000 of the people to the sword (Ex. xxxii).

On their journey from Mount Hor to compass the land of Edom, the Israelites, disheartened by the fatigues and perils of their journey, murmured against God and Moses, and as a punishment for this they were visited by fiery flying serpents, probably the *dipsas*, whose bite occasions a burning pain, accompanied with a fiery eruption, distress-

ing thirst, swelling of the body, ending in death. From the bite of these serpents many of the people died, and the rest, humbled and alarmed by the visitation, having besought Moses to intercede for them, the Lord directed him to make a serpent of brass, resembling doubtless those by which the people had been bitten, and to elevate it on a pole (*a signal post*, like a flagstaff with us), so that it might be easily visible to all. "And it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass he lived" (Num. xxi. 4–9).

THE MOLTEN CALF.

Besides the immediate relief there was a divinely intended historical type. God purposed that it should illustrate the doctrine of the gospel to be afterwards fully revealed. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life" (John iii. 14, 15). And never was this more signally illustrated than at the very time when Christ was "lifted up." There was the thief suffering worthily the punishment of his misdeeds: how should he obtain forgiveness and life? Little likely did it seem that one hanging crucified in weakness beside him could be his Saviour. Yet he looked to Him, he discovered in that innocent sufferer the divinely-appointed means of his salvation. He looked, and with new-born faith exclaimed, "Lord, remember me." The answer was immediate, the cure perfect, "To-day shalt thou be with me in Paradise" (Luke xxiii. 39–43). So mighty is the effect of a believing look to Jesus! And so still: the sinner is healed of the deadly wound of sin by faith in Christ. He looks and lives. Some writers have tried to find fanciful resemblances, as if the material and all the circumstantial details of the brazen serpent had their typical purport. It is enough to say with *Fairbairn:* "In the two related transactions there is a fitting correspondence as to the relations maintained, in both alike a wounded and dying condition in the first instance, then the elevation of an object apparently inadequate, yet really effectual, to accomplish the cure, and this through no other medium on the part of the affected, than their simply looking to the object so presented to their view. But with this pervading correspondence, what marked and distinctive characteristics! In the one case a dying body, in the other a perishing soul. There an uplifted serpent, of all instruments of healing from a serpent's bite the most unpromising; here the exhibition of one condemned and crucified as a malefactor, of all conceivable persons apparently the most impotent to save."

THE BRAZEN SERPENT.

THE engraving represents "The Vision of the Holy Waters" shown to the prophet Ezekiel, who thus records it: "Afterward he brought me again to the door of the house; and, behold, the waters issued out from under the threshold of the house eastward: for the forefront of the house stood towards the east, and the waters came down from under from the right side of the house, at the south side of the altar. Then brought he me out of the way of the gate northward, and led me about the way without unto the outer gate by the way that looketh eastward; and, behold, there ran out waters on the right side. And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles. Again he measured a thousand, and brought me through; the waters were to the loins. Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over. And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river. Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other. Then said he unto me, These waters issue out towards the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that everything that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and everything shall live whither the river cometh. And it shall come to pass, that the fishers shall stand upon it from En-gedi even unto En-eglaim: they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many. But the miry places thereof and the marshes thereof shall not be healed; they shall be given to salt. And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine" (Ezek. xlvii. 1–12).

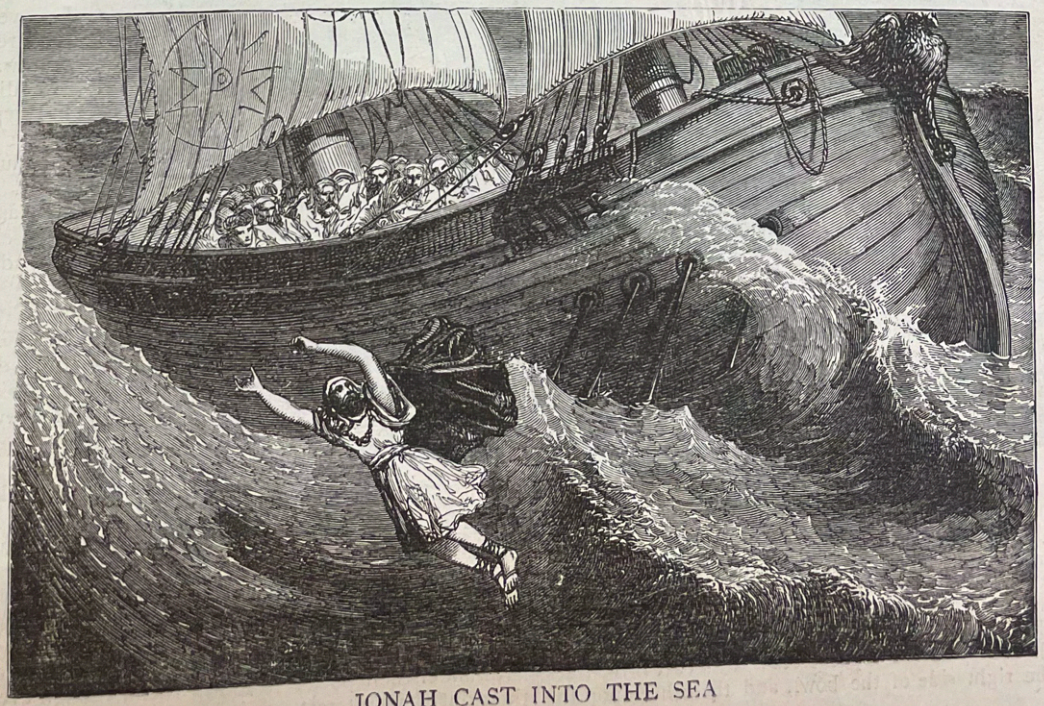
THE VISION OF THE HOLY WATERS.

THE folly of heaping up riches as the chief end of life is well shown by the Psalmist. Contrasting the vanity of earthly wealth with the favor of God, and the joys of His kingdom, he exclaims: "Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them. And now, Lord, what wait I for? my hope is in thee." The artist shows in the engraving the chamber of the dead man whose chief aim was to heap up riches. His servants are engaged in plundering his treasures which he could not carry with him, and are even stripping the ring from his lifeless finger (Ps. xxxix. 6, 7.)

THE Prophet Jonah was the son of Amittai, and was a native of the kingdom of Israel. He is believed to have lived about the time of Jeroboam II. Upon being ordered to go to Nineveh and prophesy, he attempted to flee from God, and took ship to Tarshish, as he was not willing to warn a hostile nation of its doom. His ship was

"HE HEAPETH UP RICHES AND KNOWETH NOT WHO SHALL GATHER THEM."

overtaken by a storm, and the sailors thinking to appease God for Jonah's flight cast him into the sea, where he was swallowed by a great fish for three days and nights. Upon his escape, he proceeded to Nineveh and executed his mission, and succeeded in awakening the city to a repentance which averted its punishment for a while. The prophet, not from personal but national feelings, grudged mercy shown a heathen nation. He was therefore taught by the significant lesson of the "gourd," whose growth and decay brought the truth at once home to him, that he was sent to testify by deed, as other prophets would afterwards testify by word, the capacity of Gentiles for salvation, and the design of God to make them partakers of it. This was "the sign of the Prophet Jonas," spoken of in the New Testament. But the resurrection of Christ itself was also shadowed forth in the history of the prophet. The mission of Jonah illustrates in a striking manner the great truth that



JONAH CAST INTO THE SEA

God regards all men as His children and desires their happiness and final salvation. The great city of Nineveh was the centre of an immense population, given over to a corrupt religion and ignorant of Jehovah. Its wickedness was rapidly drawing upon it the divine vengeance; but in order that it might have an opportunity to repent and make atonement for its sins, God sent the prophet to give it the warning which it could never have gotten from its own faith, and so gave it another chance for mercy.

THE VISION OF THE GOLDEN CANDLESTICK.

THE engraving represents the vision vouchsafed to the Prophet Zechariah, and which is thus recorded by him: "And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep; And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof; And two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof" (Zech. iv. 1–3). The vision was an image of the value and divine glory of the theocracy as now seen in the restored Jewish church, supported, not "by might nor by power, but by the spirit of Jehovah," and of the spiritual development of the old theocracy in the Christian church, which enlightens the world through the continuous influence of the Holy Ghost.

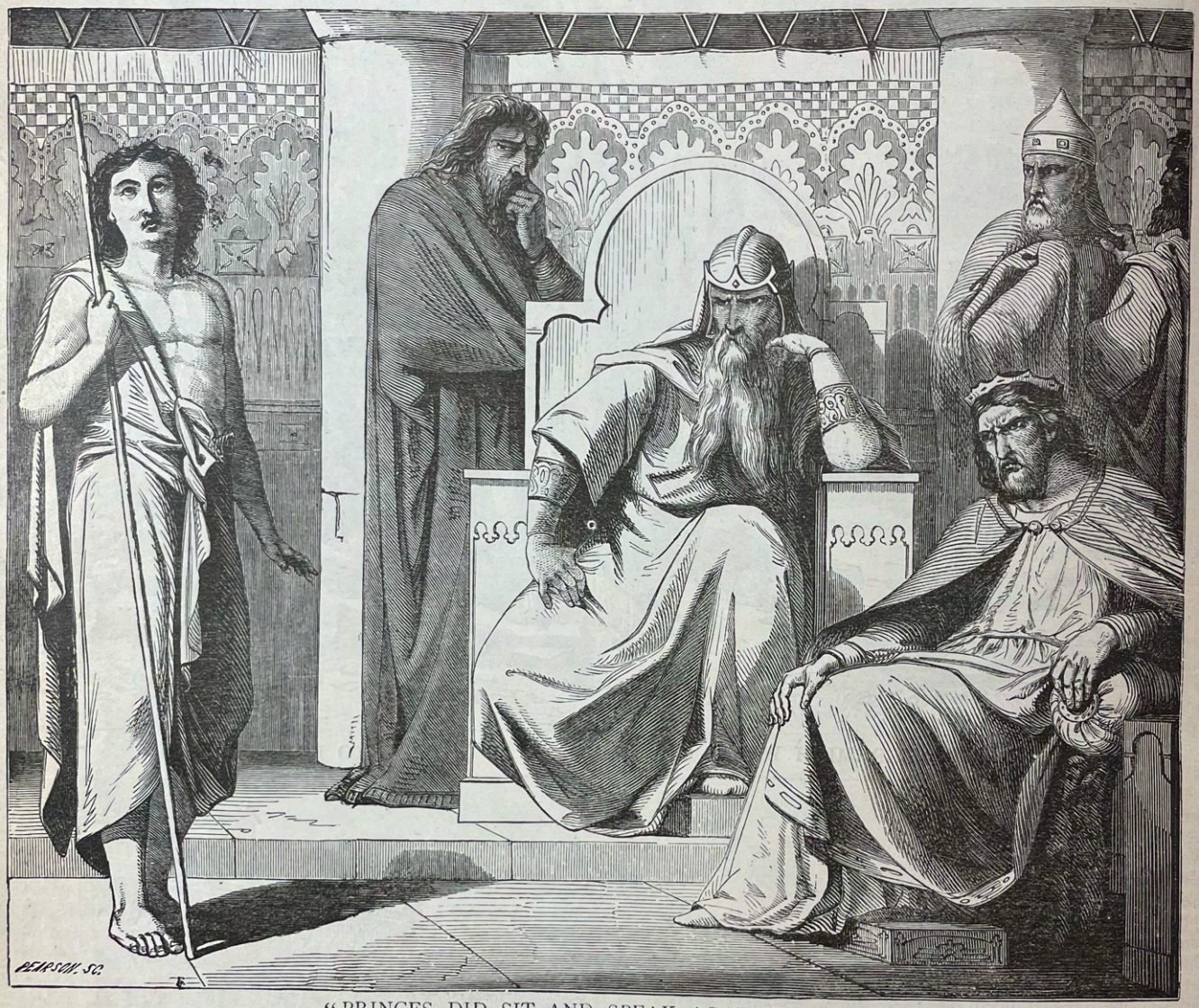
AFTER the capture of Jerusalem by Nebuchadnezzar the desolate land of Judah was not abandoned to anarchy. Gedaliah, the son of Ahakim, was appointed as governor at Mizpah, and around him gathered the people who were left in the land. Among these was the Prophet Jeremiah, who had been set free by the king of Babylon, with leave to go where he liked. The new governor exhorted the people to live quietly as the subjects of the king of Babylon, and for a while it seemed that something like peace might be restored to the afflicted country. This hope was cut short by the murder of Gedaliah by Ishmael and a number of other Jewish princes, who had the folly to attempt a new insurrection. Ishmael, after committing fresh atrocities, collected the people who were at Mizpah, and carried them off as captives towards Amon. He was pursued by the Jewish captains, headed by Johanan, who rescued the captives. Instead of returning to Mizpah, however, Johanan and the remnant marched southward to Bethlehem, intending to take refuge in Egypt from Nebuchadnezzar's vengeance for the murder of his governor. First, however, they asked Jeremiah for counsel from God. In ten days the answer came forbidding them to go to Egypt, promising them the protection of God if they remained, and assuring them that, if they persisted in departing, the evils from which they fled would overtake them in their new homes. Jeremiah's warning only brought upon him a charge of conspiring with Baruch to speak falsely in God's name; and both he and Baruch were carried to Egypt against their will, with all the remnant who had been left under Gedaliah (Jer. xli.–xliii). It is the folly of men that they know not when they are well off, and often ruin, by endeavoring to mend themselves, and it is the pride of great men, to force those they have under their power to follow them, though ever so much against their duty and interest.

JEREMIAH WARNS THE REMNANT NOT TO GO TO EGYPT.

SARGON was one of the greatest of the kings of Assyria. He headed a revolt against Shalmaneser, dethroned that king, and seized his crown. He proved himself a great and wise ruler. He built himself an immense palace at Khorsabad, and adorned it with magnificent sculptures and paintings. It consisted of a palace, a temple and an observatory, and was famed throughout the Eastern world for its splendor. The engraving represents the great central court-yard upon which opened the state apartments of the palace, and from which passages led to the women's apartments and the rooms of the king. Sargon was succeeded by his son, the celebrated Sennacherib.

THE COURT OF SARGON'S PALACE.

In the engraving below, the artist has illustrated the twenty-third verse of the one hundred and nineteenth Psalm: "Princes also did sit and speak against me: but thy servant did meditate in thy statutes." The psalmist in many passages points out the difficulties that await the servant of God in his effort to follow in the path marked out by Divine Wisdom. One of the darkest traits of our fallen human nature is its hating the good that reproves its evil. It hates not only the word that reproves its evil, but also the silent life that condemns it. In the thirty-eighth Psalm the sacred writer exclaims, "Mine enemies are lively, and they are strong; and they that hate me wrongfully are multiplied. They also that render evil for good are mine adversaries; because I follow the thing that good is" (verses 19, 20). When the Athenians were about to ostracise Aristides, who had acquired for himself the appellation of the *Just*, a peasant approaching him, asked him to write a vote for him, condemning Aristides to exile. The statesman, without betraying who he was, asked him what harm Aristides had done him. "None," the man replied, "but I am tired of hearing him called the *Just*." It was for no better reason that the enemies of David and of the Saviour hated them. It was their purity and well doing that offended their enemies most, because that purity and well doing reproved their wickedness. It is not alone by the world, however, that the believer is opposed in doing good. He finds his old nature opposing him, so that when he would do good, evil is present with him. He finds a law in his members warring against the law of his mind, and evermore threatening to bring him into captivity to the law of sin in his members. The unholy impulses of our old nature are lively and strong indeed, and hinder us when we would do good; and, except for these enemies within us, the enemies without could do no harm.

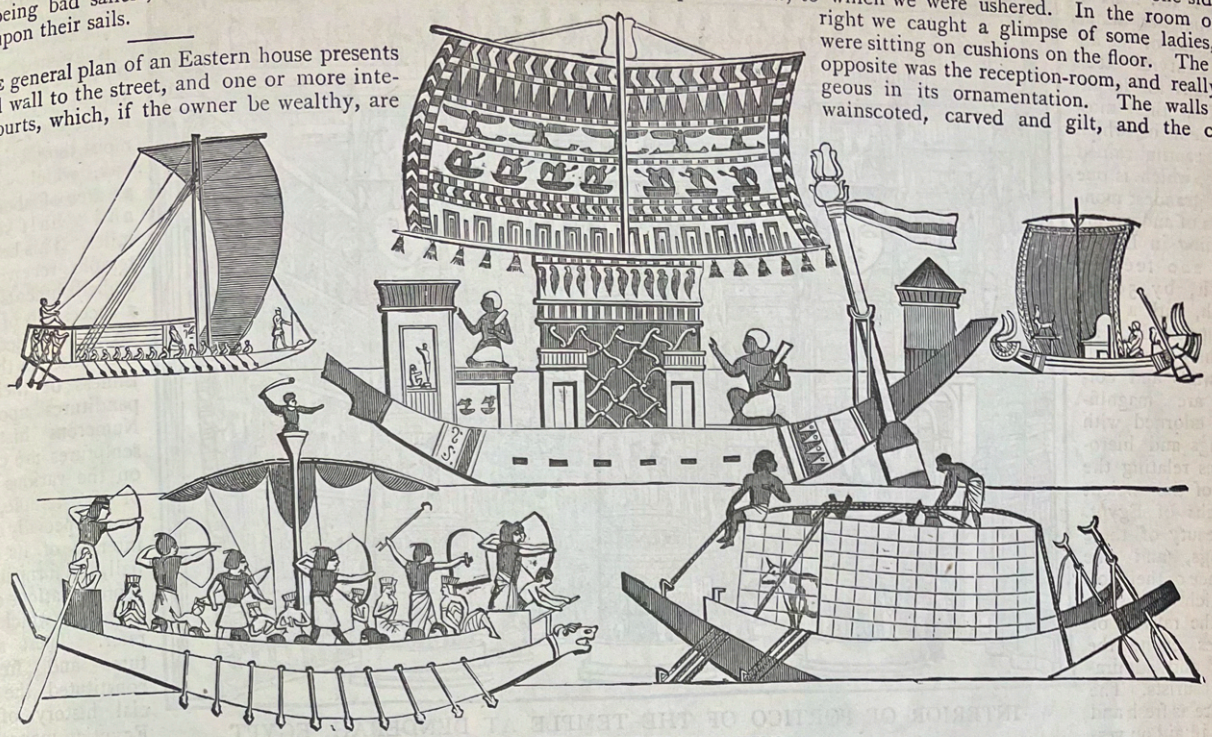


"PRINCES DID SIT AND SPEAK AGAINST ME."

Although the Egyptians possessed a magnificent waterway in their great river, the Nile, they had no timber with which to build vessels of any size, and ships appear to have been introduced into that country by the Phœnicians. The ships of the ancients, however, were comparatively insignificant when compared with those of modern times. Navigation then confined itself to coasting, or if necessity, foul weather, or chance drove a vessel from the land, a regard to safety urged the commander to a speedy return, for he had no guide but such as the stars might afford under skies with which he was but imperfectly acquainted. As Egypt advanced in power and importance, a navy was provided, and was generally manned by Phœnician sailors.

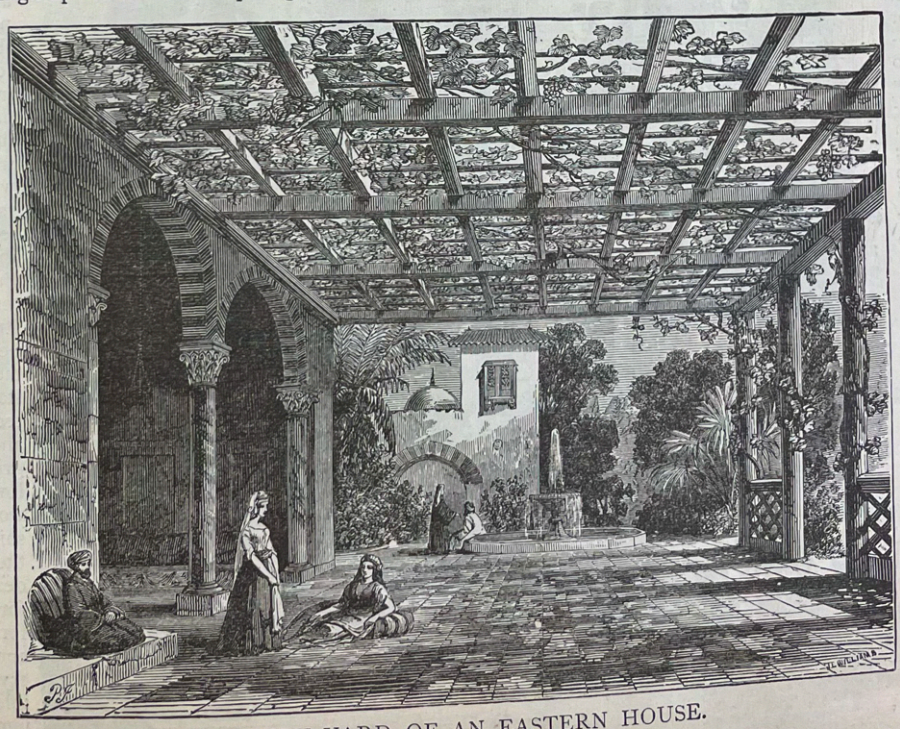
The Jews cannot be said to have been a seafaring people; yet their position on the map of the world is such as to lead us to feel sure that they could not have been ignorant of ships and the business which relates thereunto. Indeed the Old Testament abounds in references to ships. The earliest passages where seafaring is alluded to are in the following order: Gen. xlix. 13, in the prophecy of Jacob concerning Zebulun; Num. xxiv. 24, in Balaam's prophecy; Deut. xxviii. 68, in one of the warnings of Moses; Judg. v. 17, in Deborah's song. Later on Solomon owned ships which made voyages at stated intervals from the port of Ezion Geber at the head of the eastern arm

of the Red Sea, to India, and returned laden with the products of that country. The ships of the ancients were small and clumsy, and, being bad sailers, were forced to depend upon their oars more than upon their sails.

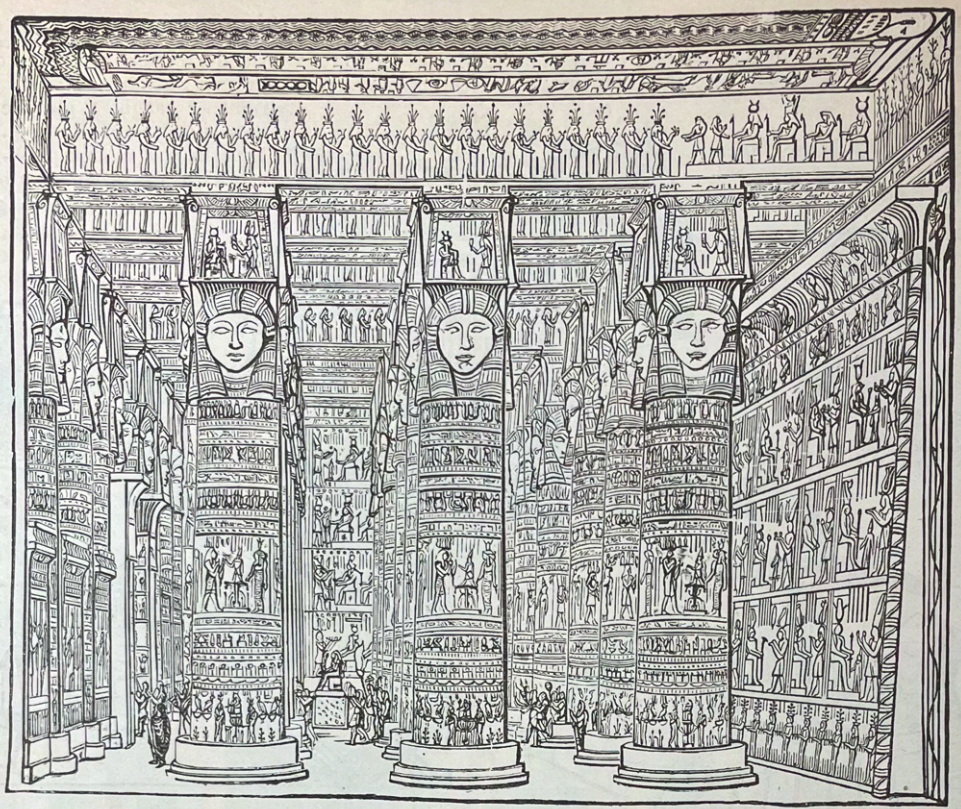


ANCIENT EGYPTIAN SHIPS.

THE general plan of an Eastern house presents a dead wall to the street, and one or more interior courts, which, if the owner be wealthy, are highly adorned. There is a low entrance-door with an inscription from the Koran, and over it a latticed window, or klosk, sometimes projecting like our antique bay windows; there may be also a few other latticed windows high up in the wall. A passage from the outer door, which is attended to by the porter (John xviii. 16, 17; Acts xii. 13, 14), leads into the first or outer court, but is so contrived that the entrance to the court is not exactly opposite to the external door, so that no view of the court is obtained from the street, nor any of the street from the court. The principal apartments look into this court, and some of them are open to it. A recent traveller thus describes a house which he visited at Damascus: "Our first call was at the house of a Jewish family. We entered a small, plain, cheerless court; but passed on through another gate into the central court, where the scene was almost fairy-like. Water splashed in marble fountains; over the tesselated pavement rose orange and citron trees, affording agreeable shade; while the air was perfumed by flowering shrubs and vines trained over trellis work. Rooms opened upon the four sides of the court; both the lower and upper stories being shaded by broad balconies supported by slender columns. In the centre of one side was the open *leewan*, to which we were ushered. In the room on the right we caught a glimpse of some ladies, who were sitting on cushions on the floor. The room opposite was the reception-room, and really gorgeous in its ornamentation. The walls were wainscoted, carved and gilt, and the ceiling ornamented in arabesque designs. The *salon* consisted of two parts —first, the '*alabet*, low, and paved with marble, and having a fountain in the centre; the other, raised about two steps higher, was carpeted and surrounded by low divans, upholstered in satin." The roof of Oriental houses is, of course, flat. It is formed by layers of branches, twigs, matting and earth, laid over the rafters and trodden down, after which it is covered with a compost, which acquires considerable hardness when dry. Such roofs would not, however, endure the heavy and continuous rains of our climate, and in those parts of Asia where the climate is more than usually moist, a stone roller is usually kept on every roof, and after a shower a great part of the population is engaged in drawing these rollers over the roofs. It is now very common, in countries where timber is scarce, to have domed roofs, but in that case the flat roof, which is indispensable to Eastern habits, is obtained by filling up the hollow intervals between the several domes, so as to form a flat surface at the top. These flat roofs are often alluded to in Scripture (2 Sam. xi. 2; Mark xiii. 15).

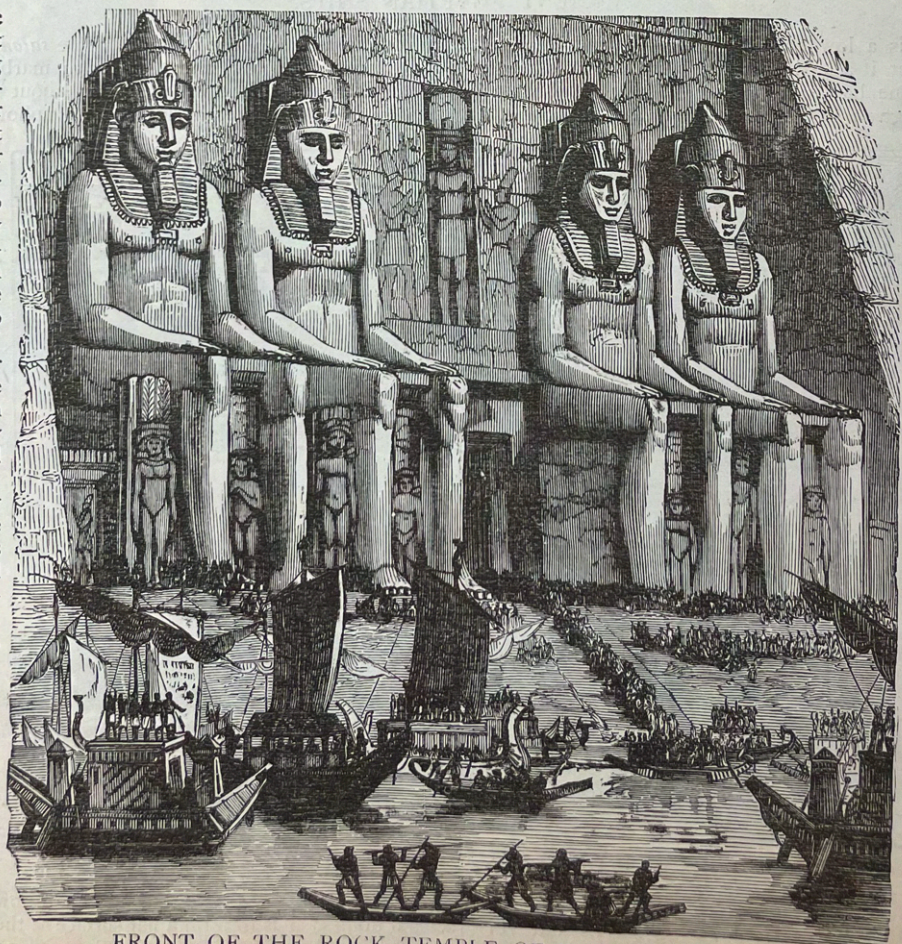


COURT-YARD OF AN EASTERN HOUSE.



INTERIOR OF PORTICO OF THE TEMPLE AT DENDERAH, EGYPT.

Denderah is a village of Upper Egypt, near the left bank of the Nile, and stands on the site of the ancient Tantyra. It is important for its antiquities, the most prominent of which is its beautiful ruined temple, which is one of the grandest monuments of ancient art remaining in Egypt. It is 220 feet in length, by 50 in breadth, with a portico supported by 24 columns. The ceilings, walls and columns are magnificently adorned with paintings and hieroglyphics relating the deeds of the ancient monarchs of Egypt. The beauty of these paintings, and the brilliance of their colors, which have withstood the ravages of centuries, excite the wonder and admiration of tourists. The colors are as fresh and vivid as if laid on yesterday. The public works of the ancient Egyptians were among the most remarkable constructions of any age or people; they were built without regard to labor or expense, and were intended to last far into distant ages. The decay of Egypt after the Persian, Greek and Roman conquests, caused these great works to fall into neglect, and many of them were covered over by the sands, which the winds drifted in from the desert. In this way they were preserved until the present day. During the past fifty years many of them have been cleared of the sands in which they lay buried for so long. Modern explorers are surprised at the beauty and freshness of the decorations as well as at the massiveness of the buildings. One of the most remarkable of these ancient structures is the *Menephtheion*, a palace temple of the Nineteenth Dynasty, which was among the grandest works of the wonderful city of No, or Thebes. Thousands of workmen were employed in the construction of this grand building, and the greatest skill in architecture and art was lavished upon it. Its ruins are beautiful and impressive. Not far distant was the famous temple of Karnak, which covered an area of about one and a half square miles. This beautiful temple received its embellishments from a succession of monarchs, who vied with each other in the lavishness of their expenditures upon it. Numerous historical sculptures are carved on the various parts of the temple, and more especially on the interior of its great hall, and furnish vivid representations of the events to which they refer. These sculptures and frescoes constituted the official history of the Egyptian monarchs.



FRONT OF THE ROCK TEMPLE OF IBSAMBUL, EGYPT.

At Ibsambul, in Egypt, are two of the most remarkable structures on the globe. These are the famous rock temples. They are hewn into the solid sandstone which forms the side of the mountain, and in their day were magnificent and imposing works. The fronts were ornamented with massive figures, each of which was eighty feet high. The engraving here given represents the front of one of these temples before its destruction. In this connection it is well to remember that, notwithstanding its grand architecture, the religion of ancient Egypt was Nigritian fetishism, the lowest kind of nature worship. Instead of worshipping the true God, they deified a host of dead men, distinguished for nothing so much as for murder, drunkenness, and all kinds of debauchery. To such contemptible divinities splendid temples were erected, costly offerings presented, and rites and ceremonies performed, subversive of every principle of decency and morality.

DURING their sojourn in Egypt the children of Israel were thrown into constant contact with the idolatrous beliefs and practices of the people of that country. We are told that they forgot the God of their fathers, and we find that after their miraculous deliverance they often hankered after the gods of Egypt. The religion of Egypt was very prolific in gods and goddesses. The chief god was Amen-Ra, king of the gods, who typified the *Sun*. The next in rank was Osiris, the god of the Nile, the sacred river of Egypt. Isis, his wife, was the goddess of maternity, and was worshipped with the most degrading and immoral rites. Osiris and Isis were the only deities that were worshipped alike in every city of Egypt. They were believed to have once reigned on earth, and were feared less and loved more than the goddess of chastity. Apis, the sacred bull, was one of the especial deities of Memphis. It was worshipped with very peculiar ceremonies. It was carefully selected, was of a black color, with certain marks, and was kept in solemn state in the temple appointed for it. It was not allowed to live beyond a certain age, and upon reaching that was put to death, after which its body was embalmed and buried with great ceremony. Horus (the Hawk) was the son of Osiris and Isis. He wears the crowns of Upper and Lower Egypt. He was the avenger of his father's death. The Ibis, the Cat, the Beetle, the Crocodile, and other animals were set apart as sacred, and were worshipped with divine honors. Lucian says: "If you go into Egypt, you will see Jupiter with the face of a *ram*, Mercury as a fine *dog*,

1. ATHOR. 2. PTAH. 3. ISIS. 4. OSIRIS. 5. NEITH. 6. BUBASTIS. 7. APIS (THE BULL). 8. HORUS (THE HAWK). 9. IBIS (THE CRANE). 10. SHAU (THE CAT). 11. SCARABÆUS (BEETLE).

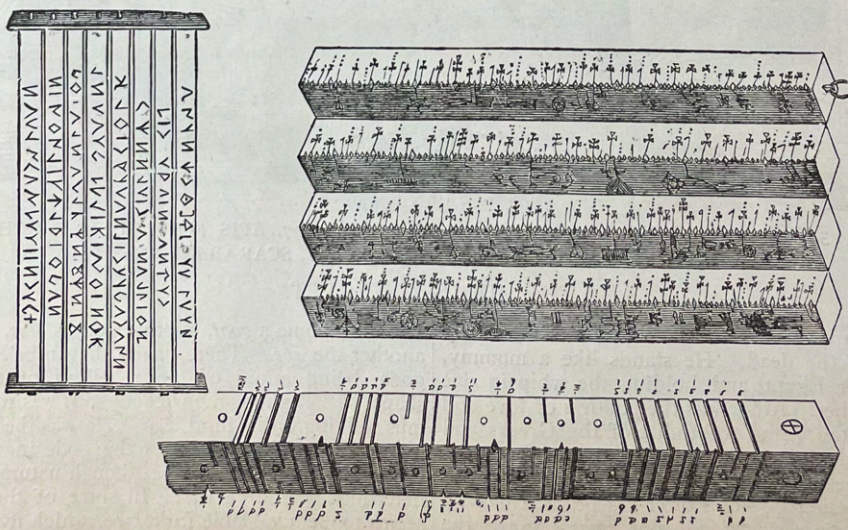
THE IDOLS OF EGYPT.

great gods, as being between them and the human race. Osiris was believed to be the judge of the dead. He stands like a mummy, wearing the crown of Upper Egypt, and holding the whip in one hand and the crook in the other. Athor was the goddess of love and beauty, and corresponds to the Venus Aphrodite of the Greeks and Romans; perhaps, also, to the Ashtoreth of the Israelites. Ptah was the god of fire, was worshipped in Memphis, and was little known in Upper Egypt. He was the chief god of Lower Egypt, as Amen-Ra was of Upper Egypt. Bubastis was a goddess of great power; the cat was sacred to her, and her worship was conducted with the most elaborate ceremonies. She is called by some writers Pasbt, and was Pan is become a *goat*, another god is *Ibis*, another the *crocodile*, and another the *ape*. There, many shaven priests gravely tell us that the gods, being afraid of the rebellion of the giants assumed these shapes." Typhon, the wicked god, was represented as a hippopotamus walking on its hind legs. He was the author of evil, and killed his brother Osiris. Besides the gods in the shape of animals, the Egyptians had a sacred tree, though naturalists have not been able to determine which it was. In some of the modern superstitions, it seems to be a valuable fruit tree, which it was criminal to injure; in others it is a sensitive acacia, which bows its leaves when they are touched, and thus greets the traveller who seeks its shade.

THE DESTRUCTION OF THE WICKED.

THE engraving illustrates the third and fourth verses of the ninety-seventh Psalm, which denounce the judgments of God upon the wicked. "A fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world: the earth saw and trembled."

THE practice of writing on sticks (Ezek. xxxvii. 20) is as old as the days of Moses. It obtained among the ancient Greeks and Britons, and much more recently in Sweden. The stave calendars once in use in Sweden were of wood, some three feet or more long, sword-shaped, with Runic characters engraved upon them, and a species of hieroglyphics extending along their whole length. "The original manner of writing among the ancient Britons," says the learned Townley, "was by cutting the letters with a knife upon sticks, which were most commonly squared, and sometimes formed into three sides; consequently, a single stick contained either three or four lines. Several sticks with writing upon them were put together, forming a kind of frame, which was called *peithynen*, or elucidator, and was so constructed that each stick might be turned for the facility of reading, the end of each running out alternately on both sides of the frame. A continuation of this mode of writing may be found in the *Runic*, or log almanacs of the northern states of Europe, in which the engraving on square pieces of wood has been continued to the present time. A late writer



SPECIMENS OF ANCIENT WRITINGS ON STICKS.

ANCIENT ALPHABETS.

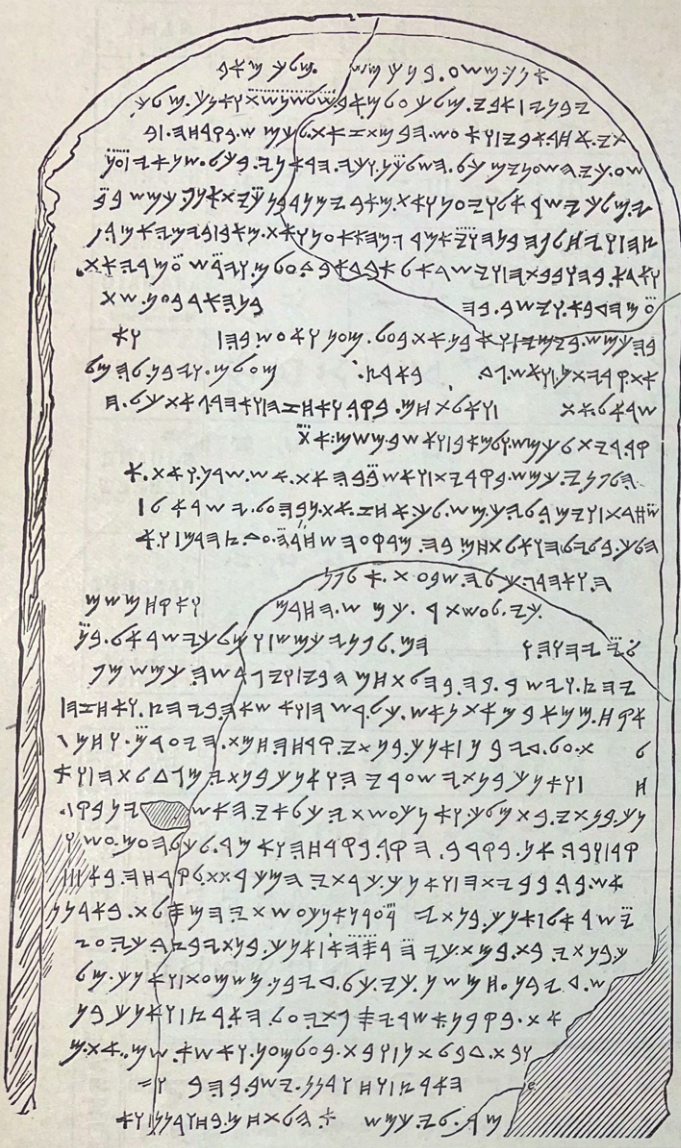
NAME	PHENICIAN	HEBREW on Coins	SAMARITAN	ARAMAIC on Egyptian Monuments	PALMYRENE	SQUARE HEBREW	RABBINIC	SYRIAC PESHITO.
Aleph	𐤀	𐤀	𐤀	𐡀	𐡠	א	א	ܐ
Beth.	𐤁	𐤁	𐤁	𐡁	𐡡	ב	ב	ܒ
Gimel	𐤂	𐤂	𐤂	𐡂	𐡢	ג	ג	ܓ
Daleth	𐤃	𐤃	𐤃	𐡃	𐡣	ד	ד	ܕ
He	𐤄	𐤄	𐤄	𐡄	𐡤	ה	ה	ܗ
Waw	𐤅	𐤅	𐤅	𐡅	𐡥	ו	ו	ܘ
Sajin	𐤆		𐤆	𐡆	𐡦	ז	ז	ܙ
Cheth.	𐤇	𐤇	𐤇	𐡇	𐡧	ח	ח	ܚ
Teth.	𐤈		𐤈	𐡈	𐡨	ט	ט	ܛ
Jod	𐤉	𐤉	𐤉	𐡉	𐡩	י	י	ܝ
Caph	𐤊	𐤊	𐤊	𐡊	𐡪	כ	כ ך	ܟ ܟ
Lamed	𐤋	𐤋	𐤋	𐡋	𐡫	ל	ל	ܠ
Mem	𐤌	𐤌	𐤌	𐡌	𐡬	מ	מ ם	ܡ ܡ
Nun	𐤍	𐤍	𐤍	𐡍	𐡭	נ	נ ן	ܢ ܢ
Samech	𐤎		𐤎	𐡎	𐡮	ס	ס	ܣ
Ajin	𐤏	𐤏	𐤏	𐡏	𐡯	ע	ע	ܥ
Phe	𐤐	𐤐	𐤐	𐡐	𐡰	פ	פ ף	ܦ ܦ
Zade	𐤑		𐤑	𐡑	𐡱	צ	צ ץ	ܨ ܨ
Zoph	𐤒	𐤒	𐤒	𐡒	𐡲	ק	ק	ܩ
Resch	𐤓	𐤓	𐤓	𐡓	𐡳	ר	ר	ܪ
Sin.	𐤔	𐤔	𐤔	𐡔	𐡴	ש	ש	ܫ
Schin	𐤔	𐤔	𐤔	𐡔	𐡴	ש	ש	ܫ
Thaw	𐤕	𐤕	𐤕	𐡕	𐡵	ת	ת	ܬ

NAME	NISCHI ARABIC	ETHIOPIC	ARMENIAN	COPTIC
Elif	ا	U la	Ա ա Ayp	Ⲁ ⲁ Alpha
Be	ب	Lawi la	Բ բ Pjen	Ⲃ ⲃ Vida
Te	ت	Haut ma	Գ գ Kim	Ⲅ ⲅ Gamma
The	ث	Mai ha	Դ դ Ta	Ⲇ ⲇ Dalda
Gjim	ج	Saut sa	Ե ե Jetsch	Ⲉ ⲉ Ei
Hha	ح	Res ra	Զ զ Za	Ⲍ ⲍ Zida
Kha	خ	Sat sa	Է է E.	Ⲏ ⲏ Hida
Dal	د	Kaf qa	Ը ը Jeth	Ⲑ ⲑ Thida
Dsal	ذ	Beth ba	Թ թ Tho	Ⲓ ⲓ Janda
Re	ر	Thawi tha	Ժ ժ She	Ⲕ ⲕ Kabba
Ze	ز	Tjawi cha	Ի ի Ini	Ⲗ ⲗ Laula
Sin	س	Harm pa	Լ լ Liun	Ⲙ ⲙ Mi.
Schin	ش	Nahas na	Խ խ Che	Ⲛ ⲛ Ni
Sad	ص	'Graha a	Ծ ծ Dsa	Ⲝ ⲝ Exi
Ddad	ض	Alph la	Կ կ Gjen	Ⲟ ⲟ O
Ta	ط	Kaf ka	Հ հ Hio	Ⲡ ⲡ Pi
Tza	ظ	'Chaf kha	Ձ ձ Tsa	Ⲣ ⲣ Ro
Ain	ع	Wawe wa	Ղ ղ Ghad	Ⲥ ⲥ Sima
Ain r-Ghain	غ	Ain a	Ճ ճ Dsche	Ⲧ ⲧ Dau
Fe	ف	Zai za	Մ մ Mjen	Ⲩ ⲩ Ho
Kaf	ق	'Jai ja	Յ յ Hi	Ⲫ ⲫ Phi
Kef	ك	Jemen da	Ն ն No	Ⲭ ⲭ Chi
Lam	ل	Deut ga	Շ շ Scha	Ⲯ ⲯ Ebsi
Mim	م	'Djent pa	Ո ո Wo	Ⲱ ⲱ O
Nun	ن	Gemi ta	Չ չ Tscha	Ϣ ϣ Fei
He	ه	Tait da	Պ պ Be	Ϥ ϥ Giangi
Wau	و	Tschait dja	Ջ ջ Dsche	Ϧ ϧ Schima
Jo	ى	Pait ga	Ռ ռ Rra	Ϩ ϩ Scei
		Tzadai pha	Ս ս Sa	Ϫ ϫ Hori
		Zappa tza	Վ վ Wjev	Ϭ ϭ Chei
		Aff fa	Տ տ Diun	Ϯ ϯ Dei
		Pha pa	Ր ր Re	Ⲋ ⲋ Ega
			Ց ց Tzo	Ϸ ϸ So
			Ւ ւ Hiun	
			Փ փ Pjur	
			Ք ք Kho	
			Օ օ Aipun	
			Ֆ ֆ Fe	

informs us that the Boors of Œsel, an island in the Baltic Sea, at the entrance of the Gulf of Livonia, continue the practice of making these rude calendars for themselves, and that they are in use likewise in the isles of Ruhn and Molin."

THE accompanying tables will give the reader a fair idea of the most ancient alphabets, beginning with the Phœnician, the oldest of all. The discovery of the "Moabite Stone" has made it plain that the Phœnician was the model after which the Greek alphabet and the Hebrew were formed or copied.

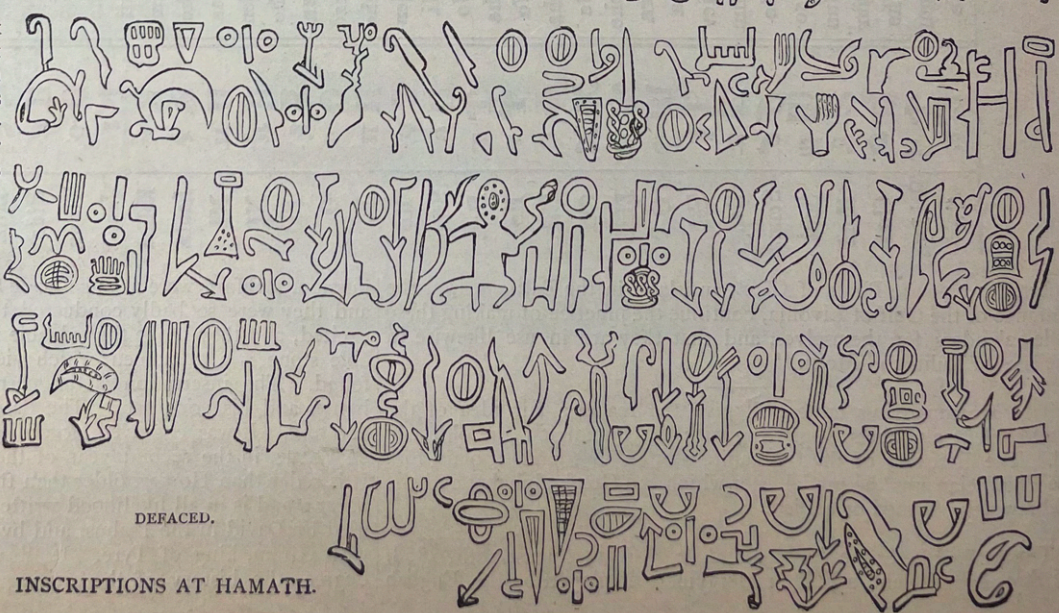
THE "Moabite Stone" was found at Dhiban, August 19th, 1868, by Rev. F. A. Klein, a French clergyman employed by the English mission. Efforts were at once made to obtain possession of the stone, and they were so badly conducted that the anger of the Arabs was excited, and they broke the valuable relic into pieces. This remarkable stone is a monument which yields in importance to none yet found. The inscription is the narrative of a Moabite king of his battles and his conquests. The date of the stone is probably about 900 B. C. It was engraved, according to the opinion of the Count de Vogue, in the second year of the reign of Ahaz, king of Israel. It is older than Homer, older than the famous inscription of Ashmunazar; and is in all likelihood written in the same characters as those used by David in the Psalms, and by Solomon in his correspondence with Hiram, king of Tyre. It illustrates, to a hitherto unheard-of degree, the history of the writing which we all use at this time.



THE MOABITE STONE.

Nearly the whole of the Greek alphabet is found here; not merely similar to the "Phœnician shape," but as identical with it as can well be. The number of letters on the monument was over 1000. The number preserved is 669. It refers to events which are recorded in the book of Chronicles, and is a remarkable evidence of the truthfulness of the sacred narrative. It appears that the stone was set up by Mesha, or Mesa, king of Moab, son of Chemosh-Gad, who, speaking in the first person, records his wars with Omri, king of Israel, and his successors. Mesha fortified Baalmeon, and made a successful attack on Kiriathaim, took Ashtaroth, and put all the inhabitants to death. He then assaulted Nebo, slew seven thousand men, and devoted the women to Ashtar-Chemosh, and the vessels of Jehovah to the same god. The king of Israel fortified Jahaz and attacked Mesha, but was defeated and lost the city, which was thereupon occupied by the Moabites. Subsequently Mesha restored Korhah, rebuilt Aroer, Beth-bamoth, Bezer, Beth-gamul, Beth-diblathaim, and Beth-Baal-meon. In continuation Mesha relates his successful war against the Edomites. The fragments of the stone were purchased by the French government for 32,000 francs ($6,400), and were transported to the Museum of the Louvre in Paris, where they are now preserved.

HAMATH was the chief city of Upper Syria. It is repeatedly mentioned as the northern extremity of the Land of Promise, as Kadesh Barnea was its southern. It is in the upper valley of the Orontes, far beyond the crest of Lebanon, and is still a very important town of 30,000 inhabitants, called Hamah. From "the entrance of Hamath" (Num. xxxiv. 8) was to be the frontier; that is, from the pass on the water-shed of the Leontes and Orontes (see also Num. xiii. 21; Josh. xiii. 5). We next read of Hamath as an independent state, when (2 Sam. viii. 9, 10) Toi, its king, sent his son Joram with presents to congratulate king David on his conquest of Toi's old enemy, Hadadezer, king of Zobah, and probably to acknowledge David's suzerainty. Hamath was probably also tributary to Solomon, as included in the region named (1 Kings iv. 21); for we find that he built "store-cities" in Hamath (2 Chron. viii. 4)—like the old "factories" of England in the Levant—colonies of Israelite merchants, with their warehouses. At the rupture of Israel it became again independent, but was recovered, a hundred and fifty years afterwards, by Jeroboam II., king of Israel (2 Kings xiv. 28), who dismantled it (Amos vi. 2). It was soon afterwards taken by Sennacherib (2 Kings xviii. 34), and with this capture its connection with Bible history ends. Hamah is now remarkable for its great water-wheels for raising water from the Orontes for the gardens and houses. Its houses are built of sun-dried bricks and timber. Though plain and poor externally, some of them have splendid interiors. The inhabitants carry on a considerable trade in silks and woollens and cotton stuffs with the Bedawin. The 'alah or high land of Syria abounds in ruins of villages, three hundred and sixty-five, according to the Arabs. Hamath stones have been found, four blocks of basalt inscribed with hieroglyphics, first noticed by Burckhardt in 1810, the characters in cameo raised from two to four lines, not incised, as other Syrian inscriptions. One of these is shown in the engraving. The names of Thothmes III. and Amenophis I. are read by some scholars in them. Burton thinks these inscriptions form a connecting link between picture writing and alphabetic writing. Probably they were Hittite in origin.



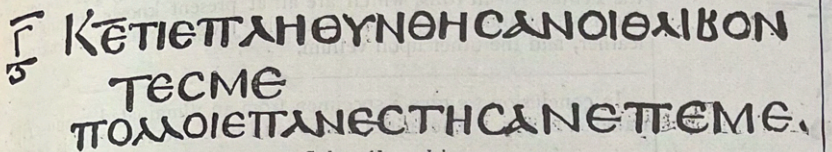
INSCRIPTIONS AT HAMATH.

SPECIMENS OF ANCIENT MANUSCRIPTS OF THE HOLY SCRIPTURES,

PRESERVED IN THE

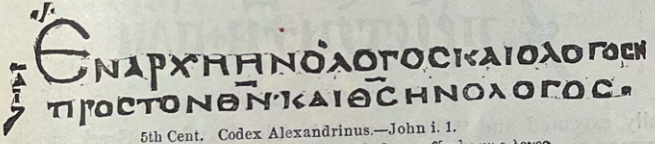
ORIGINAL GREEK AND HEBREW CHARACTERS.

THE oldest version of the Scriptures in any language is the Septuagint, so called from its being the work of seventy-two translators. Ptolemy Philadelphus, king of Egypt, caused this translation to be made between B. C. 286 and B. C. 280, at Alexandria, by seventy-two learned Jews. It comprised all the canonical books of the Old Testament. The *autograph*, or original copy of the Septuagint version, was, most probably, consumed in the fire which destroyed the Alexandrian Library, in the time of Julius Cæsar, about fifty years before the Christian era; but the translation was preserved by the numerous transcripts taken for the use of the different synagogues in Egypt, Greece, and Italy, and which were sure to be copied with the utmost accuracy and care. Other copies were also taken for the use of individuals. The evangelists, and apostles, and primitive fathers, made their quotations from this translation; all the Greek churches used it, and the Latins, till the time of Jerome, had no version of the Old Testament but what had been translated from it; and nearly all the older Oriental versions, as well as several of the western, are derived from it.



Codex Alexandrinus.

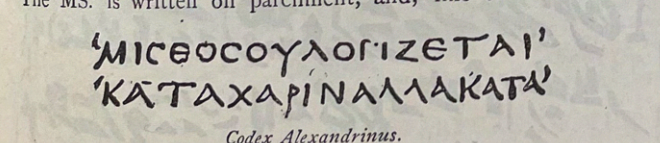
THE oldest known copy of the entire Bible is called the *Codex Alexandrinus*, or Alexandrian copy. It was presented in 1628 to Charles I. of England, by Sir Thomas Roe, from Cyril Lucar, Patriarch of Constantinople, who accompanied the MS. with the following letter written by his own hand: "This book of the Holy Scriptures of the New and Old Testament was written, according to tradition, by the hand of Thecla, a noble Egyptian woman, about thirteen hundred years since, a little after the Council of Nice. The name of Thecla was formerly written at the end of the book, but Christianity being suppressed in Egypt by the Mohammedans, the books also of the Christians shared the same fate. But though the name of Thecla be blotted and torn out, yet memory and tradition continue to preserve it.—*Cyril*, Patriarch of Constantinople."



5th Cent. Codex Alexandrinus.—John i. 1.

Εν αρχη ην ο λογος και ο λογος ην | προς τον θ[εο]ν· και θ[εο] ς ην ο λογος

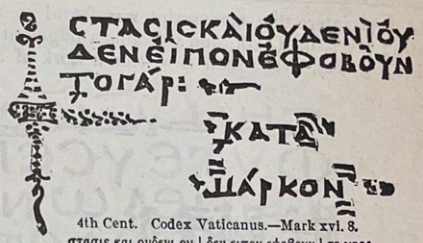
The MS. is written on parchment, and, like the most ancient



Codex Alexandrinus.

MS., in uncial characters, without distinction of chapters, verses, or words, and originally without accents. It consists of four folios, three of which contain the Old Testament, and the fourth the New Testament. It formerly belonged to the king's library, whence it was transferred in 1753, to the British Museum, where it now remains. A fac-simile edition of the New Testament of this MS. was published in 1786, by Dr. C. G. Whide, with types cast for the purpose, line for line, without intervals between the words, as in the MS. itself. It is a splendid folio; and is accompanied with a learned preface, containing an accurate description of the MS., with an exact list of all its various readings. In 1814, the British House of Commons ordered that a fac-simile edition also of the Old Testament should be executed at the public expense.

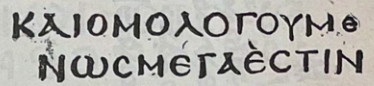
THE *Codex Vaticanus*, or Vatican copy, so called from belonging to the Vatican library, at Rome,



4th Cent. Codex Vaticanus.—Mark xvi. 8.

στασις και ουδενι ου | δεν ειπον εφοβουν | το γαρ:

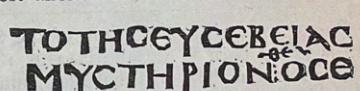
contains not only the Old Testament, but also the New. It is supposed to have been written in the



Codex Vaticanus.

fifth or sixth century; and is executed in the uncial, or square characters (what we commonly term capitals), without distinction of chapters, verses, or words. Cardinal Carafa edited the first printed edition of this MS. by order of Pope Sixtus V. in folio; but without the New Testament. The Cardinal and his associates were employed nine years upon this edition, which was printed at Rome in 1587.

THE *Codex Sinaiticus*, so called from its having been discovered at Mount Sinai, is one of the most ancient MS. versions of the Bible. It was found in the library of the monastery of St. Catherine, at Mount Sinai, by Tischendorf, in 1859, and was secured by him for the Emperor of Russia. It is now in St. Petersburg. A fac-simile of it was published at the Emperor's expense in 1862. It belongs to the fourth century. Besides the Old and New Testaments, it contains the Gospel and Epistle of Barnabas and the Epistle of Hermas, books not now recognized as canonical.



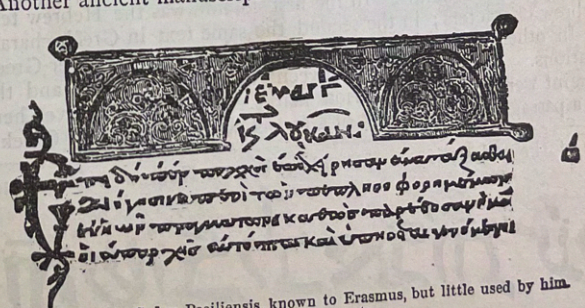
4th Cent. Codex Sinaiticus.—1 Tim iii. 16.

το της ευσεβειας | μυστηριον [θε late corr.] ος ε.

4th Cent. Codex Sinaiticus.—John i. 18.

νογενης θ[εο]ς [ο ων corr.] εις τον.

Another ancient manuscript was the *Codex Basiliensis*, of which a

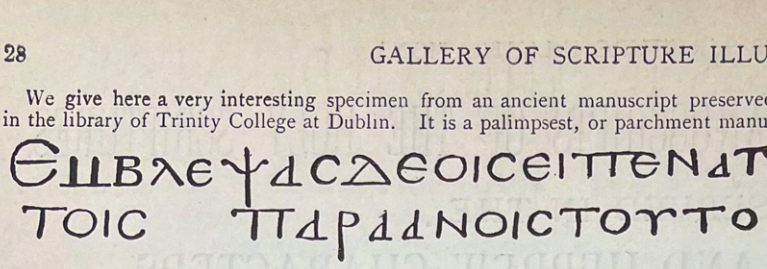


10th Cent. Codex Basiliensis, known to Erasmus, but little used by him.

John i. 1–2 nearly, as in all Greek Testaments.

specimen is given here. It was known to Erasmus, but was little used by him. It belongs to the tenth century.

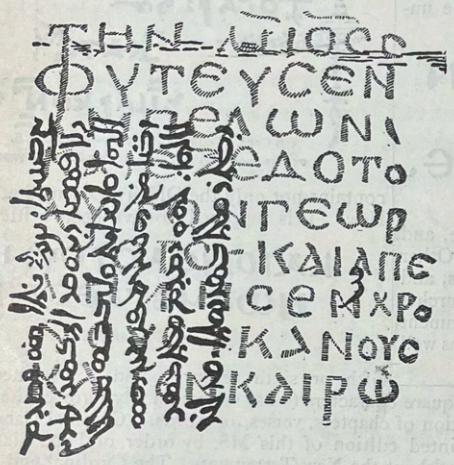
We give here a very interesting specimen from an ancient manuscript preserved in the library of Trinity College at Dublin. It is a palimpsest, or parchment manu-



Specimen of Ancient MS. At Trinity College, Dublin.

script, written on a second time, and belongs to the sixth century. The passage given is the twenty-sixth verse of the nineteenth chapter of the Gospel according to St. Matthew.

A very interesting manuscript was found at the convent on the Natron lakes, in Egypt, and contains a fragment of St. Luke's Gospel (xx. 9, 10), over which is written a work of Severus of Antioch.



Ancient MS. With Fragment of St. Luke's Gospel.

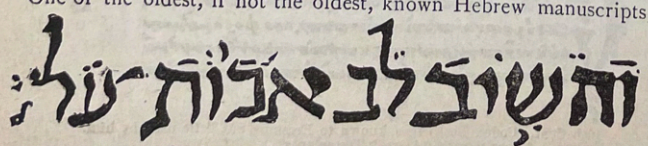
The high price of parchments and skins often tempted ancient writers to destroy older works in order to avail themselves of the materials used in them.

One of the earliest collections of the Scriptures was made by Origen, who was born at Alexandria, A. D. 185. He was a most voluminous writer, but the works that have immortalized his name are *The Hexapla*, or Collation of the Septuagint Version, which is supposed to have originally made fifty volumes, and his Vindication of Christianity. In the Collation of the Septuagint he labored with indefati-

Specimen of the Text of the Hexapla of Origen.

gable industry; and, having acquired a perfect knowledge of the Hebrew tongue, purchased from the Jews the most authentic copies of the Hebrew Scriptures; and having also obtained a correct copy of the Septuagint, or Greek version, he transcribed them, and placed them in parallel columns. In the first column was the Hebrew text in Hebrew characters; in the second the same text in Greek characters. In other columns he placed the Septuagint and other Greek translations. The differences between the Hebrew copies and the Septuagint were denoted by various marks. The specimen given here shows a passage from the Book of Genesis, written by him in Greek.

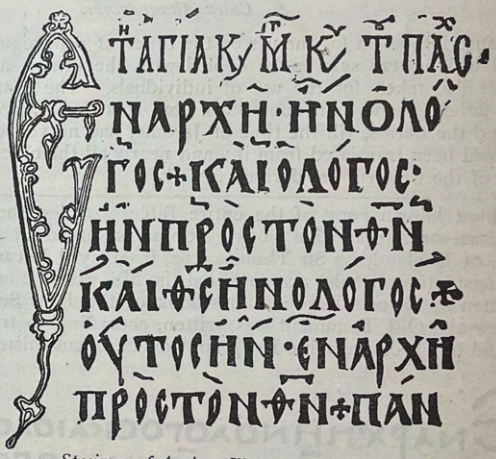
One of the oldest, if not the oldest, known Hebrew manuscripts,



Specimen of Ancient Hebrew Manuscript.

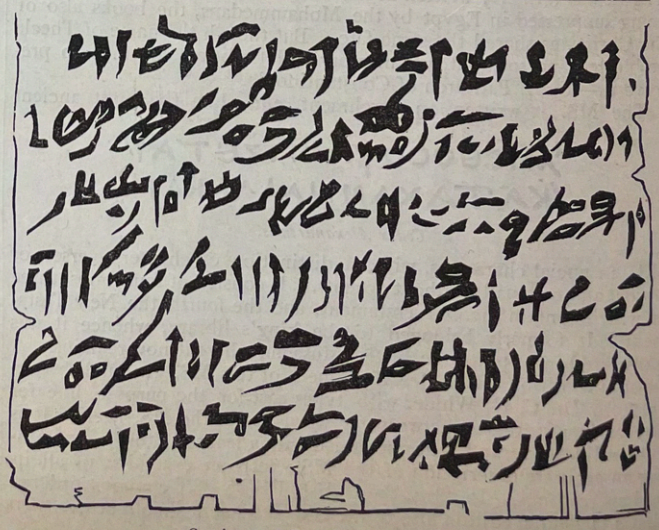
was found in the Karaite synagogue in the Crimea. It is in the shape of a roll, and is written on leather. It was preserved at Odessa, and was brought to that place from Darbend, in Dagheston. It is believed to date from A. D. 480, and was corrected in A. D. 580. The specimen given here is from the sixth verse of the fourth chapter of the Book of the Prophet Malachi. It is worthy of mention in this connection that able Biblical critics believe that the autograph of the Law, written by the hand of Moses, was upon prepared skins. We read, in Exodus xxvi. 14, that rams' skins, dyed red, made a part of the covering for the Tabernacle; and it is a singular circumstance that, in the year 1806, Dr. Claudius Buchanan obtained from one of the synagogues of the black Jews, in the interior of Malayala, in India, a very ancient manuscript roll, containing the major part of the Hebrew Scriptures, written upon goats' skins, mostly dyed red; and that the Cabul Jews, who travel annually into the interior of China, remarked that in some synagogues the Law is still found written on a roll of leather; not on vellum, but on a soft, flexible leather, made of goats' skins, and dyed red. Of the six synagogue copies of the Pentateuch in rolls, which are all at present known in England, exclusive of those in possession of the Jews, five are upon skins or leather, and the other upon vellum.

In conclusion we give a specimen from an illuminated manuscript, dated A. D. 995. The initial letter is in blue and red, and is beauti-



Specimen of Ancient Illuminated Manuscript.

fully executed and "illuminated." The text is in Greek, and the passage consists of the first and second verses of the first chapter of the Gospel according to St. John.



Specimen of Egyptian Manuscript.

THE WANDERINGS IN THE WILDERNESS,

BEING AN ACCOUNT OF

THE FORTY YEARS' SOJOURN OF THE ISRAELITES IN THE DESERT.

BY REV. EDWARD H. HARPER, D.D.

THE march of the Israelites from Egypt into the Promised Land may be divided into three distinct portions:

1. The march out of Egypt to Mount Sinai.
2. The march from Sinai to the borders of Canaan.
3. The wandering in the wilderness and entrance into Canaan.

Let us glance at the three grand divisions we have enumerated:

1. *The march out of Egypt to Mount Sinai.*—We are told that the object of going first to Mount Sinai was there to worship Jehovah. This occupied six weeks, making, with the fourteen days before the Passover, two months; and the encampment before Sinai, which

DEPARTURE OF THE ISRAELITES FROM EGYPT.

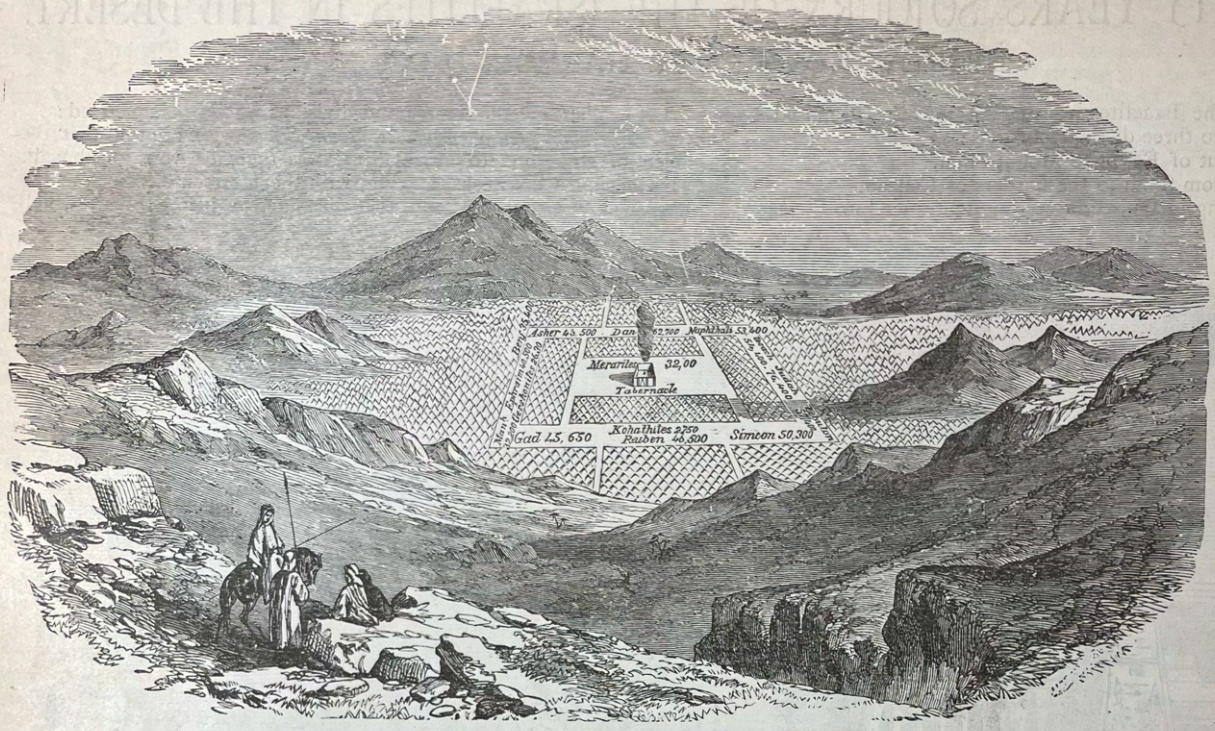
This covered a period of forty years, which may be divided as follows:

	Yrs.	Mos.	Days.
In Egypt before the Passover	0	0	14
From Egypt to Sinai	0	1	16
Encampment at Sinai	0	11	20
March to Kadesh (about)	0	4	10
Wanderings in the Wilderness	37	6	0
March from Kadesh to the plains of Moab	0	10	0
Encampment there to the passage of the Jordan	0	2	0
Total	40	0	0

lasted for ten months, made up the remainder of the first ecclesiastical year. The law was given during this period, and the Tabernacle was set up on the first day of the first month (Abib) of the second year (about April 1, 1490 B. C.) A month was consumed in its dedication. The taking of the first census of the nation was begun on the first day of the second month; and on the twentieth day of the second month of the second year the camp was broken up and the march begun towards Canaan.

2. *The march from Sinai to the borders of Canaan.*—This distance is usually made in eleven days by Eastern caravans. The Israelites divided it by three chief halts. The first stage was made in three days, after which a halt of a month was made. The second halt con-

sumed about a week. At the end of the third stage the spies were sent out into the land, at whose borders they had not arrived, and a halt of forty days was made to await their return. The spies came back laden with rich clusters of grapes, as proofs of the great fertility



THE CAMP OF ISRAEL IN THE WILDERNESS.

of the land. Israel feared to trust God, however, and alarmed by the magnitude of the conquest before them, turned away from the beautiful land and began the long wanderings which God imposed upon them as a punishment for their sins.

3. *The wandering in the Wilderness and entrance into Canaan.*— It is a habit with many persons to speak of the *forty years'* wanderings; but, in the proper sense, the *wanderings* covered a period of but thirty-seven years and six months. During this time they were completely cut off from the outer world. Moses has told the story of their wanderings, and of all that befell them at that time, with strict fidelity. In the first month of the fortieth year they came back to Kadesh, whence they had been led into the wilderness.

WILDERNESS OF KADESH.

The settlement of the location of Kadesh is one of the most difficult questions of sacred geography. Dr. Robinson and others place it at the modern 'Ain el-Weibeh. Professor Palmer, whose researches in the Sinai Peninsula are of the highest importance, locates it at *'Ain Gadis*, some distance west of the site advocated by Dr. Robinson. "Dr. Robinson's theory that Kadesh must be sought for at 'Ain el-Weibeh," says Professor Palmer, "in the neighborhood of the passes of Sufah and Tigreh, immediately below the southern border of Palestine, does not seem to me to be tenable, especially from strategic considerations; for the children of Israel would have been confined, as it were, in a *cul de sac*, with the subjects of King Arad, the Amorites, the Edomites, and the Moabites, completely hemming them in; whereas in the neighborhood of 'Ain Gadis they would have had nothing but the wilderness around them, and certainly no very formidable hostile peoples in their rear. Nor do I think that a good general like Moses would have chosen a bad position for so important a camp; and I am therefore confirmed in my belief that the 'Ain Gadis which we saw is actually the Kadesh of the Bible. . . . The Israelites were encamped, according to my theory, at the foot of the line of the cliffs in which 'Ain Gadis takes its rise, and their intention was evidently to march straight upon Palestine by the short and easy route which skirts the western edge of the mountains."

Advancing from Kadesh, the Israelites overthrew Sihon and Og, and spoiled the Midianites, and reached the plains of Moab, on the east of the Jordan, by the end of the tenth month, early in January, 1451 B. C. The rest of that year was occupied by the final exhortation and death of Moses, who was buried by the hand of God on Mount Nebo, after being permitted to view the land he could not enter. The exact time of the passage of the Jordan is not stated, but the harvest time identifies it with the season of the Passover; and thus the cycle of forty years is completed from the beginning of Abib, 1491, to the same date of 1451 B. C.

The following table (see Numbers xxxiii.) will enable the reader to

trace the entire journey of the Israelites from Egypt. The places named are the stations of the march in their regular order:

I. *In Egypt.*

1. Rameses.
2. Succoth.
3. Etham.
4. Pi-hahiroth, near Baal-zephon and Migdol.

II. *Before reaching Sinai.*

5. Through the sea to Marah.
6. Elim.
7. By the Red Sea.
8. Wilderness of Sin.
9. Dophkah.
10. Alush.
11. Rephidim.
12. Wilderness of Sinai.

III. *From Sinai to the frontier.*

13. Kibroth-hattaavah.
14. Hazeroth.

IV. *Stations during the wandering till the return to Kadesh.*

15. Rithmah.
16. Rimmon-parez.
17. Libnah.
18. Rissah.
19. Kehelathah.
20. Mount Shapher.
21. Haradah.
22. Makheloth.
23. Tahath.
24. Tarah.
25. Mithcah.
26. Hashmonah.
27. Moseroth.
28. Bene-jaakan.
29. Hor-hagidgad.
30. Jotbathah.
31. Ebronah.
32. Ezion-Gaber.
33. Wilderness of Zin, which is Kadesh.

V. *Final journey after the forty years' wandering.*

34. Mount Hor, in the edge of Edom.
35. Zalmonah.
36. Punon.
37. Oboth.
38. Ije-Abarim (i. e., heaps of Abarim), in the border of Moab.
39. Dibon-gad.
40. Almon-Diblathaim.
41. Mountains of Abarim, before Nebo.
42. Plains of Moab, on the borders of Jordan.

MAP SHOWING THE WANDERINGS OF THE ISRAELITES.

On the first day of the second month of the second year (May, 1490 B. C.), Moses, at Jehovah's command, numbered all the males of Israel able to bear arms from twenty years old and upwards. The tribe of Levi, being consecrated to the service of Jehovah, were exempted from bearing arms, and the tribe of Joseph was divided into two, to make up the twelve. The result was as follows:

Reuben	46,500
Simeon	59,300
Gad	45,650
Judah	74,600
Issachar	54,400
Zebulun	57,400
Joseph (Ephraim)	40,500
Joseph (Manasseh)	32,200
Benjamin	35,400
Dan	62,700
Asher	41,500
Naphtali	53,400
Total of the military array	603,550

This was the army. A captain was appointed over each tribe, and the whole host was divided into four camps. Each tribe bore a standard, inscribed with its emblem or device, and in the van blazed the banner of Jehovah, the Pillar of Cloud by day, and the Pillar of Fire by night, which pointed the way of triumph.

When the camp was pitched, the four divisions of the host took up their positions in the following order. The tabernacle was set up in the centre, to insure its safety, and the four divisions of the host surrounded it as follows:

On the *East*, and in the van, the camp of *Judah*, with Issachar and Zebulun, 186,400 men.

On the *South*, and second on the march, the camp of *Reuben*, with Simeon and Gad, 151,450 men.

On the *West*, and fourth on the march, the camp of *Ephraim*, with Manasseh and Benjamin, 108,100 men.

On the *North*, and covering the rear, the camp of *Dan*, with Asher and Naphtali, 157,600 men.

On the march, the tabernacle and the tribe of Levi were placed between the camps of Reuben and Ephraim.

Thus the reader will see that the marchings and haltings of the tribes were all regulated with the utmost military exactness and discipline. The object was manifold—to render the host prepared to receive the sudden attacks of the natives of the countries passed over, or along whose border the march led, to inspire terror by the imposing and compact display of the strength and perfect discipline of the tribes, to prevent straggling, to maintain that order and routine which were necessary for the management of so large a body of human beings, and to insure the safety of the tabernacle and its contents from profanation by the heathen in case of a surprise and sudden attack.

We may imagine the effect upon the inhabitants of the heathen countries of the long, compact and steadily moving lines of the Israel-

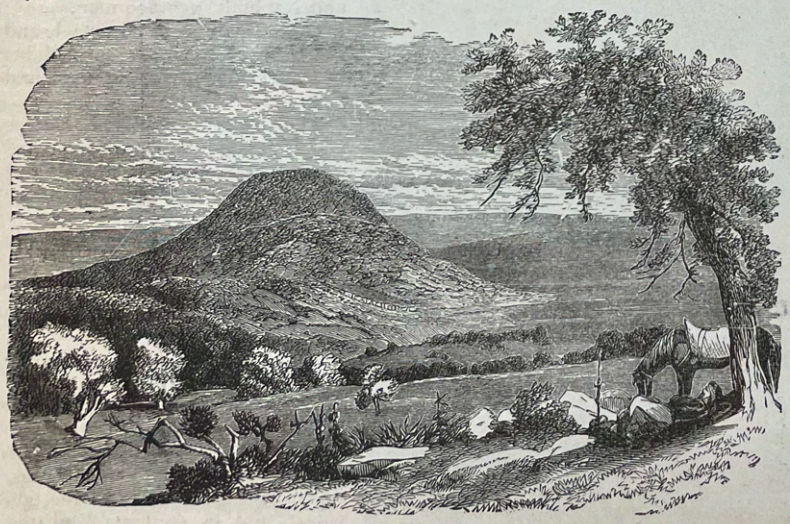
THE WILDERNESS OF SINAI.

ites on their march. The very earth shook under their tread, and in the heavens above the Shechinah rose in its awful majesty. When they went into camp, their tents spread over miles of the country, and they formed such an imposing spectacle that the prophet of old was awe-struck as he looked upon them, and involuntarily he broke out into the enthusiastic cry, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign-aloes, which the Lord hath planted, and as cedar trees beside the waters!"

GATHERING MANNA.

During the wanderings of the Israelites in the Desert they were Divinely sustained by manna, a substance which fell from heaven every morning except the Sabbath. It was in the form of a small round seed resembling the hoar-frost, and was gathered early before the sun became hot enough to melt it. It was prepared for food by grinding and baking. The whole nation subsisted upon it for forty years. It suddenly ceased when they got the first new corn of the land of Canaan. It was always regarded by the Hebrews as a miraculous gift direct from God, and not as a product of nature. The natural products of the Arabian deserts and other Oriental regions, which bear the name of manna, have not the quality or the uses ascribed to the manna of Scripture. The substance now called manna in the Arabian desert, through which the Israelites passed, is collected in the month of June from the *tarfa* or tamarisk shrub. According to Burckhardt, it drops from the thorns on the sticks and leaves with which the ground is covered, and must be gathered early in the day, or it will be melted by the sun. The Arabs cleanse and boil it, strain it through a cloth, and put it in leathern bottles; and in this way it can be kept uninjured for several years. They use it like honey or butter with their unleavened bread, but never make it into cakes or use it by itself. The manna of European commerce comes mostly from Calabria and Sicily. It is gathered during the months of June and July from some species of ash, from which it drops in consequence of a puncture by an insect resembling the locust, but distinguished from it by having a sting under its body. The substance is fluid at night, and resembles the dew, but in the morning it begins to harden.

The last stage in the wanderings of the Israelites was the encampment of the people in the plains of Moab, "by Jordan near Jericho." To the east of their position lay Mount Nebo, and before them the one great river which barred their entrance into the land which had been promised to them for a possession for themselves and their descendants. There occurred the final episodes of their long wanderings, the conquest of Bashan, the prophecy of Balaam, and the death of Moses, their great leader, upon Mount Nebo, or Pisgah. The position of the Israelites was immediately opposite the strong city of Jericho, and in full view of the Promised Land. With the passage of the Jordan, and the conquest of Jericho, the history of the wanderings comes to an end. They were now safely entered upon the heritage promised their fathers by God, and it only remained to them to occupy and possess it. Thus was verified in their experience the faithfulness of Him who "keeps covenant and mercy with his servants," whom no obstacles can hinder in the execution of his gracious purpose, and whose "counsel standeth for ever."



MOUNT NEBO.

STANDARDS OF THE TWELVE TRIBES.

THE TABERNACLE IN THE WILDERNESS.

BEING A DESCRIPTION OF THE FIRST SANCTUARY ERECTED BY THE ISRAELITES TO THE WORSHIP OF ALMIGHTY GOD.

BY REV. JOSEPH L. TOWNSEND, D.D.

THE spiritual discernment of the Israelites was so undeveloped at the time of their departure from Egypt, that it was necessary to appeal to their senses, in order to convince them of the actual presence of Jehovah with them, and to prove to them that He was guiding and sustaining them in their wanderings. On the very night of their departure from the land of oppression, the symbol of His presence went before them in the Shechinah, or pillar of fire by night, and of a cloud by day, the advance or halt of which was the signal for their march or rest. It is supposed that from the first there was a species of sacred tent, over which the Shechinah shone when at rest.

The materials of which it was to be constructed were to be the free-will offerings of the people. We read with delight of the enthusiasm with which they were given to Moses for his holy purpose. These materials were: 1. *Metals:* gold, silver, and brass. 2. *Textile Fabrics:* blue, purple, scarlet, and fine (white) linen, for the production of which Egypt was celebrated; also a fabric of goats' hair, the produce of their own flocks. 3. *Skins:* of the ram, dyed red, and of the badger. 4. *Wood:* the shittim-wood, the timber of the wild acacia of the desert itself, the tree of the "burning bush." 5. *Oil, spices,* and *incense,* for anointing the priests and burning in the Tabernacle. 6. *Gems:* onyx stones, and the precious stones for the breastplate of the high-priest.

THE HIGH-PRIEST OFFERING INCENSE ON THE GOLDEN ALTAR.

Whether the sacrifices offered by Aaron and Jethro before Sinai were offered at this tent, it is impossible to say, but it was not long before Jehovah commanded Moses to set apart a particular place in which He might make His abode, and where alone sacrifices might be offered. Meanwhile the first ordinances given to Moses after the proclamation of the outline of the law from Sinai related to the ordering of the Tabernacle, its furniture and its service, as the type which was to be followed when the people came to their own home, and "found a place" for the abode of God. During the forty days of Moses' first retirement with God in Sinai, an exact pattern of the whole was shown him, and all was made according to it.

The people gave jewels and plates of gold and silver, and all the articles needed for the work with such liberality that the artificers soon had more than was needed. The superintendence of the work was intrusted to Bezaleel, of the tribe of Judah, and to Aholiab, of the tribe of Dan, who were skilled in "all manner of workmanship."

The Tabernacle was the Tent of Jehovah, called by the same name as the tents of His people, in the midst of which it stood. It is called also in the Sacred Books the Sanctuary and the Tabernacle of the

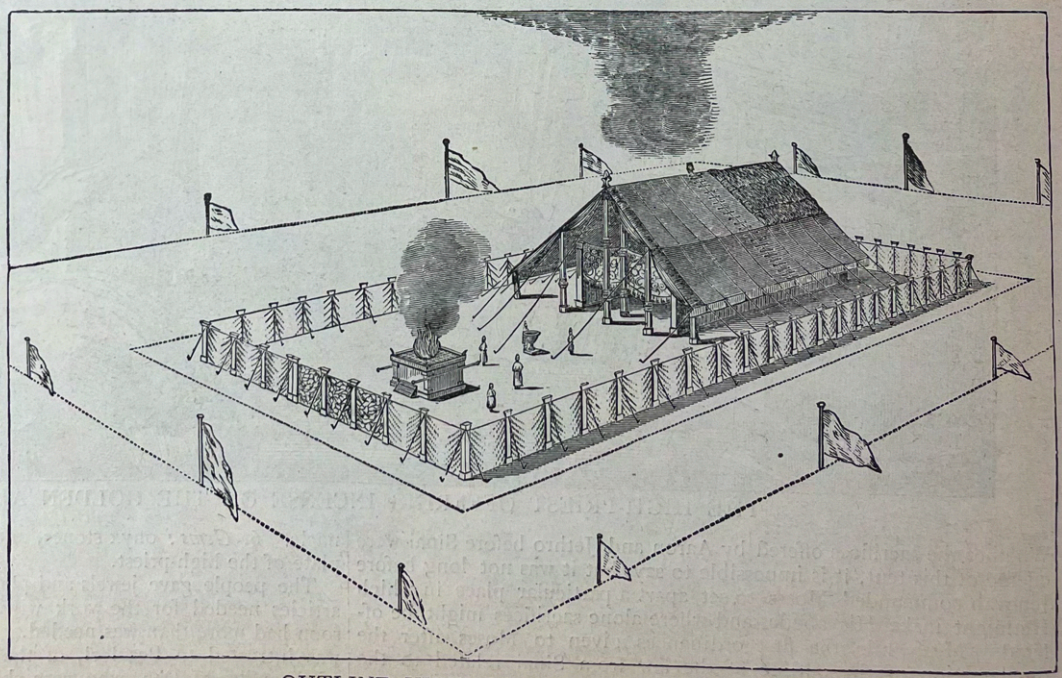
Congregation. It was a portable building, made so in order that the people might easily carry it with them in their wanderings. It was designed to contain the Sacred Ark, the special symbol of God's presence, and was surrounded by an outer court. The whole structure stood in the centre of the Camp of the host, and was guarded with especial care.

THE LEVITES SETTING UP THE TABERNACLE IN THE WILDERNESS.

The Court of the Tabernacle, in which the Tabernacle itself stood, was an oblong space, 100 cubits by 50 (*i. e.*, 150 feet by 75), having its longer axis east and west, with its front to the east. It was surrounded by canvas screens—in the East called Kannauts—5 cubits in height, and supported by pillars of brass 5 cubits apart, to which the curtains were attached by hooks and fillets of silver. There was but one opening in this enclosure—the entrance on the eastern side, which was 20 cubits wide, and closed by curtains of fine twined linen, of the most gorgeous colors, and richly ornamented with needle work. The Altar of Burnt-Offering stood in the outer or eastern half of the court, and between it and the Tabernacle itself was the Laver, in which the priests washed their hands and feet before entering the Sanctuary.

The Tabernacle itself was placed toward the western end of this enclosure. It was an oblong, rectangular structure, 30 cubits in length by 10 in width (45 feet by 15), and 10 in height; the interior being divided into two chambers, the first, or outer, of 20 cubits in length, the inner of 10 cubits, and consequently an exact cube. The former was the Holy Place, or First Tabernacle, containing the golden candlestick on one side, the table of shew-bread opposite, and between them, in the centre, the Altar of Incense. The latter was the Most Holy Place, or the Holy of Holies, containing the ark, surmounted by the cherubim, with the two tables inside.

The two sides and the further or western end were enclosed by boards of shittim-wood overlaid with gold, twenty on the north and south sides, six on the western side, and the corner-boards doubled. They stood upright, edge to edge, their lower ends being made with tenons, which dropped into sockets of silver, and the corner-boards being coupled at the top with rings. They were furnished with golden rings, through which passed bars of shittim-wood, overlaid with gold, five to each side, and the middle bar passing from end to end, so as to brace the whole together. Four successive coverings of curtains looped together were placed over the open top, and fell down over the sides. The first, or inmost, was a spendid fabric of linen embroidered with figures of cherubim, in blue, purple, and scarlet, and looped together by golden fastenings. It seems probable that the ends of this set of curtains hung down within the Tabernacle, forming a sumptuous tapestry. The next was a woollen covering of goats' hair; the third, of rams' skins dyed red; and the outermost,



OUTLINE VIEW OF THE TABERNACLE.

or badgers' skins. It has been usually supposed that these coverings were thrown over the walls like a pall is thrown over a coffin; but this would have allowed every drop of rain that fell on the Tabernacle to fall through; for, however tightly the curtains might be stretched, the water could never run over the edge, and the sheepskins would only make the matter worse, as, when wetted, their weight would depress the centre, and probably tear any curtain that could be made. There can be no reasonable doubt that the tent had a ridge, as all tents have had from the days of Moses down to the present day.

The front of the Sanctuary was closed by a hanging of fine linen, embroidered in blue, purple, and scarlet, and supported by golden hooks, on five pillars of shittim-wood overlaid with gold, and standing in brass sockets; and the covering of goats' hair was so made as to fall down over this when required. A more sumptuous curtain of the same kind, embroidered with cherubim, hung on four such pillars, with silver sockets, divided the Holy from the Most Holy Place. It was called the Veil, inasmuch as it hid from the eyes of all but the high-priest the innermost sanctuary where Jehovah manifested Himself on His Mercy Seat, between the Cherubim above the Ark. This veil was passed by the high-priest alone, and that but once a year, on the Day of Atonement, when, in token of the precious mediation of Christ, he went before God to make satisfaction for the sins of the whole people. He offered the blood of animals; but Christ with His own blood hath entered within the veil which separates Jehovah's abode from the earth. In the Temple, the solemn barrier was at length profaned by a Roman conqueror, and the Veil was at last rent by the hand of God Himself, when His Son had made upon the Cross the one perfect, full, and sufficient sacrifice and oblation for the sins of the whole world, to indicate that the entrance into the holiest of all is now laid open to all believers "by the blood of Jesus, by a new and living way which He hath consecrated for us, through the veil, that is to say, His flesh."

The Holy Place was entered daily by the priests, but by them alone, to offer incense at the time of morning and evening prayer and to renew the lights on the golden candlestick, and on the Sabbath to remove the old shew-bread and to place the new upon the table.

THE HOLY PLACE.

Let us now glance at the sacred furniture and instruments in use in the Tabernacle. The Altar of Burnt-Offering stood in the midst of the Outer Court, and formed the central point of the services in which the people had a part. On it all sacrifices and oblations were presented, except the sin-offerings, which were burnt without the camp. It was a large hollow case or coffer, 5 cubits square by 3 in height, made of shittim-wood, overlaid with plates of brass, and with a grating of brass in the middle to place the wood upon, and rings to lift the grating. At the four corners were projections called "horns," the "laying hold" of which was the sign of throwing one's self upon the mercy of God, and a means of fleeing to take sanctuary from man's vengeance. Like the Ark, the Altar of Incense, and Table of Shew-bread, it was furnished with rings, through which were passed bars to carry it when the people were on the march. Its utensils of brass are enumerated in Exod. xxxviii. 3. The priests went up to it, not by steps, but by a sloping mound of earth.

FURNITURE OF THE TABERNACLE.

The Brazen Laver, a vessel, on a foot, to hold water for the ablutions of the priests, stood between the altar of burnt-offering and the entrance to the Holy Place. It was made of the brass mirrors which were offered by the women. Its size and form are not mentioned: it is commonly represented as round; it need not have been very large, as the priests washed themselves *at*, not *in* it.

The furniture of the Holy Place was of two sorts. That of the Court was connected with sacrifice, that of the Sanctuary itself with the deeper mysteries of mediation and access to God. The First

Sanctuary contained three objects: the Altar of Incense in the centre, so as to be directly in front of the ark of the covenant, the Table of Shew-bread on its right or north side, and the Golden Candlestick on the left or south side. These objects were all considered as being placed before the presence of Jehovah, who dwelt in the holiest of all, though with the veil between.

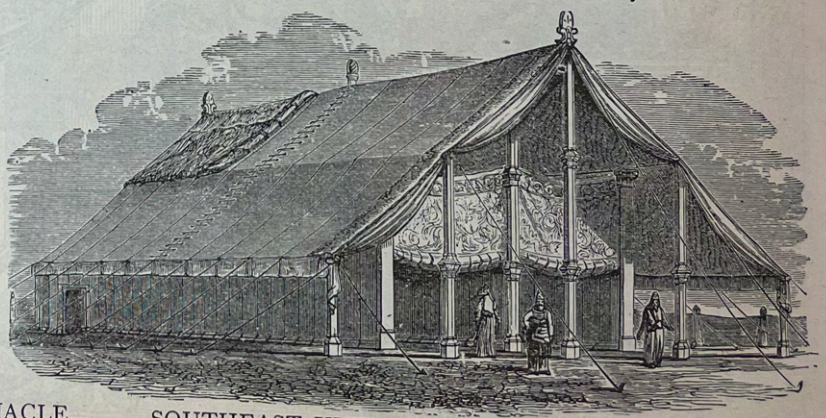
The Altar of Incense, a double cube of 1 cubit square by 2 high, with horns, was of shittim-wood, overlaid with gold, whence it is often called the Golden Altar, to distinguish it from the altar of burnt-offering, which was called the Brazen Altar. It had a cornice of gold, and four golden rings to receive the staves of shittim-wood overlaid with gold for carrying it. Neither burnt-offering, nor meat-offering, nor drink-offering was to be laid upon it; but the blood of the sin-offering of atonement was sprinkled upon its horns once a year. The incense burnt upon it was a sacred composition of spices of divine prescription. It was offered every morning and evening, at first by Aaron and his sons, and afterward by the priests officiating in weekly course, and by the high-priest on great occasions. The priest took some of the sacred fire off the altar of burnt-offering in his censer, and threw the incense upon it: then, entering the Holy Place, he emptied the censer upon the altar, prayed, and performed the other duties of his office. Meanwhile the people prayed outside; and thus was typified the intercession of Christ in heaven, making His people's prayers on earth acceptable. It was highly criminal to offer "strange" incense or "strange" fire upon the altar, or for any one to usurp the functions of the priests, or to make or apply to any other use the sacred incense. Nadab and Abihu were slain for the second of these offences; King Uzziah was smitten with leprosy for the third, and the punishment of death was appointed for the third.

THE SCAPE-GOAT.

The Table of Shew-bread was an oblong table, with legs, 2 cubits long, 1 broad, 1½ high. It was of shittim-wood, covered with gold, and furnished, like the altar, with a golden rim, and four rings and staves. It was furnished with dishes, spoons, covers, and bowls of pure gold. It stood on the north or right side of the altar of incense. Upon this table were placed twelve cakes of fine flour, in two rows of six each, with frankincense upon each row. This Shew-bread, as it was called from being exposed before Jehovah, was placed fresh upon the table every Sabbath by the priests, who ate the old loaves in the place.

Besides the Shew-bread there was a Drink-offering of wine, placed in the covered bowls upon the table. Some of it was used for libations, and what remained at the end of the week was poured out before Jehovah. The Golden Candlestick, or Lamp Bearer, was placed on the left or south side of the altar of incense. It was made of pure beaten gold, and with its instruments weighed a talent. The value of the metal contained in it, excluding the workmanship, has been estimated at $25,380 in gold. The description of its form in the Book of Exodus agrees with the representation of the candlestick of the Second Temple, which with other trophies adorns the arch of Titus at Rome. It had an upright stem, from which branched out three pairs of arms, each pair forming a semicircle, and their tops coming to the same level as the top of the stem, so as to form with it supports for seven lamps. It was relieved by ornamental knobs and flowers along the branches and at their junction with the stem. There were oil vessels and lamp tongs, or snuffers, for trimming the seven lamps, and dishes for carrying away the snuff; an office performed by the priest when he went into the Sanctuary every morning to offer incense. All these utensils were of pure gold. The lamps were lighted at the time of the evening oblation. They were directed to be kept burning perpetually; but from their being lighted in the evening, this seems to mean only during the night. The Rabbis say that the central lamp only was alight in the day-time.

THE HIGH-PRIEST MINISTERING IN THE TABERNACLE.



SOUTHEAST VIEW OF THE TABERNACLE.

In the Holy of Holies, within the Veil, and shrouded in darkness, there was but one object, the most sacred of the whole. The Ark of the Covenant, or the Testimony, was a sacred chest, containing the two tables of stone, inscribed with the Ten Commandments. It was

two cubits and a half in length, by a cubit and a half both in width and height. It was of shittim-wood overlaid with pure gold, and had a golden mitre round the top. Through two pairs of golden rings on its sides passed two staves of shittim-wood, overlaid with gold, which

THE ARK OF THE COVENANT.

were drawn forward so as to press against the veil, and thus to remind the priests in the Holy Place of the presence of the unseen Ark. The cover of the Ark was a plate of pure gold, overshadowed by two cherubim, with their faces bent down and their wings meeting. This

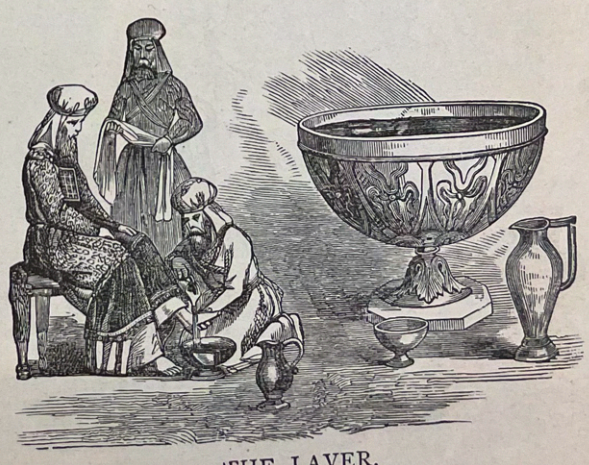
THE GOLDEN LAMP-BEARER.

was the very throne of Jehovah, who was therefore said to "dwell between the cherubim." It was also called the Mercy-Seat or Propitiatory, because Jehovah there revealed himself, especially on the great Day of Atonement, as "God pardoning iniquity, transgression, and sin." Nor was it without the profoundest allusion to the coming dispensation of the Gospel, that God's throne of mercy covered and hid the tables of the law. The attitude of the cherubim was significant of the desire of angels to learn the Gospel mysteries that were hidden in the law.

The Tabernacle went with the Israelites during their wanderings, its entire service, as well as the moving and handling of it, being performed by the Levites. When the tribes entered and possessed the Land of Canaan, it rested at Shiloh, the place chosen for it by God himself. It remained there during the entire period of the Judges, but did not continue the one great place of the national worship as God had designed. Altars were gradually erected at other places—at first as memorials only, but at length for purposes of sacrifice. This opened the way for the sin of idolatry, which finally overspread the land. To rouse the people to their duty, God suffered the Ark of the Covenant to be captured by the Philistines. The Ark was never restored to this Tabernacle, and the glory of the Sanctuary was lost. It seems now to have changed its location frequently, and to have been settled at Nob during the reign of Saul. After the massacre of the priests and the flight of Abiathar, it was deprived of the presence of the high-priest. It was afterwards removed to Gibeon, where it subsequently became connected with the worship of the high places. It retained nothing but the old altar of burnt-offering, but it was regarded with too much veneration by Solomon to permit him to destroy it when the erection of the Temple put an end to Tabernacles, and it is supposed that it was carefully laid away in one of the rooms of the Temple, and perished with that structure.

THE BRAZEN LAVER.

The Laver, which was one of the utensils of the Tabernacle, was set up between the altar of burnt-offerings and the curtain of the Sanctuary. It was, as already hinted, constructed of the polished metallic looking-glasses which the devoted women (assembling at the door of the Tabernacle of God's meeting his people) offered, renouncing the instrument of personal vanity for the sake of the higher beauties



THE LAVER.

of holiness. Its shape is not known with certainty, but is thought to have been circular. It contained the water necessary for the ablutions of the priests during their ministrations. It had a "foot," which seems, from the distinct mention constantly made of it, to have been something more than a mere stand or support. Probably

NATIONAL SIN-OFFERING.

THE BREASTPLATE.

it formed a lower basin to catch the water which flowed, through taps or otherwise, from the laver. The priests could not have washed in the laver itself, as all the water would have been thereby defiled,

SIN-OFFERING OF THE POOR.

and so would have had to be renewed for each ablution. It has been suggested that they held their hands and feet under streams that flowed from the laver, and that the "foot" caught the water that fell. As

ALTAR OF BURNT-OFFERING.

no mention is made of a vessel whereat to wash the parts of the victims offered in sacrifice, it is presumed that the laver served this purpose also.

Objections have been found to the Mosaic narrative of the making and erection of the Tabernacle in the wilderness: it is urged that the Israelites could not have possessed the necessary skill, that the costly materials could not have been procured, that the setting-up and transport from place to place of such a structure would have required means which they did not possess, and that the time allowed for the work is too short. It may briefly be replied that the Israelites, engaged so long as laborers for the Egyptians, by whom the arts were cultivated, may readily be supposed to have had the necessary skill, that when they left Egypt they were supplied by their former task-masters with gold and jewels, that they could not be far out of the track of caravans, from which they could doubtless obtain any merchandise they needed, that the boards, pillars, and curtains of the Tabernacle would pack into small compass—and not long after wagons were specially provided for the conveyance (Num. vii. 4–9)—and that the rapidity of the execution of the work is not surprising, when we recollect that there was a whole nation with little other employment from whom to select laborers.

THE HIGH-PRIEST IN FULL DRESS.

The Tabernacle was typical of several important truths. It symbolized the human nature of our Lord. He was "God manifest in the flesh," "Immanuel," God with us, and in him "dwelleth all the fulness of the Godhead bodily." Hence St. John, in speaking of the incarnation, says, "The word became flesh and *tabernacled* among us," where the language evidently points to the ancient Tabernacle as the symbolical residence of Jehovah, and in the book of Revelation the same apostle, in announcing the final presence of Christ, in his glorified humanity with his church, uses the expression: "The *Tabernacle* of God is with men." From these statements of the New Testament we may hold ourselves justified in concluding that the ancient Tabernacle, viewed in its general aspect as the dwelling of Jehovah, found its antitype in the human nature of Christ, in whom God really dwelt.

"MY FATHER'S HOUSE."

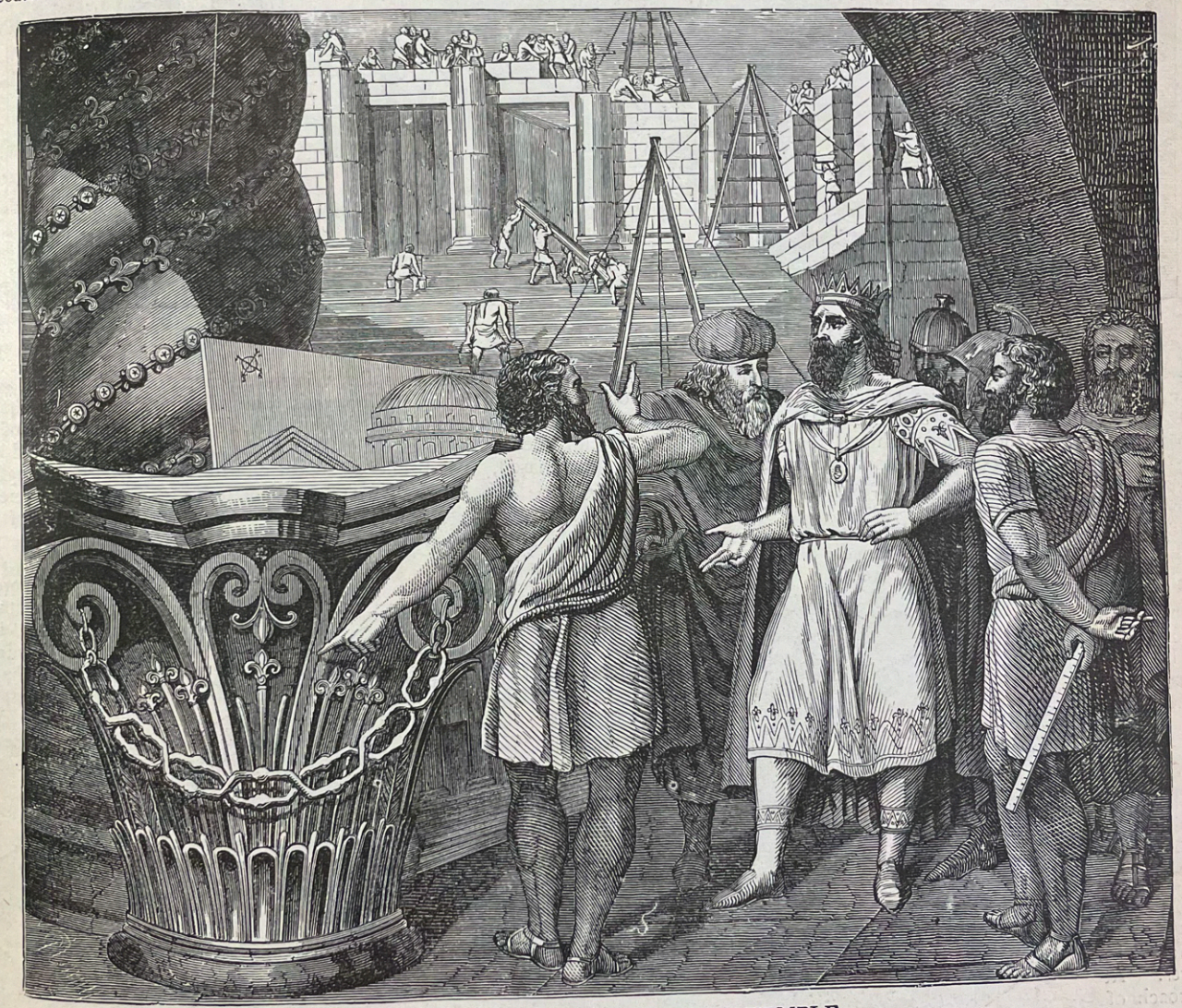
DESCRIPTIONS OF THE

TEMPLES OF SOLOMON AND HEROD.

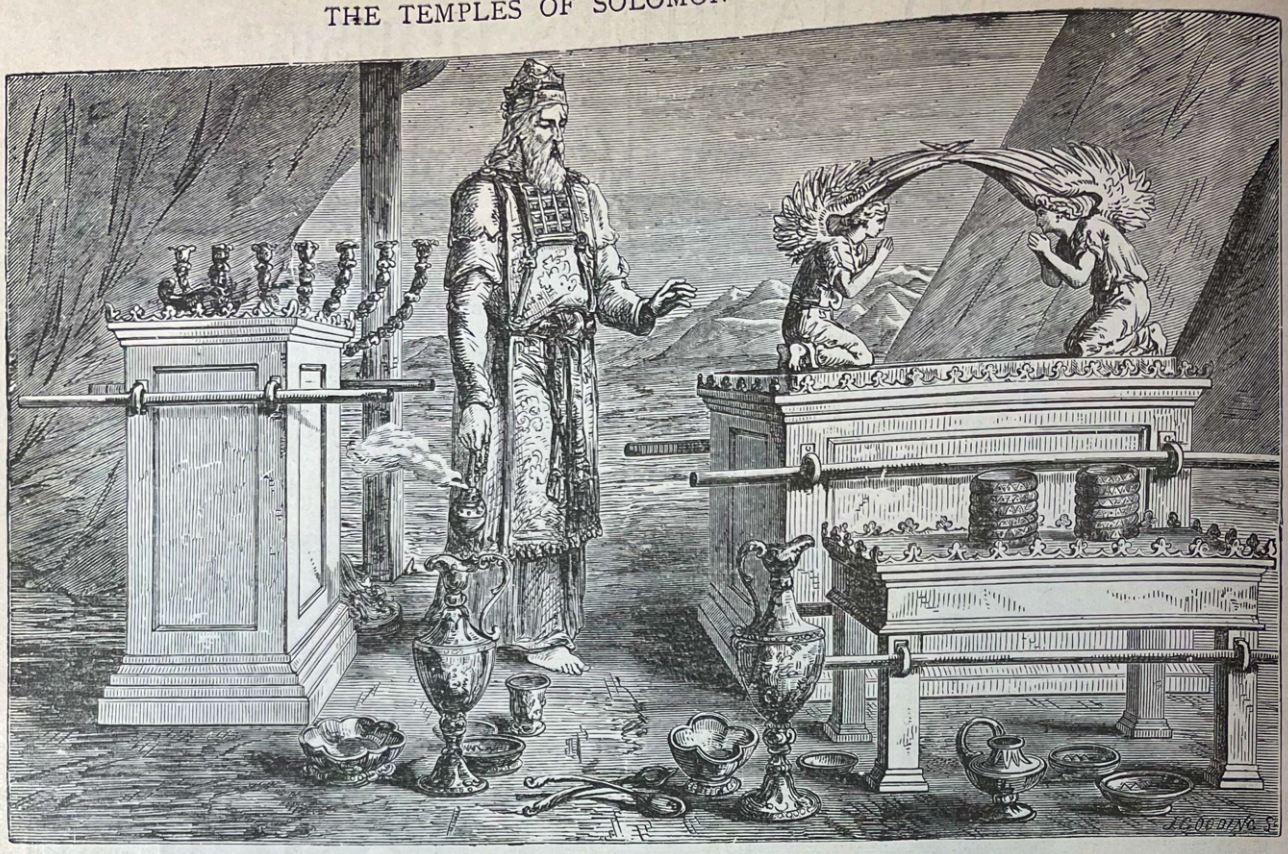
BY REV. PHILIP LEE, D.D.

THE most imposing and interesting of all the buildings of ancient Jerusalem was the Jewish Temple, the permanent sanctuary for the worship of the God of Israel. David, towards the close of his reign, conceived the idea of erecting in the city which he had made the capital of his kingdom an edifice in honor of Jehovah, which should serve as a place of worship for the whole nation, and become the successor of the ancient Tabernacle. The prophet Nathan encouraged the design of the king, but the Almighty commanded David to leave the execution of the project to his son and successor Solomon, whose reign should be more peaceful and unstained with blood (2 Sam vii.) David confined his task to the accumulation of materials and supplies for such a vast undertaking (1 Chron. xxii. 11–16); but it was in his reign that the site of the Temple was selected, and this, it would seem, was indicated by God Himself. About two years before the death of the warrior king (B. C. 1017), "Satan stood up against Israel, and provoked David to number Israel" (1 Chron. xxi. 1). This act was punished, as has been explained elsewhere, by a severe visitation of the Divine wrath, by which the people were taught anew their dependence upon God, and the impious pride of the king was humbled in the dust.

On the morning after the enumeration was finished the prophet Gad presented himself before the king with a startling message to him from God. David was informed that God had resolved to punish his wicked act by a decimation of the people; and he was commanded to choose between three modes of accomplishing this—a three years' famine, a three months' flight before his enemies, or a three days' pestilence. David, now alive to the enormity of his offence, and humble and contrite, chose the last, exclaiming with pious resignation, "Let me now fall into the hands of the Lord, for very great are His mercies; but let me not fall into the hand of man." The plague raged for three days, and 70,000 of the people died throughout the kingdom. The breaking out of the plague was accompanied by the awful spectacle of an angel hovering in the air just outside the wall of Jerusalem, and stretching out a naked sword towards the city. At sight of this terrible symbol of destruction, David besought God that He would spare the people, and let His vengeance fall upon him and



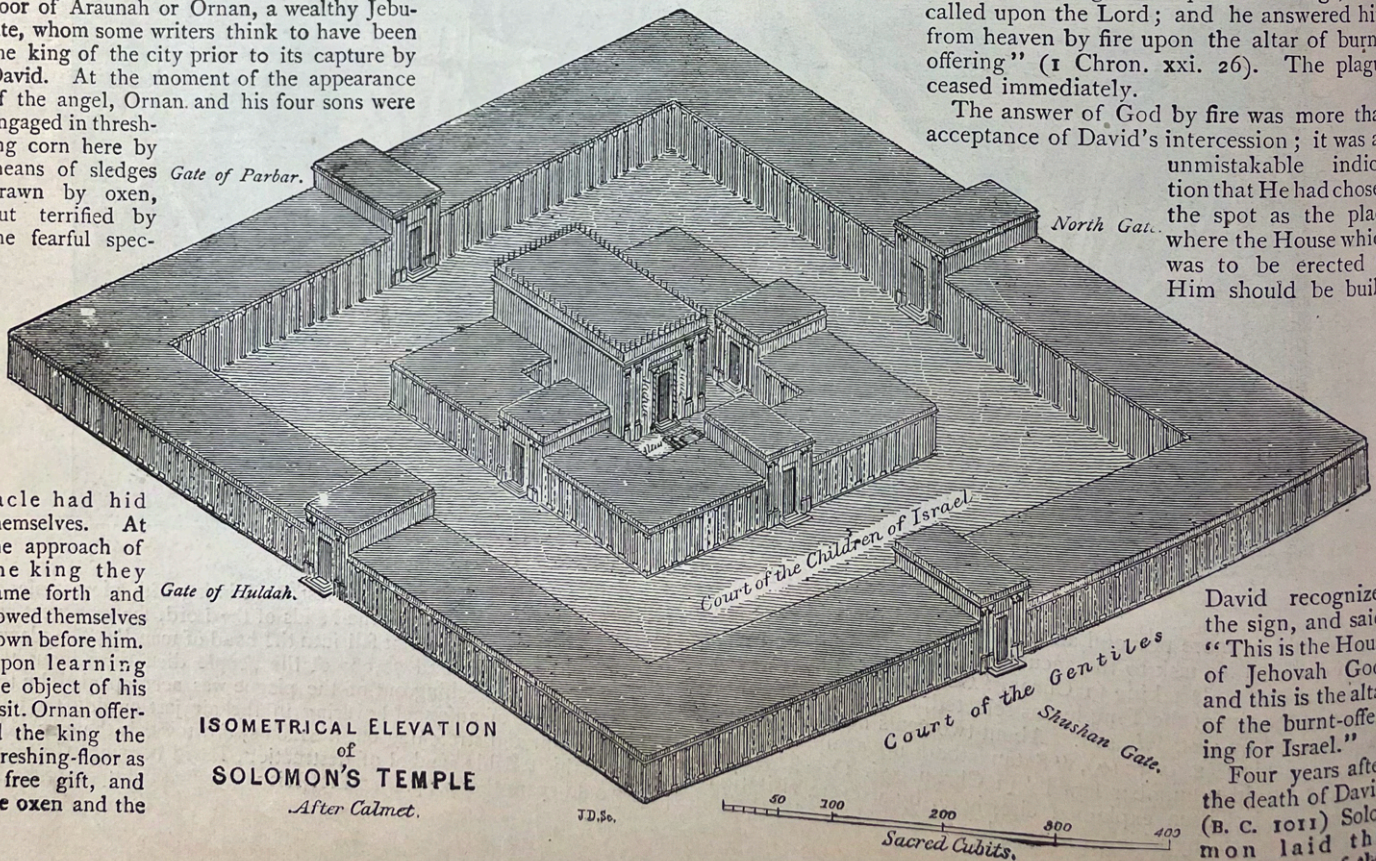
THE BUILDING OF SOLOMON'S TEMPLE.



THE SACRED FURNITURE OF THE TEMPLE.

his household. It pleased God to hear his appeal, and the prophet Gad was sent to him to direct him to build an altar to Jehovah, on the spot over which the angel had been seen. David at once repaired with his attendants to the spot, which was the summit of the hill known to us as Moriah, and which was occupied by the threshing-floor of Araunah or Ornan, a wealthy Jebusite, whom some writers think to have been the king of the city prior to its capture by David. At the moment of the appearance of the angel, Ornan and his four sons were engaged in threshing corn here by means of sledges drawn by oxen, but terrified by the fearful spectacle had hid themselves. At the approach of the king they came forth and bowed themselves down before him. Upon learning the object of his visit. Ornan offered the king the threshing-floor as a free gift, and the oxen and the threshing implements for a burnt-offering. David refused to offer to Jehovah that which had cost him nothing, and bought the place from its owner for 600 shekels of gold, giving fifty shekels of silver for the oxen. Then the king built an altar on the ground he had purchased, "and offered burnt-offerings and peace-offerings, and called upon the Lord; and he answered him from heaven by fire upon the altar of burnt-offering" (1 Chron. xxi. 26). The plague ceased immediately.

The answer of God by fire was more than acceptance of David's intercession; it was an unmistakable indication that He had chosen the spot as the place where the House which was to be erected to Him should be built.

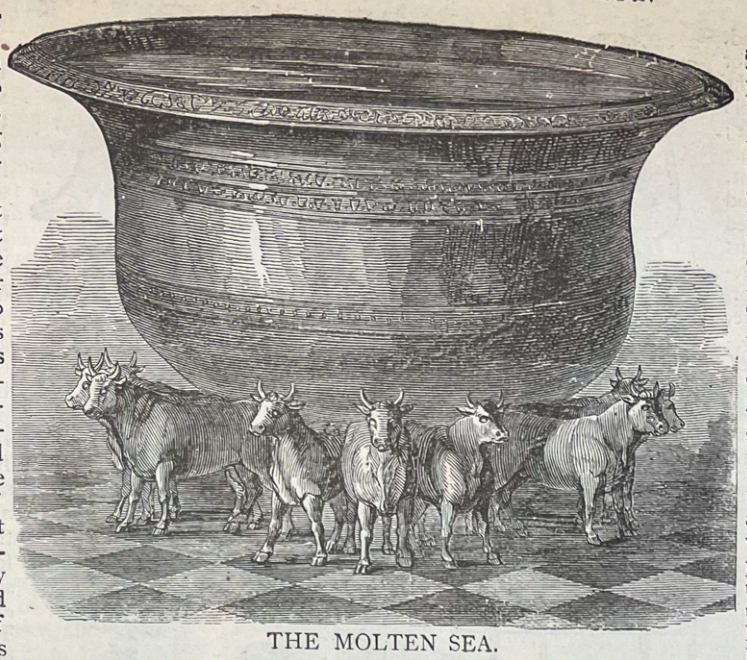


ISOMETRICAL ELEVATION of SOLOMON'S TEMPLE *After Calmet.*

David recognized the sign, and said, "This is the House of Jehovah God, and this is the altar of the burnt-offering for Israel."

Four years after the death of David (B. C. 1011) Solomon laid the foundations of the

Temple. Its construction occupied a period of seven and a half years, and so complete had been the preparations for it, that no sound of axe or hammer was heard about the building during its whole erection. It was completed in the eleventh year of Solomon's reign—B. C. 1005. It occupied the site prepared for it by David, on Mount Moriah. The whole area enclosed by the outer walls formed a square of about 600 feet; but the Sanctuary itself was comparatively small, inasmuch as it was intended only for the ministrations of the priests, the congregation of the people assembling in the Courts. In this, and in all other essential points, the Temple followed the model of the Tabernacle, from which it differed chiefly by having chambers built above the Sanctuary for the abode of the priests and attendants, and the keeping of treasures and stores. In all its dimensions, length, breadth, and height, the Sanctuary was exactly double those of the Tabernacle, the ground plan measuring 80 cubits by 40, while that of the Tabernacle was 40 by 20, and the height of the Temple being 30 cubits, while that of the Tabernacle was 15.



THE MOLTEN SEA.

As in the Tabernacle, the Temple consisted of three parts, the Porch, the Holy Place, and the Holy of Holies. The porch of the Temple was 10 cubits deep (in the Tabernacle 5), the width in both instances being the width of the house. The front of the porch was supported, after the manner of some Egyptian temples, by two great brazen pillars, Jachin and Boaz, 18 cubits high, with capitals of 5 cubits more, adorned with lilywork and pomegranates. The Holy Place, or outer hall, was 40 cubits long by 20 wide, being in the Tabernacle 20 by 10. The Holy of Holies was a cube of 20 cubits, being in the Tabernacle 10. The places of the two "veils" of the Tabernacle were occupied by partitions, in which were folding-doors. The whole interior was lined with woodwork richly carved and overlaid with gold. Indeed, both within and without, the building was conspicuous chiefly by the lavish use of the gold of Ophir and Parvaim. It glittered in the morning sun (it has been well said) like the sanctuary of an El Dorado. Above the sacred ark, which was placed, as of old, in the Most Holy Place, were made new cherubim, one pair of whose wings met above the ark, and another pair reached to the walls behind them. In the Holy Place, besides the Altar of Incense, which was made of cedar overlaid with gold, there were seven golden candlesticks instead of one, and the table of shew-bread was replaced by ten golden tables

OFFERINGS OF THE FIRST-FRUITS BY THE ISRAELITES.

bearing, besides the shew-bread, the innumerable golden vessels for the service of the sanctuary. The Outer Court was no doubt double the size of that of the Tabernacle; and we may therefore safely assume that it was 10 cubits in height, 100 cubits north and south, and 200 east and west. It contained an inner court called the "court of the priests;" but the arrangement of the courts and of the porticos and gateways of the enclosure, though described by Josephus, belongs apparently to the temple of Herod. There was an eastern porch to Herod's temple which was called Solomon's Porch, and Josephus tells us it was built by that monarch; but of this there is absolutely no proof, and as neither in the account of Solomon's building nor in any subsequent repairs or incidents is any mention made of such buildings, we may safely conclude that they did not exist before the time of the great rebuilding immediately preceding the Christian era.

In the outer court there was a new Altar of Burnt-offering much larger than the old one. Like the latter, it was square; but the length and breadth were now 20 cubits and the height 10. It differed, too, in the material of which it was made, being entirely of brass. It had no grating, and, instead of a single gradual slope, the ascent to it was probably made by three successive platforms, to each of which it has been supposed that steps led. Instead of the brazen laver, there was "a Molten Sea" of brass, a master-piece of Hiram's skill, for the ablution of the priests. It was called a "sea" from its great size, being 5 cubits in height, 10 in diameter, and 30 in circumference, and containing 2000 baths. It stood on 12 oxen, three toward each quarter of the heavens, and all looking outward. The brim itself, or lip, was wrought "like the brim of a cup, with flowers of lilies," that is, carved outward like a lily or lotus flower. There were, besides, ten smaller lavers for the ablution of the burnt-offerings. The chambers for the priests were arranged in successive stories against the sides of the sanctuary; not, however, reaching to the top, so as to leave space for the windows to light the Holy and Most Holy Places. We are told by Josephus and the Talmud, that there was a superstructure on the Temple equal in height to the lower part; and this is confirmed in the Books of Chronicles, that Solomon "overlaid the upper chambers with gold." Moreover, "the altars on the top of the upper chamber," mentioned in the Books of Kings, were apparently upon the Temple.

PRIEST. HIGH-PRIEST. LEVITE.

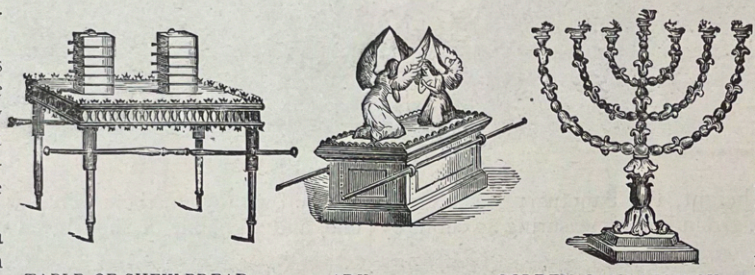
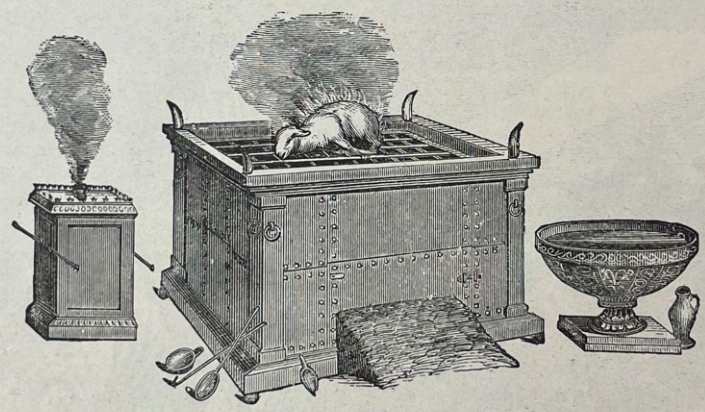
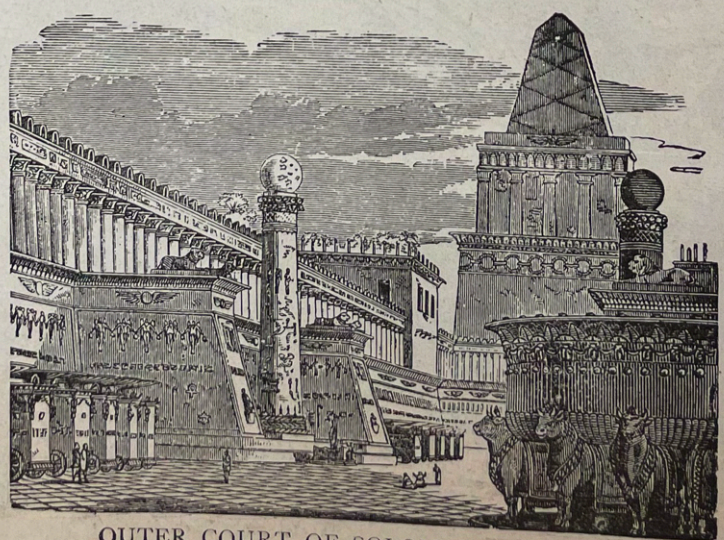


TABLE OF SHEW-BREAD. ARK. GOLDEN CANDLESTICK.



ALTAR OF INCENSE. ALTAR OF BURNT-OFFERING. LAVER.

DRESS OF PRIESTS AND FURNITURE OF THE TEMPLE.



OUTER COURT OF SOLOMON'S TEMPLE.

Such were the chief features of this sacred edifice.

"And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building." When finished, the Temple was dedicated with the most solemn and impressive ceremonies. The account of the dedication is given at length in 1 Kings and 2 Chronicles, together with the sublime prayer of the king. This prayer was followed by a miraculous sign of God's presence in the House built unto his name. The fire came down from heaven, and consumed the sacrifices, while the Shekinah again filled the house, preventing the entrance of the priests, as if for that one day God claimed the sanctuary as his very own, to the exclusion of all mere creatures. Then Solomon and all the people offered their sacrifices on the altar, the priests executing their office, while the Levites played upon their musical instruments and sang in the order and to the words of David. A great feast followed, and lasted fourteen days, seven for the Feast of Tabernacles, and seven for the Dedication, and on the 23d day of the month Solomon dismissed the people to their homes, and they departed from Jerusalem with rejoicing, glad and merry in heart for all the goodness that Jehovah had showed unto David, and to Solomon, and to Israel, his people.

The splendor of these ceremonies contrasts strikingly with the simple features of the consecration of the Tabernacle in the wilderness. This difference serves to show us how rapidly, under God's protecting care, Israel had increased in wealth and power since their entrance upon their heritage. The fame and glory of Solomon, and the matchless wisdom with which God had endowed him, had extended unto the ends of the earth, bringing potentates to his court to learn of him, so that the queen of Sheba said to him: "Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom."

The Temple was of so much political importance that it had its own guards, who were commanded by an officer corresponding in rank to a general. This officer, Josephus tells us, had to maintain his own secretary, and also the police of the courts. He appears to have been of sufficient dignity to be mentioned together with the chief priests. It seems that his Hebrew title

rendered into English, was "The Man of the Mountain of the House."

Twenty men were required for the opening and shutting of the eastern gate. The priests themselves kept watch on three different posts, and the Levites on twenty-one posts. It was the duty of the police of the Temple to prevent women from entering the inner court, and to take care that no person who was Levitically unclean should enter within the sacred precincts. Gentiles were permitted to pass the first enclosure, which was therefore called the Court of the Gentiles; but persons who were on any account Levitically unclean were not even permitted to advance thus far. Some sorts of uncleanness, for instance that arising from the touch of a corpse, excluded only from the court of the men. If an unclean person had entered by mistake, he was required to offer sacrifices of purification. The High-Priest himself was forbidden to enter the Holy of Holies under penalty of death on any other day but the day of atonement. Nobody was admitted within the precincts of the Temple who carried a stick or a basket, and who wanted to pass merely to shorten his way, or who had dusty shoes. Solomon's Temple remained standing 423 years, and was destroyed, with the city, by Nebuchadnezzar in B. C. 588.

FIRE FROM HEAVEN AT THE DEDICATION OF THE TEMPLE.

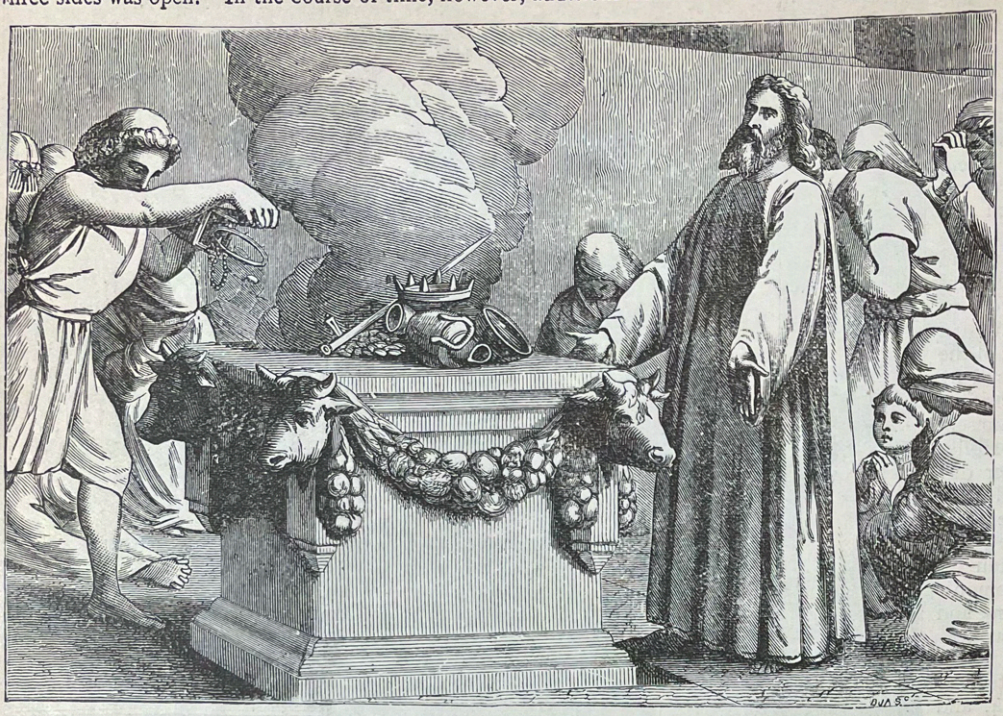
The *Second Temple* was begun after the return from the captivity, B. C. 534, and was completed nineteen years later (B. C. 515). It was not equal to the first in splendor, and suffered very greatly from the attacks upon the city by foreign nations, and also at the hands of the Jews themselves during their civil wars in the two centuries immediately preceding the birth of Christ. When Herod the Great became king, he determined to signalize his reign and at the same time conciliate the Jews by rebuilding the Temple upon a scale of magnificence which should eclipse the glories of the first edifice. The work was commenced in the eighteenth year of his reign. The Temple itself was completed by the priests and Levites in a year and a half after the beginning of the work; the construction of the outer buildings and courts required eight years more; and long after this colonnades, porches, and other adornments continued to be added, so that the saying of the Jews to Jesus, "forty and six years was this Temple in building" (John ii. 20), was literally true. The Temple, indeed, was not completed until a few years before the attack upon the city by Titus, in which it was destroyed.

THE MERCY SEAT.

The only description that has come down to us of this noble structure is to be found in the works of Josephus. He gives two accounts of it, one in his *Antiquities*, in which he relates the reconstruction by Herod, and the other in his *Wars of the Jews*, preceding the account of its destruction. The latter is the more complete and satisfactory.

According to Josephus, the Temple was built upon a rocky eminence opposite Zion and Akra. The level space on the summit was originally too small, being scarcely sufficient for the sanctuary and the altar, and the sides were steep and precipitous. Solomon built a

wall along the eastern side, and filled in the site from the sanctuary to this wall, along which he built a colonnade, but the area on the other three sides was open. In the course of time, however, additions were made to the embankment, and the hill was levelled and made broader. At length the northern wall was thrown down, and as much space as the circuit of the Temple area afterwards occupied was enclosed. The hill was then surrounded with a triple wall from the base, the upper boundary walls were erected, and the lower court of the Temple was built. This work consumed many generations, and required an outlay of vast sums of money, but its result was the noble platform on which stood the Temple and its magnificent courts and cloisters.



FREE-WILL OFFERINGS OF THE PEOPLE.

"The lowest part of the lower or outer court was built up from a depth of 300 cubits (525 feet), and in some places more. The entire depth of the foundations, however, was not discernible; for, with a view to level the streets of the town, they filled up the ravines to a considerable extent. There were stones used in this building which measured forty cubits in length. So ample was the supply of money, and such the zeal of the people, that incredible success attended the undertaking, and that of which hope itself could not anticipate the accomplishment was by time and perseverance completed."

The enclosure thus completed was a quadrangle, measuring one stadium on each side, or four stadia in circumference. Josephus again gives the circumference, including the Antonia, at six stadia.

Upon this platform stood the Temple and its buildings. A spacious double portico or cloister ran around the Temple area, 52½ feet broad, supported by 162 columns, which supported a cedar ceiling of the most exquisite finish. The pillars were each cut out of a single block of marble of glittering whiteness, and were each 43¾ feet high. Along the southern side the cloisters were triple.

There were eight gates to the Temple enclosure—one to the north, one to the east, two to the south, and four to the west. One of these led to the palace, one to the city, one at the corner to the Antonia, and one down towards the gardens.

The courts, which were open, were paved with inlaid marble of various colors. The outer court of the Gentiles was separated from the second court of the Israelites by a stone railing of beautiful workmanship, a little over five feet high. Pillars were set up at regular intervals along this railing, bearing inscriptions in Hebrew, Greek, and Latin, warning strangers and all Jews not ceremonially clean from entering the Holy Court beyond. From this an ascent of fourteen steps led to a terrace 17½ feet wide, beyond which rose the wall of the Inner Court. This wall was 70 feet high on the outside, and 43¾ feet on the inside, the difference being caused by an ascent of five more steps from the terrace to the Inner Court. The Inner Court had four gates opening on the north, four on the south, two on the east, but had no gate on the west. One of the eastern gates was for the use of the women, for whom a portion of the Inner Court was set apart, and beyond which they were forbidden to advance. One of the northern and one of the southern gates also led to this court, and were reserved for the women.

THANK OFFERINGS OF THE PEOPLE.

This was the Temple honored by the presence and ministry of the Lord Jesus Christ. It was destroyed by the Romans under Titus, and the only attempt to rebuild it, the impious effort of the Emperor Julian, resulted in an ignominious failure.

JERUSALEM:

The City of David and David's Greater Son.

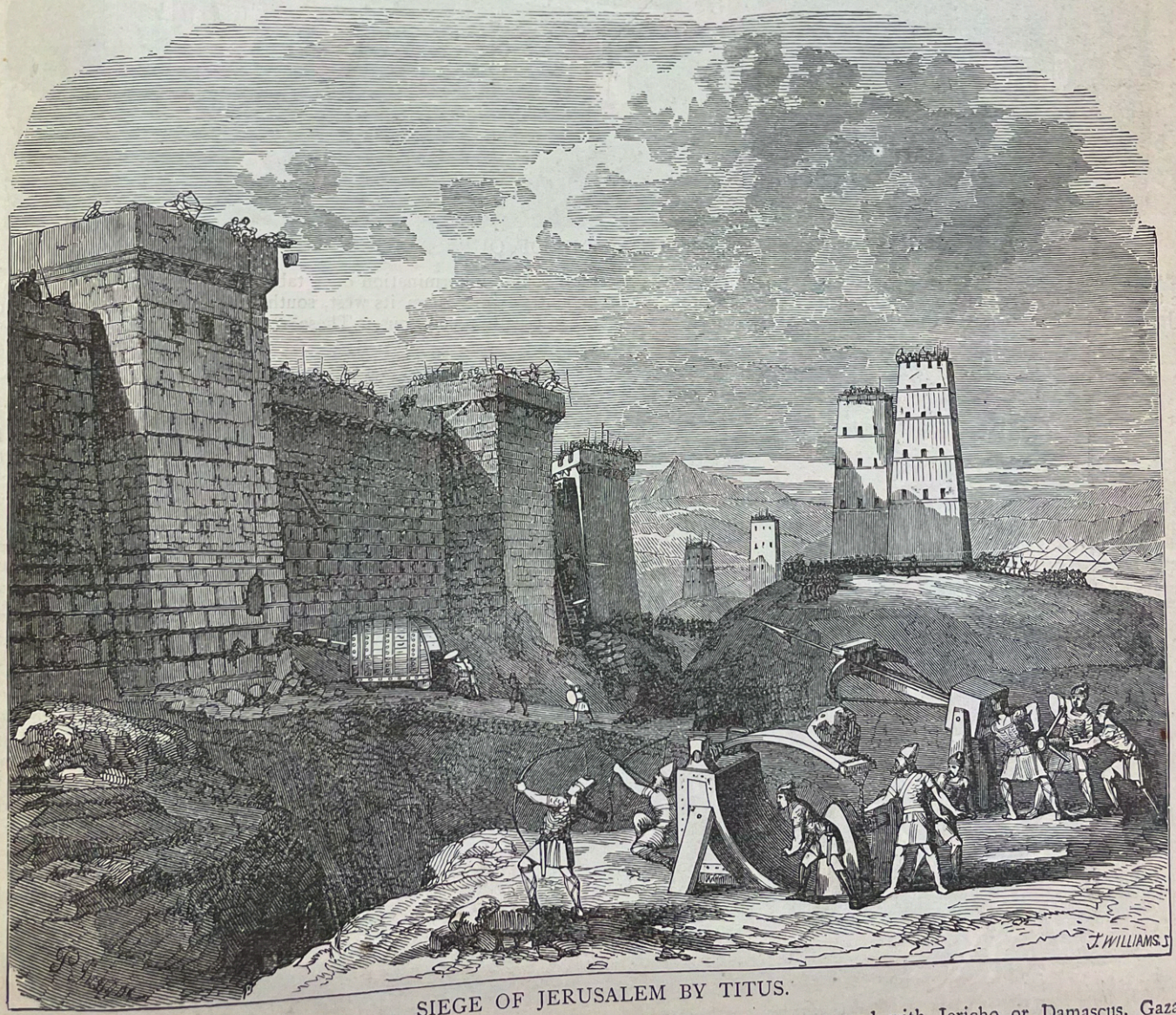
WITH DESCRIPTIONS OF

ZION, MOUNT MORIAH, THE MOUNT OF OLIVES,

AND OTHER SACRED LOCALITIES.

BY REV. THOMAS W. DAVIS, D.D.

JERUSALEM stands in latitude 31° 46′ 35″ north, and longitude 35° 18′ 30″ east of Greenwich. It is 32 miles distant from the sea, and 18 from the Jordan; 20 from Hebron, and 36 from Samaria. In several respects its situation is singular among the cities of Palestine. Its elevation is remarkable, not from its being on the summit of one of the numerous hills of Judæa, like most of the towns and villages, but because it is on the edge of one of the highest table-lands of the country. Hebron, indeed, is higher still by some hundred feet, and from the south, accordingly (even from Bethlehem), the approach to Jerusalem is by a slight descent. But from any other side, the ascent is perpetual; and to the traveller approaching the city from the east or west, it must always have presented the appearance beyond any other capital of the then known world—we may say beyond any important city that has ever existed on the earth—of a mountain city; breathing, as compared with the sultry plains of Jordan, a mountain air; enthroned, as compared with Jericho or Damascus, Gaza or Tyre, on a mountain fastness. The general elevation of the western ridge of the city, which forms its highest point, is about 2,600 feet above the level of the sea. The Mount of Olives rises slightly above this, 2,724 feet. Beyond the Mount of Olives, however, the

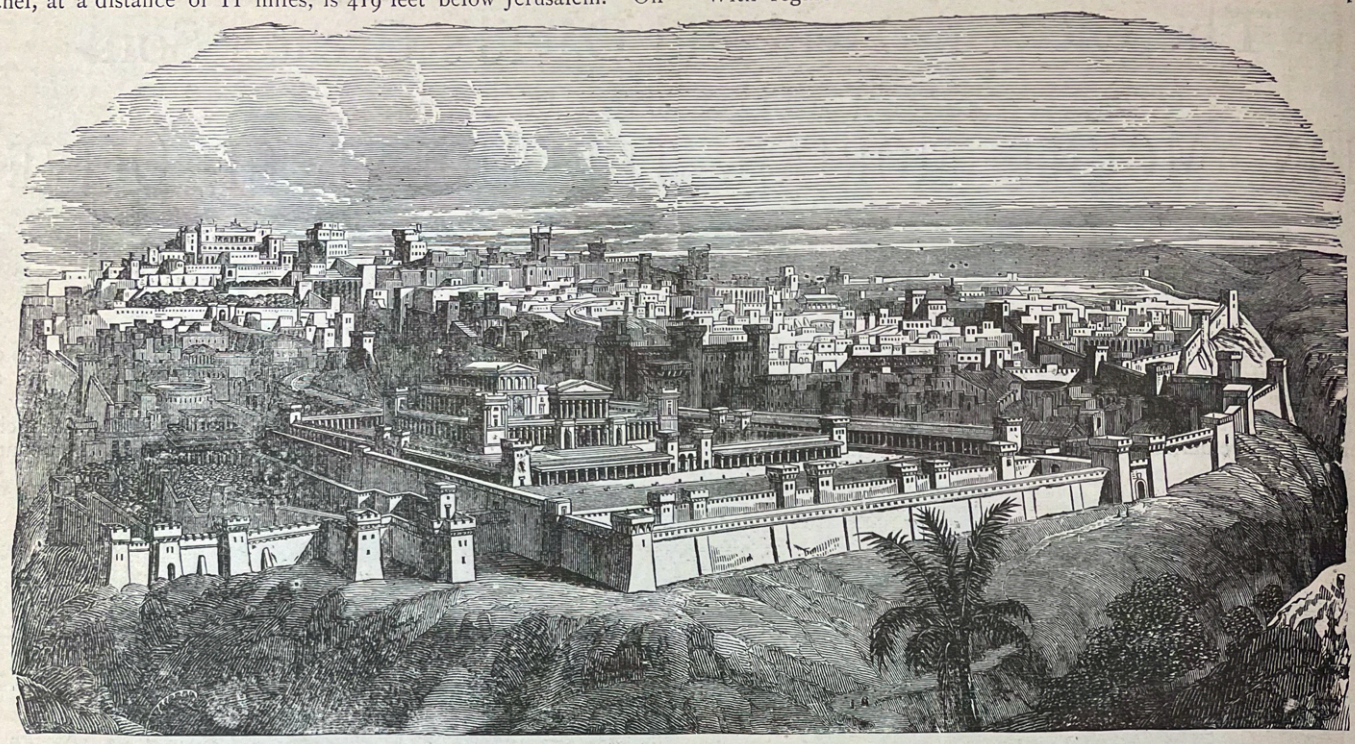


SIEGE OF JERUSALEM BY TITUS.

descent is remarkable, Jericho, 13 miles off, being no less than 3,624 feet below, viz., 900 feet under the Mediterranean. On the north, Bethel, at a distance of 11 miles, is 419 feet below Jerusalem. On the west Ramleh—25 miles—is 2,274 feet below. Only to the south are the heights slightly superior—Bethlehem, 2,704; Hebron, 3,029.

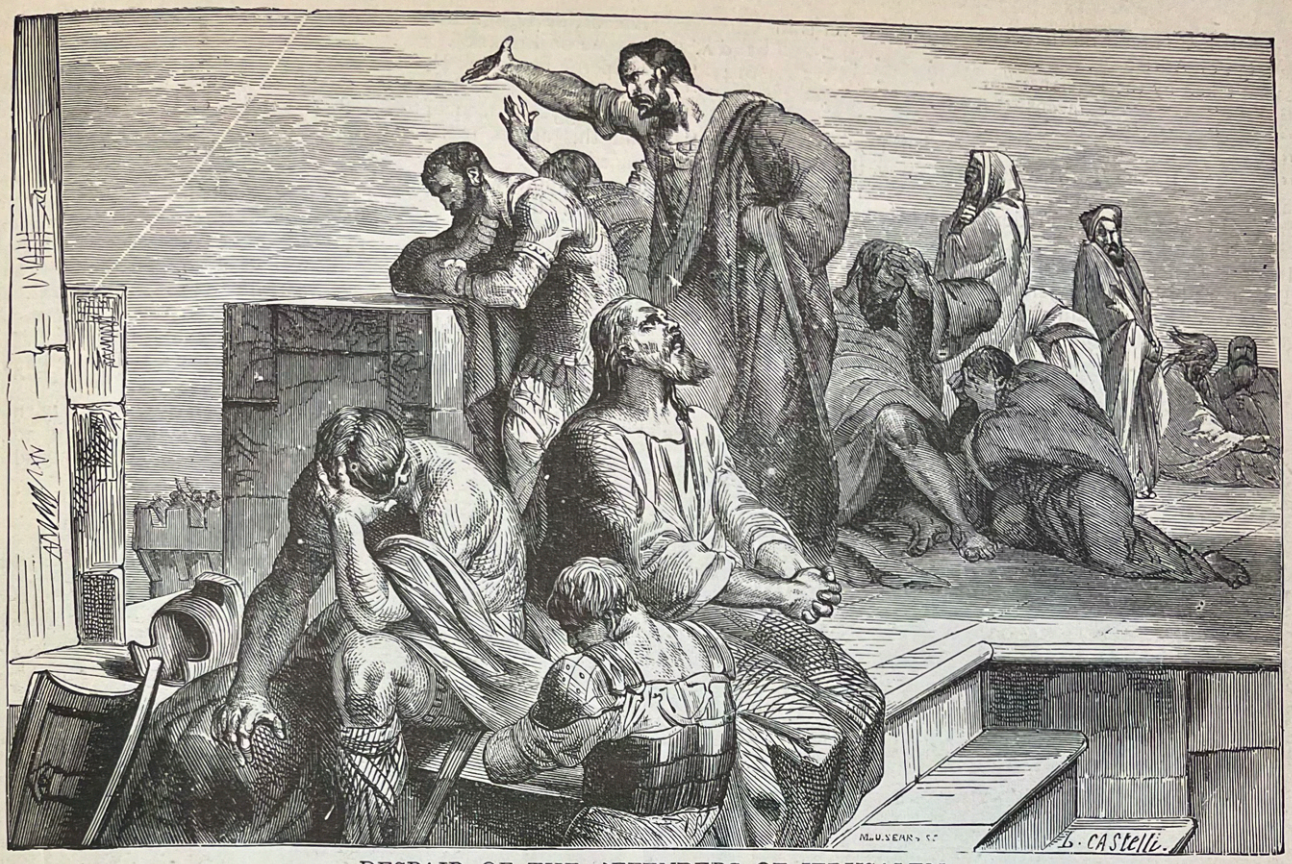
Jerusalem, if not actually in the centre of Palestine, was yet virtually so. It was on the ridge, the broadest and most strongly marked ridge, of the backbone of the complicated hills which extend through the whole country, from the plain of Esdraelon to the desert. It was the water-shed between the streams, or rather, the torrent beds, which find their way eastward to the Jordan, and those which pass westward to the Mediterranean.

With regard to the actual position of the city itself, it occupied the southern termination of a table-land, which is cut off from the country round it on its west, south, and east sides, by ravines more than usually precipitous. These ravines leave the level of the table-land, the one on the west and the other on the northeast of the city, and fall rapidly until they form a junction below its south-east corner. The eastern one—the Valley of Kidron, commonly called the Valley of Jehoshaphat—runs nearly straight from north to south. But the western one—the Valley of Hinnom—runs south for a time, and then takes a sudden bend to the east until it meets the Valley of Jehoshaphat, after which the two rush off as one to the Dead Sea. How sudden is their descent may be gathered from the fact that the level at the point of junction—about a mile and a quarter from the starting point of each—is more than 600 feet below that of the upper plateau from which they commenced their descent. Thus while on the north there is no material difference between the general level of the country



JERUSALEM IN THE TIME OF OUR SAVIOUR.

JERUSALEM IN THE TIME OF DAVID, AS SEEN FROM THE SOUTH.



DESPAIR OF THE DEFENDERS OF JERUSALEM.

outside the walls and that of the highest parts of the city, on the other three sides, so steep is the fall of the ravines, so trench-like their character, and so close do they keep to the promontory at whose feet they run, as to leave on the beholder almost the impression of the ditch at the foot of a fortress rather than of valleys formed by nature.

The promontory thus encircled is itself divided by a longitudinal ravine running up it from south to north, rising gradually from the south like the external ones, till at last it arrives at the level of the upper plateau, and dividing the central mass into two unequal portions. Of these two, that on the west is the higher and more massive —the Mount Zion of modern tradition. It was the citadel of the Jebusites, and the fortress of Zion, which David built. The hill on the east is considerably lower and smaller, so that, to a spectator from the south, the city appears to slope sharply towards the east. Here was the lower city of the Jebusites, Mount Moriah, the "Akra," or "lower city," of Josephus, now occupied by the great Mohammedan sanctuary, with its mosques and domes. This central valley, at about half way up its length, threw out a subordinate on its left or west side, the "Tyropæan Valley" of Josephus.

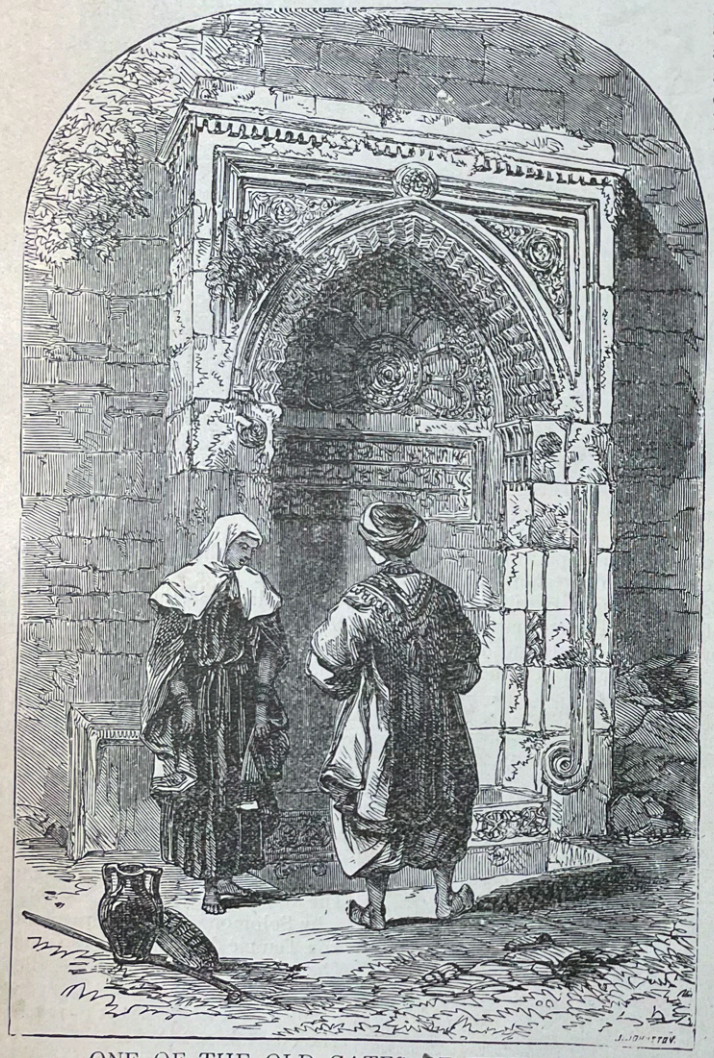
One more valley must be noted. It was on the north of Moriah, and separated it from a hill on which, in the time of Josephus, stood a suburb or part of the city called Bezetha, or the New Town. Part of this depression is still preserved in the large reservoir with two arches, usually called the Pool of Bethesda, near the St. Stephen's gate. The accompanying Plan of Ancient Jerusalem will enable the reader to distinguish the localities mentioned in the Scriptures.

Jerusalem is sometimes called Salem in the sacred narrative. It is first mentioned in Gen. xiv. 18, 1913 years B. C. The principal events of its subsequent history are as follows:

Its king was slain by Joshua	1455 B. C.
Taken by David from the Jebusites, and called the City of David, who made it his capital	1048 B. C.
The first Temple founded by Solomon	1012 B. C.
The Temple dedicated	1004 B. C.
The city taken and the Temple pillaged by Shishak, king of Egypt	971 B. C
The city taken, the Temple destroyed, and the Jews carried away captives by Nebuchadnezzar, who burned the city to ashes	587 B. C.
The return from captivity	536 B. C.
The second Temple completed	515 B. C.
The Romans, under Pompey, take the city	63 B. C.
Jesus Christ born	4 A. D.
The Crucifixion and Resurrection of Our Lord	33 A. D.
The city taken by Titus and razed to the ground	70 A. D

THE VALLEY OF KIDRON.

A city called Ælia built on the ruins by Julius Severus in the reign of Adrian	130 A. D.
Jerusalem taken by the Persians	614 "
" " " " Saracens	637 "
" " " " Crusaders	1099 "
" " from the Christians by Saladin	1187 "
" " by the Turks, who drive away the Saracens	1217 and 1239 "
Surrendered to the Emperor Frederic II. by treaty	1228 "
Taken by the Turks	1517 "
Held by the French under Napoleon Bonaparte, Feb.	1799 "
The Protestant bishopric of Jerusalem erected under the protection of Great Britain and Prussia; S. M. S. Alexander consecrated bishop, Nov. 7th	1841 "



ONE OF THE OLD GATES OF JERUSALEM.

Jerusalem and the neighborhood surveyed by a party of engineers of the English army between Sept. 1864 and June	1865 A. D.

Christian Kings of Jerusalem.

Godfrey of Bouillon	1099 A. D.
Baldwin I.	1100 "
Baldwin II.	1118 "
Fulk of Anjou	1131 "
Baldwin III.	1144 "
Amauri (or Almeric)	1162 "
Baldwin IV.	1173 "
Sibyl; then his son, Baldwin V.	1185 "
Guy de Lusignan	1186 "
Henry of Champagne	1192 "
Amauri de Lusignan	1197 A. D.
Jeanne de Brienne	1210 "
Emperor Frederick II.	1229-39 "

Josephus gives the entire circuit of Jerusalem as it existed in his day, at 33 stadia, equal to 4½ Roman miles, or 3⅓ geographical miles, and this agrees pretty exactly with the line of the exterior walls as traced by the most recent explorers of the city. Hecatæus of Abdera, a contemporary of Alexander the Great, says that the city was 50 stadia in circumference, and had a population of 120,000; and yet in his day it could not have been by one-third as large as when Bezetha was enclosed by Agrippa. Eusebius quotes two other writers prior to Josephus, one of whom gives the circuit at 40, and the other at only 27 stadia. But Josephus's estimate, perhaps *measurement*, of 33 stadia appears to be the most accurate. A city of such dimensions—granting that it was densely populated—could not have afforded accommodation to more than 100,000 people; and as we know that a considerable portion of the ground was taken up by the buildings and courts of the Temple, and that a part of the newly enclosed quarter was but thinly peopled, the ordinary population did not, perhaps, exceed 70,000. This number, however, affords no adequate

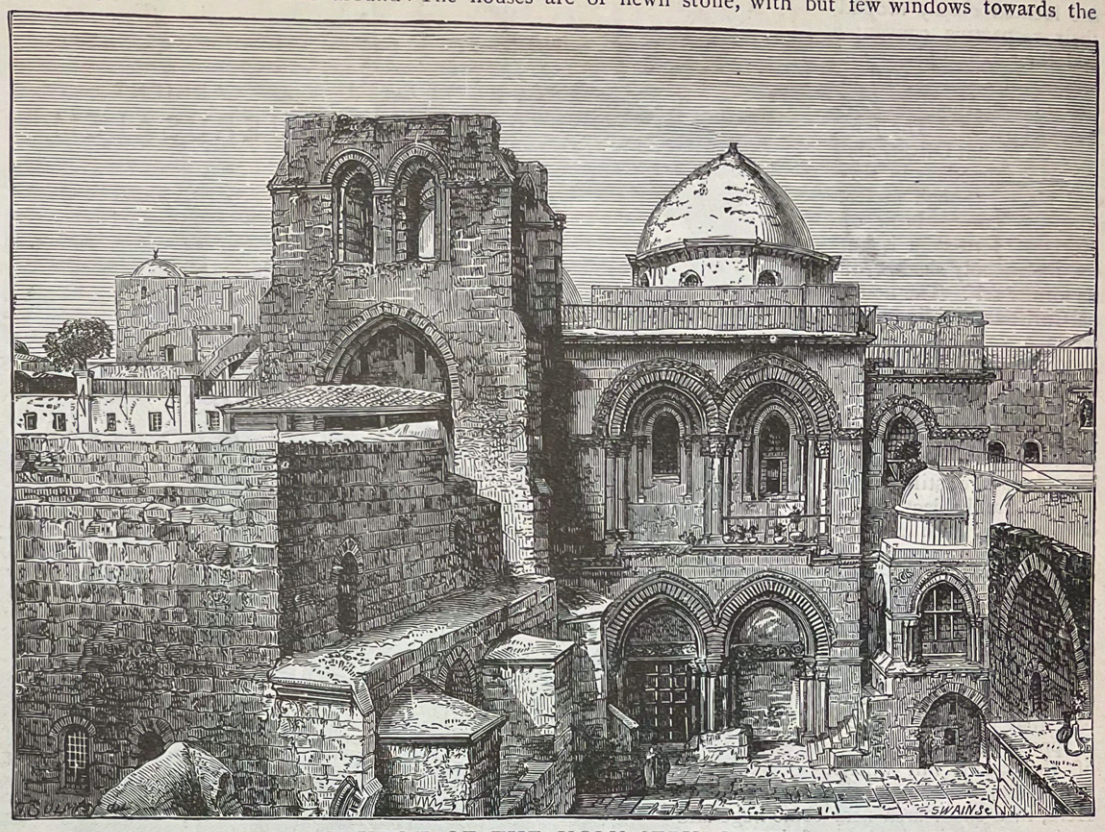
THE VALLEY OF TOPHET.

idea of the multitudes that crowded the houses and streets of the city, and encamped in the glens and on the hillsides, during the celebration of the annual feasts. Josephus states that, from an estimate made on one occasion during the feast of the Passover, it was ascertained that there were in the city 2,700,000 souls; and he assures us that when the city was attacked by Titus, vast numbers had assembled to celebrate the feast. Of these, 1,100,000 perished by pestilence, famine, or the sword; 40,000 were permitted to go free; and 97,000 were taken prisoners and sold to slavery.

Jerusalem lies in a rocky limestone country, in which there are but few fountains and wells. In the city itself there is little if any living water; and in its immediate vicinity are only the three small fountains in the valley of Jehoshaphat. Yet the Holy City has always possessed an abundant supply of water, even during its most desperate sieges. Each house of any importance is supplied with one

or more cisterns, into which the water from the roofs and court yards is conducted by pipes and drains during the winter rains. Besides these cisterns, there are many large open reservoirs in and around the city. One of the most prominent of these is the Pool of Hezekiah, which lies in the centre of a group of buildings on the west side of "Christian Street." It is about 240 feet long by 144 feet wide. It is not very deep. The bottom is the natural rock, levelled and covered with cement. It is supplied with water by a small drain from the Upper Pool of Gihon. It was built by King Hezekiah (2 Kings xx. 20; 2 Chron. xxxii. 30).

Modern Jerusalem, called by the Arabs, El-Kuds, "the holy," occupies unquestionably the site of the Jerusalem of the Bible. The modern wall, built in 1542, varies from twenty to sixty feet in height, and is about two and a half miles in circuit. On the eastern and shortest side its course is nearly straight; and it coincides, in the southern half, on this side, with the wall of the sacred area now called El-Haram, "the holy." This area, 510 yards long from north to south, and 310 to 350 yards in breadth, is enclosed by high walls, the lower stones of which are, in many parts, very large, and much more ancient than the superstructure. It is occupied by the great octagonal mosque called Kubbet-es-Sukhrab, or Dome of the Rock, and the mosque El-Aksa, with their grounds. It covers the site of the ancient Temple, and of the great tower Antonia. At its southeast corner, where the wall is 77 feet high, the ground at its base is 150 feet above the dry bed of Kidron. From this corner the wall runs irregularly west by south, crosses Mount Zion, leaving the greater part of it unenclosed on the south, and at its western verge turns north to the Jaffa gate, where the lower part of a very old and strong tower still remains. The upper part of this tower is less ancient and massive. It is known as the "Tower of David," and is generally thought to have been the Hippicus of Josephus. Thence the wall sweeps irregularly round to the northeast corner. It is flanked at unequal distances by square towers, and has battlements running all around on its summit, with loopholes in them for arrows and muskets. There are now in use only four gates: the Jaffa or Bethlehem gate, on the west, the Damascus gate on the north, St. Stephen's gate on the east, and Zion gate on the south. In the eastern wall of El-Haram is the "Golden gate," long since blocked up, and in the city wall two smaller gates, more recently closed, namely, Herod's gate, on the northeast, and Dung gate in the Tyropœon, on the south.



CHURCH OF THE HOLY SEPULCHRE.

Within the city the streets are narrow, ill-graded, often unpaved, and in some places filthy, though less so than is common in the East. The houses are of hewn stone, with but few windows towards the streets. Their flat roofs are strengthened and ornamented by many small domes. The most beautiful part of the city is the area of the great mosque—from which, until recently, all Christians have been rigorously excluded for six centuries—with its lawns and cypress trees, and noble dome rising high above the wall. On Mount Zion, much of the space within the wall is occupied by the huge Armenian convent, with the Syrian convent and the church of St. James. Beyond the wall, and far to the south, is a Mohammedan mosque, professedly over the Tomb of David. This is more jealously guarded against Christians than even the Mosque of Omar. Near it is the small cemetery of the American missionaries. At the northwest corner of Zion rises the high square citadel, ancient and grand. Still farther north is the Latin convent, in the most westerly part of Jerusalem; and between it and the centre of the city stands the Church of the Holy Sepulchre, over the traditional scenes of the death and resurrection of Our Blessed Lord.

DAVID'S TOWER AT JERUSALEM.

The present population of Jerusalem is about 12,000 souls, of whom about two-fifths are Mohammedans, from 3,000 to 5,000 Jews, and the remainder Christians. There is also a considerable garrison, 800 to 1,000, stationed there, and in April of each year, many thousand pilgrims from foreign lands make a flying visit to the sacred places. The Moslemim occupy the centre of the city, and toward

the north and east. The Jews' quarter is on the northeast side of Zion. The Greek, Latin, Armenian, Syrian, and Coptic Christians are located chiefly around their respective convents, and their burial-places are on Mount Zion, as well as that of the American Protestant mission. The Jews bury on Mount Olivet, and the Mohammedans in several places, though preferring the eastern brow of Moriah. Jerusalem is but the melancholy shadow of its former self. The nominal Christians residing there are in a state of degraded and ignorant subjection to the Mohammedans, and their petty discords and superstition are a reproach to the Christian name. The Jews are still more oppressed and abject. Most of them were born in other lands, and have come here to die in a city no longer their own. Discouraged by endless exactions, they subsist on the charities of their brethren abroad. It is only as a purchased privilege that they are allowed to approach the foundations of the sacred hill where their fathers worshipped the only true God. Here, in a small area near some huge and ancient stones in the base of the western wall of Moriah, they gather, especially on sacred days, to sit weeping and wailing on the ground, taking up the heart-breaking lamentations of their ancient prophet—living witnesses of the truth of God's word fulfilled in them.

"How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary!"

ANCIENT
JERUSALEM
BEZETHA
(the modern City)
AKRA
(or the Lower City)
ZION
City of David
Mt. Moriah
Tower of Antonia
Temple
Palace of Helena
Tombs of the Kings
Castle of Antiochus
Tower of Psephinos
Assyrian Camp
Golgotha
Mt. Calvary
Sepulchre
Hezekiah's Pool
Tower of Hippicus
Tower of Phasaelus
Tower of Mariamne
The Stronghold
The Tower
Royal Palace
Upper Pool of Gihon
Lower Pool of Gihon
Fuller's Field
Hill of Evil Counsel
Hill of Offence
Valley of Hinnom
Valley of Jehoshaphat
Valley of Tyropoeon
Brook Kedron
Mount of Olives
Tombs of the Prophets
High places of Chemish
Damascus G.
G. of Benjamin
Lower Fishpool
Solomon's Pools
Second Wall
Third or Outer Wall built by Herod
Siloe
Jericho
Absalom's pillar
Zacharias tomb
Aceldama
Bethesda
Sheep Gate
Fish Gate
Gethsemane
Tombs of the Judges
Tombs of the Kings
Tombs of the Sanhedrim
Tombs of the Prophets
Tombs of the Apostles
Tombs of the Martyrs
Tombs of the Virgin
Tombs of the Evangelists
Tombs of the Saints
Tombs of the Patriarchs
Tombs of the Fathers
Tombs of the Children
Tombs of the Mothers
Tombs of the Daughters
Tombs of the Sons
Tombs of the Brothers
Tombs of the Sisters
Tombs of the Wives
Tombs of the Husbands
Tombs of the Widows
Tombs of the Orphans
Tombs of the Poor
Tombs of the Rich
Tombs of the Beggars
Tombs of the Princes
Tombs of the Kings
Tombs of the Queens
Tombs of the Princesses

A COMPREHENSIVE DESCRIPTION
OF
THE HOLY LAND.

BY REV. WILLIAM REYBURN, D. D.

THE name Palestina, or Palestine, occurs but four times in the English Bible. The first instance is in the Song of Moses, after the passage of the Red Sea (Ex. xv. 14). It is found twice in the 14th chapter of Isaiah (29, 31); and once in the fourth verse of the 3d chapter of Joel. In the first three instances the translated word is *Palestina*, in the last *Palestine*. The Hebrew word is the same in each case—*Pelesheth*. The same word occurs in the Hebrew, in Psalms lx. 8; lxxxiii. 7; lxxxvii. 4; and cviii. 9; and is rendered by our translators, "Philistia" and "Philistines." Though commonly employed to designate the Holy Land, the word Palestine is Biblically a misnomer, for, in the authorized version, it means simply Philistia. The Hebrews themselves applied the word *Pelesheth* to the long wide maritime plain which lay between them and the Mediterranean, and was inhabited by the people known as Philistines; and it would seem that the Greeks attached the same meaning to the word. The western nations first employed the term to designate this plain, which, lying upon the sea and nearest to Europe, and being the great route between Egypt and Western Asia, was first known to them. As they became acquainted with the region lying farther inland, they called it Syria Palæstina, or Philistine Syria. By degrees the name spread over the whole country, until, by the period of the Roman Conquest, it had become generally used by Europeans to designate the country of the Jews on both sides of the Jordan. Since then Palestine and the Holy Land have been synonymous terms.

The Bible designates the Holy Land by several different names. In the history of the Patriarchal period, and as late as the days of the Judges, it is called "Canaan," or more frequently the "land of Canaan." It is styled "the land of the Hebrews," by Joseph in Gen. xl. 15; and, in Joshua i. 4, it is called "the land of the Hittites," a singular expression, found only in this passage. In the days of the Monarchy, it was commonly called "the land of Israel." Hosea (ix. 3) calls it "the land of Jehovah." Zechariah (ii. 12) styles it "the Holy Land;" Daniel (xi. 41), "the glorious land;" Amos (ii. 10), "the land of the Amorite." Sometimes it is spoken of simply as "the land" (Ruth i. 1; Jeremiah xxii. 27; Luke iv. 25). After the captivity the entire southern portion came to be known as "Judæa," which name it bore at the period of our Lord's nativity (Matt. xix. 1; Mark x. 1). The Romans divided the country into provinces, and, during their sway, it can hardly be said to have had any distinct general name. By the second century of the Christian era, it had begun to be known as *Palæstina*. The Talmudists usually style it "the land of Israel." During the

HARVEST SCENE IN ANCIENT PALESTINE.

Middle Ages, and since then, it is most frequently called "the Holy Land."

The Holy Land is not in size or physical characteristics proportioned to its moral and historical position as the theatre of the most momentous events of the world's history. It is but a strip of country about the size of Wales, less than 140 miles in length, and barely 40 in average breadth, on the very frontier of the East, hemmed in between the Mediterranean Sea on the one hand and the enormous trench of the Jordan valley on the other, by which it is effectually cut off from the mainland of Asia behind it. On the north it is shut in by the ranges of Lebanon and Ante-Lebanon, and by the chasm of the Litâny. On the south it is no less enclosed by the arid and inhospitable deserts of the upper part of the peninsula of Sinai.

Its position on the map of the world—as the world was when the Holy Land first made its appearance in history—is a very remarkable one. It is on the very edge of the East, separated from the West only by the Mediterranean Sea, which, when the time came, proved to be no barrier, but the readiest medium of communication between the two continents. Thus it was open to all the gradual influences of the rising communities of the West, while it was saved from the retrogression and the decrepitude which have ultimately been the

THE JORDAN AT SUCCOTH.

doom of all purely Eastern states whose connections were limited to the East only. Being situated between the two great monarchies of Assyria and Egypt, and commanding the only route by which these powers could reach each other, it became, like the Netherlands in Europe, the battle-field of the powers contending for the mastery of the East.

Palestine is essentially a mountainous country, not in the sense of containing independent mountain ranges, but because every part of the highland is in greater or less undulation. But it is not only a mountainous country. The mass of hills which occupies the centre of the country is bordered or framed on both sides, east and west, by a broad belt of lowland, sunk deep below its own level. The slopes or cliffs which form, as it were, the retaining walls of this depression, are furrowed and cleft by the torrent beds which discharge the waters of the hills, and form the means of communication between the upper and lower level. On the west this lowland interposes between the mountains and the sea, and is the Plain of Philistia and of Sharon. On the east it is the broad bottom of the Jordan valley, deep down in which rushes the one river of Palestine to its grave in the Dead Sea.

About half way up the coast the maritime plain is suddenly interrupted by a long ridge thrown out from the central mass, rising considerably above the general level, and terminating in a bold promontory on the very edge of the Mediterranean. This ridge is Mount Carmel. On its upper side, the plain, as if to compensate for its temporary displacement, invades the centre of the country, and forms an undulating hollow right across it from the Mediterranean to the Jordan valley. This central lowland, which divides with its broad depression the mountains of Ephraim from the mountains of Galilee, is the Plain of Esdraelon or Jezreel, the great battle-field of Palestine. North of Carmel the lowland resumes its position by the sea-side till it is again interrupted and finally put an end to by the northern mountains, which push their way out into the sea, ending in the white promontory of the Ras-Nakhûra. Above this is the ancient Phœnicia. Behind Phœnicia, north of Esdraelon, and enclosed between it, the Litâny, and the upper valley of the Jordan, is a continuation of the mountain district, rising gradually in occasional elevation until it reaches the main ranges of Lebanon and Ante-Lebanon (or Hermon), as from their lofty heights they overlook the whole land below them.

The country thus roughly portrayed, and which, as before stated, is less than 140 miles in length, and not more than 40 in average breadth, is, to all intents and purposes, the whole land of Israel. The northern portion is Galilee; the centre, Samaria; the south, Judæa. This is the land of Canaan, which was bestowed on Abraham; the covenanted home of his descendants. The two tribes and a half remained on the uplands beyond Jordan; and the result was, that these tribes soon ceased to have any close connection with the others, or to form any virtual part of the nation. But even this definition might without impropriety be further circumscribed; for during the greater part of the Old Testament times the chief events of the history were confined to the district south of Esdraelon, which contained the cities of Hebron, Jerusalem, Bethel, Shiloh, Shechem, and Samaria, the Mount of Olives, and Mount Carmel. The battles of the conquest and the early struggles of the era of the Judges once passed, Galilee subsided into obscurity and unimportance till the time of Christ.

The highland district, surrounded and intersected by its broad lowland plains, preserves from north to south a remarkably even and horizontal profile. Its average height may be taken as 1500 to 1800 feet above the Mediterranean. It can hardly be denominated a plateau, yet so evenly is the general level preserved, and so thickly do the hills stand behind and between one another, that, when seen from the coast or the western part of the maritime plain, it has quite the appearance of a wall. This general monotony of profile is, however, accentuated at intervals by certain centres of elevation. Between these elevated points runs the water-shed of the country, sending off on either hand—to the Jordan valley on the east, and the Mediterranean on the west—the long, tortuous arms of its many torrent beds. The valleys on the two sides of the water-shed differ considerably in character. Those on the east are extremely steep and rugged. This is the case during the whole length of the southern and middle portions of the country. It is only when the junction between the Plain of Esdraelon and the Jordan valley is reached, that the

slopes become gradual, and the ground fitted for the manœuvres of anything but detached bodies of foot soldiers. But rugged and difficult as they are, they form the only access to the upper country from this side; and every man, or body of men, who reached the territory of Judah, Benjamin, or Ephraim from the Jordan valley, must have climbed one or other of them. The western valleysaremore gradual in their slope. Thelevel of the external plain on this side is higher, and therefore the fall less, while, at the same time, the distance to be traversed is much greater. Here again the valleys are the only means of communication between the lowland and the highland. From Jaffa and the central part of the plain there are two of these roads "going up to Jerusalem"

SCENE IN MOUNT LEBANON.

When the highlands of the country are more closely examined, a considerable difference will be found to exist in the natural condition and appearance of their different portions. The south, as being nearer the arid desert, and farther removed from the drainage of the mountains, is drier and less productive than the north. The tract below Hebron, which forms the link between the hills of Judah and the desert, was known to the ancient Hebrews by a term originally derived from its dryness (*Negeb*). This was the South country. As the traveller advances north of this tract there is an improvement; but perhaps no country equally cultivated is more monotonous, bare, or uninviting in its aspect, than a great part of the highlands of Judah and Benjamin during the largest portion of the year. The spring covers even those bald, gray rocks with verdure and color, and fills the ravines with torrents of rushing water; but in summer and autumn the look of the country from Hebron up to Bethel is very dreary and desolate. At Jerusalem this reaches its climax. To the west and northwest of the highlands, where the sea-breezes are felt, there is considerably more vegetation.

SHEPHERD'S FIELD AT BETHLEHEM.

Hitherto we have spoken of the central and northern portions of Judæa. Its eastern portion — a tract some 9 or 10 miles in width, by about 35 in length — which intervenes between the centre and the abrupt descent to the Dead Sea, is far more wild and desolate, and that not for a portion of the year only, but throughout it. This must have been always what it is now—an uninhabited desert, because uninhabitable. No descriptive sketch of this part of the country can be complete which does not allude to the caverns, characteristic of all limestone districts, but here existing in astonishing numbers. Every hill and ravine is pierced with them, some very large and of curious for-

mation—perhaps partly natural, partly artificial—others mere grottoes. Many of them are connected with most important and interesting events of the ancient history of the country. Especially is this true of the district now under consideration. Machpelah, Makkedah, Adullam, Engedi, names inseparably connected with the lives, adventures, and deaths of Abraham, Joshua, David, and other Old Testament worthies, are all within the small circle of the territory of Judæa. Moreover, there is perhaps hardly one of these caverns, however small, which has not at some time or other furnished a hiding-place to some ancient Hebrew from the sweeping incursions of Philistine or Amalekite.

The bareness and dryness which prevail more or less in Judæa are owing partly to the absence of wood, partly to its proximity to the desert, and partly to a scarcity of water arising from its distance from the Lebanon. But to this discouraging aspect there are some important exceptions. The Valley of Urtàs, south of Bethlehem, contains springs which, in abundance and excellence, rival even those of *Nablûs;* the huge "Pools of Solomon" are enough to supply a district for many miles around them; and the soil, under a generous course of irrigation, would produce its fruits in abundance. There is every evidence that the country was once more thickly wooded, but the trees have disappeared before the frequent wars of the olden

THE SEA OF GALILEE.

time. This vegetation must have reacted on the moisture of the climate, and by preserving the water in many a ravine and natural reservoir where it is now rapidly dried up by the hot sun of the early summer, must have influenced materially the look and resources of the country.

Advancing northward from Judæa, the country (Samaria) becomes gradually more open and pleasant. Plains of good soil occur between the hills, at first small, but afterward comparatively large. The hills assume here a more varied aspect than in the southern districts, springs are more abundant and more permanent, until, at last, when the district of *Jebel Nablûs* is reached—the ancient Mount Ephraim—the traveller encounters an atmosphere and an amount of vegetation and water which is greatly superior to anything he has met with in Judæa, and even sufficient to recall much of the scenery of the West. But with all its richness and all its advance on the southern part, there is a strange dearth of natural wood about this central district. No sooner, however, is the Plain of Esdraelon passed, than a considerable improvement is perceptible. The low hills which spread down from the mountains of Galilee, and form the barrier between the plains of Akka and Esdraelon, are covered with timber, of moderate size, it is true, but of thick, vigorous growth, and pleasant to the eye. Eastward of these hills rises the round mass of Tabor, dark with its copses of oak, and set off by contrast with the bare slopes of *Jebel el' Duhy* (the so-called "Little Hermon") and the white hills of Nazareth. North of Tabor and Nazareth is the plain of *El-Buttauf,* an upland tract hitherto very imperfectly described, but apparently of a similar nature to Esdraelon, though much more elevated. The notices of this romantic district in the Bible are but scanty; in fact, till the date of the New Testament, when it had acquired the name Galilee, it may be said, for all purposes of history, to be hardly mentioned. And even in New Testament times the interest is confined to a very small portion—the south and southwest corner, containing Nazareth, Cana, and Nain, on the confines of Esdraelon, Capernaum, Tiberias, and Gennesaret, on the margin of the lake.

Few things are a more constant source of surprise to the stranger in the Holy Land than the manner in which the hill-tops are, throughout, selected for habitation. A town in a valley is a rare exception. On the other hand, scarce a single eminence of the multitude always in sight but is crowned with its city or village, inhabited or in ruins, often so placed as if not accessibility but inaccessibility had been the object of its builders. And indeed such was their object. These groups of naked, forlorn structures, piled irregularly one over the other on the curve of the hill-top, are the lineal descendants, if, indeed, they do not sometimes contain the actual remains, of the "fenced cities, great and walled up to heaven," which are so frequently mentioned in the records of the Israelite conquest.

Monotonous and uninviting as the Holy Land appears to persons of to-day visiting it from the more fertile lands of Europe and America, it was a very Eden to the Israelites after their forty years of wandering in the frightful desert. After marching all day through the blinding clouds of dust stirred up by the immense procession, and hailing with delight an occasional glimpse of the sea, or watching for the well by which the halt for the night was to be made, and crowding and fighting for the scanty supply of water when it was reached; after loathing the "light bread" of the wandering, and craving the rare treat of animal food when the quails descended, or an occasional approach to the sea permitted them to enjoy a brief indulgence in fish; after enduring the heat, the toil, the despondency, and all the various hardships of that desert march, we may imagine with what delight the Israelites entered upon their long promised heritage. We can well understand how grateful was the rest which followed their long wanderings, how delicious the shade, scanty though it were, of the hills and ravines, the gushing springs and green plains, even the mere wells and cisterns, the vineyards and olive yards, and "fruit trees in abundance," the cattle, sheep and goats covering the country with their long black lines, the bees swarming round their pendant combs in rock or wood. When the Israelites passed the Jordan, the land was clothed in all the beauty of spring, for it was at the season of the Passover; and coming as they did, from the bleak desert, we can easily understand how, in their delight, they declared it to be "a land flowing with milk and honey, the glory of all lands."

The glowing descriptions of the Bible and the statements of history

as to its fertility and the vast population inhabiting it, are in striking contrast with its present aspect of barrenness and desolation. The curse brought down by the unbelief of the Jews still blights it. Long ages of misrule and warfare have despoiled and depopulated it. Its

MOUNT HATTIN.

hills, once so luxuriant with waving grain and bending vine, are now bare rocks. Its early and latter rains, once preserved in reservoirs, and conducted by winding channels to water the ground in the seasons of drought, now flow off unheeded to the sea. The land, stripped of its forests, lies open to the sun, which now scorches where it once fertilized. Everything bears the mark of the curse, but also affords unanswerable testimony to the truth of Him who has said He will yet gather Israel from the four quarters of the earth unto His own land again.

Of the rivers of the Holy Land, the most important, whether we consider its physical peculiarities, or its sacred and historic interest, is the Jordan. Its highest source, or rather, the source of its principal tributary, is in Wady el-Teim, near the village of Hasbeiya, at the western base of Hermon; but the true historic sources of the river are at Tell el-Kâdy (Dan), in the plain of Hûleh; and at Banias (Cæsarea-Philippi), on the southern slope of Hermon. The three streams unite, and fall into Lake Hûleh, about ten miles below Tell el-Kâdy. Issuing from this little Lake, the river rushes on through a narrow volcanic valley to the Sea of Galilee. On leaving the Sea of Galilee it runs in a tortuous course to the Dead Sea. Previous to the expedition of Lieutenant Lynch, it had been conjectured that there must be some error in the calculation of the relative levels of the Dead Sea and the Lake of Tiberias. The distance between thet wo is only sixty miles; and it was thought impossible that the Jordan could fall so much as was represented in that space. But it is now seen that in sixty miles of direct distance the course of the river cannot be less than 200 miles, owing to its tortuous channel. The total fall is 660 feet. The whole length of the Jordan, from the fountain at Dan to the place where it enters the Dead Sea, is ninety-two miles as the crow flies.

The breadth and depth of the river vary greatly. In spring, when highest, it has been found to be 180 yards wide in some places,

COAST OF TYRE AND SIDON.

and entirely unfordable. In other places, in the summer, it is but three feet deep. The valley through which it flows, is about five miles wide, and is hemmed in by bold cliffs; the soil is sandy and barren, but the banks of the river are fringed with

a thick undergrowth. The waters of the Jordan are very clear and sweet.

The ORONTES ranks next in importance to the Jordan. Its modern name is el'-Asy ("The Rebellious"); and it is also called el-Màklüb ("The Inverted"), from the fact of its running, as is thought, in a wrong direction. Its highest source is in the plain of Bukâ'a, at the base of Anti-Lebanon, beside the ruins of Lybon. Its length, from

THE CHAIN OF LEBANON.

the fountain to the bend at the lake near Antioch, is about one hundred and twenty-five miles; and from thence to the sea, twenty-four miles.

The LITANY is the next in magnitude. There is some doubt about its ancient name. It rises near Ba'albek, flows in an easy current down the Bukâ'a, receiving several tributaries from the mountain ranges on each side. After leaving the plain, it enters a sublime gorge intersecting the edge of Lebanon, and falls into the Mediterranean a few miles north of Tyre. Its total length is about fifty-five miles.

The Orontes and the Litany are not properly rivers of the Holy Land proper, but as they are so closely connected with its associations, we include them in this sketch.

Immediately after the conquest of Canaan by the Israelites, the land was divided among the nine and a-half tribes which crossed the Jordan and settled in Palestine. Reuben and Gad and the half-tribe of Manasseh, pleased with the rich grazing land east of the Jordan, made their home in that section, and were allowed to do so upon the condition of first assisting in the conquest of Canaan, which condition they fulfilled. They were very rich in flocks and herds, and the rich, well-watered pasture lands east of the Jordan attracted them strongly.

The boundaries of the tribes can be given only with approximation, owing to the want of a really excellent map, and this remark applies as well to the larger part of Palestine as to the Trans-Jordanic district. The territory of Reuben was the most southern. Its southern boundary was the river Arnon, which stream empties into the Dead Sea, about midway between its northern and southern ends. The northern boundary extended from the upper end of the Dead Sea eastward to the desert.

The territory of Gad began at the northern boundary of Reuben, and at first the river Jabbok formed their northern limit. At a later period, however, the Gadites, a bold, lawless tribe, impatient of control, pushed their advance farther northward and occupied the territory bordering the great plain of the Haurân.

The half-tribe of Manasseh were assigned the country to the north of Gad, and their domain included the fertile and thickly wooded country of Bashan, and Argob, with its teeming population and strongly fortified cities, up to the slopes of Mount Hermon.

The division of the country west of the Jordan was made by lot, and was conducted by Joshua. The exactness and fairness with which the different territories were assigned to the tribes have excited the surprise and admiration of all historians.

Judah seems to have had the first share, in consequence of the assertion of Caleb's claim to Hebron, which Moses had promised to him as a special reward for his fidelity. His claim was admitted, and Joshua added his blessing. Caleb, who at the age of eighty-five was still as strong for war as when he was forty, drove out the Anakim from Hebron, and then attacked Debir, which was taken by his nephew Othniel, whose valor was rewarded with the hand of Caleb's daughter Achsah. Her demand of a special inheritance from her father, who gave her the upper and the nether springs, is an interesting picture of patriarchal life. The general inheritance of Judah began at the wilderness of Zin, on the border of Edom, while their southern border stretched across the wilderness to "the river of Egypt." The Dead Sea formed their east coast, and the northern border was drawn from the mouth of Jordan westward, past the south side of the hill of Jerusalem (which lay therefore outside the boundary) to Kirjath-jearim, in Mount Ephraim, whence the western border skirted the land of the Philistines, and touched the Mediterranean.

The tribe of JOSEPH had the centre of the land across from Jordan to the Mediterranean. EPHRAIM lay north of Judah; but between

MOUNT TABOR.

them were the districts afterward allotted to Benjamin and Dan. The southern border was drawn from the Jordan along the north side of the plain of Jericho to Bethel, whence it took a bend southward to Beth-Horon, and thence up again to the sea near Joppa. The northern border passed west from the Jordan opposite the mouth of the Jabbok past Michmethah to the mouth of the river Kanah (the "reedy," probably the *Nahr Falaik* or *Wâdy al-Khassab*, which has

the same signification). Besides the sacred valley of Shechem, it included some of the finest parts of Palestine, the mountains of Ephraim, and the great and fertile maritime plain of Sharon, proverbial for its roses.

MANASSEH, in addition to the land of Bashan and Gilead, east of the Jordan, which had been allotted to Machir and his son Gilead, had a lot on the west of Jordan, north of Ephraim. The extent of the territories of this tribe is accounted for, first, by the reward due to the valor of Machir, and next by the right established by the daughters of Zelophehad to a share of the inheritance. The northern frontier is very difficult to determine, some very important towns of Manasseh being expressly named as within the lots of Asher and Issachar. Further we find the children of Joseph complaining to Joshua that they had only one lot, namely, Mount Ephraim, instead of the two given them by Jacob, and that they could not drive out the Canaanites from Beth-shean and the valley of Jezreel, because of their chariots of iron, and Joshua assigns to them "the wooded mountain," which can hardly be any other than Carmel.

During the long time that the encampment at Gilgal remained the head-quarters of the Israelites, they seem to have preserved the military system organized in the desert, with the tabernacle in the centre of the camp. But at length they removed to SHILOH, south of Shechem, in the territory of Ephraim, and there they set up the tabernacle, where it remained till the time of Samuel. There were still seven tribes that had not received their inheritance, and Joshua reproved them for their slackness in taking possession of the land. We are not told on what principles the portions already allotted had been divided, except that on the east of Jordan the boundaries were assigned to Moses. Now, however, three men were appointed from each tribe to make a survey of the rest of the land, and to divide it into seven portions, which, with their several cities, they described in a book. The survey being finished, Joshua cast lots for the seven portions before the tabernacle in Shiloh. The result was as follows, the tribes being named in the order in which their lots came out:

BENJAMIN had the eastern part of the territory that lay between Judah and Ephraim, embracing the plain of Jericho and the northern highlands of the later Judæa, a region admirably suited to the wild and martial character of the tribe.

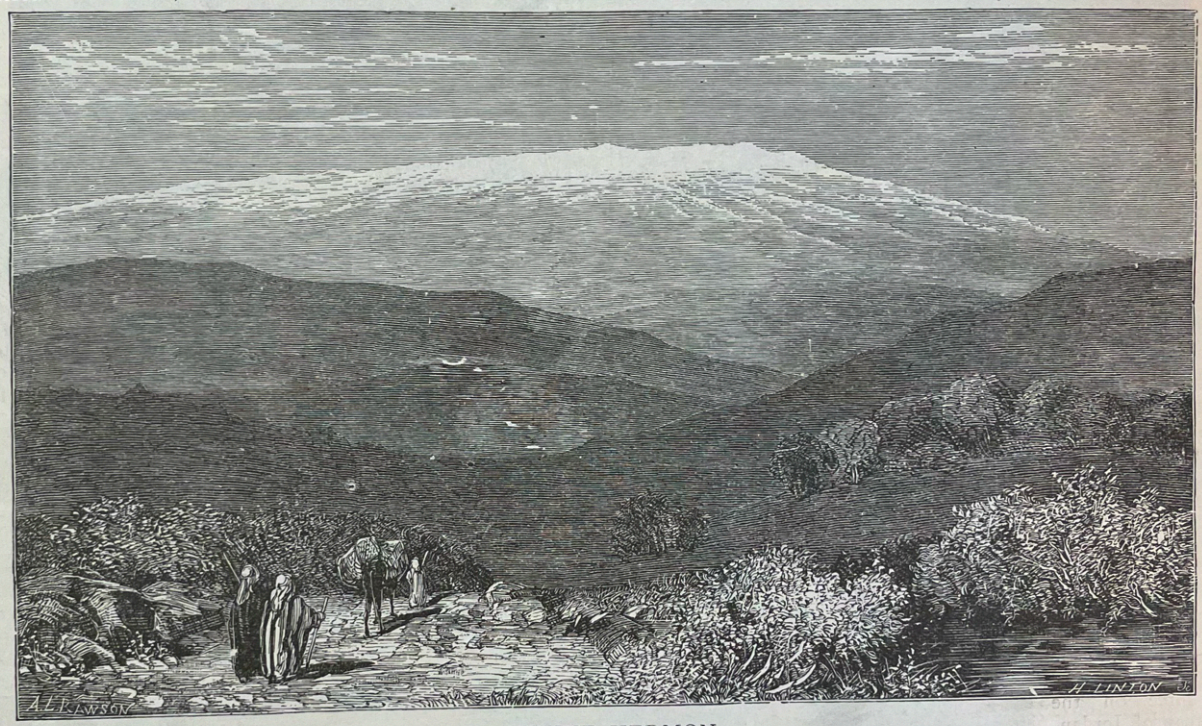
SIMEON had an inheritance taken out of the portion already allotted to Judah, for whom it was found to be too large, namely, the southwestern part of the maritime plain, with the land bordering on the desert, as far eastward as Beer-sheba. Their western coast lay along the Mediterranean to the north of Askelon.

ZEBULUN received the mountain range which forms the northern border of the great plain of Jezreel or Esdraelon, between the eastern slopes of Carmel on the west, and the southwest shore of the Sea of Chinneroth and the course of the Jordan, to about opposite the mouth of the Hieromax on the east. The rich mountain passes which led down to the valley of Jezreel seem to be referred to in the blessing of Moses, "Rejoice, O Zebulun, in thy goings out."

ISSACHAR'S inheritance corresponded almost exactly to the great valley of Jezreel, otherwise called the plain of Esdraelon, which opened to the Jordan on the east, and was enclosed on the south by the hills of Gilboa, and on the north by the highlands of Issachar, among which Mount Tabor was conspicuous on the frontier. The territory seems to have been taken out of that of Manasseh, as Simeon's was out of Judah. The effect of its richness and seclusion on the character and history of the tribe has been noticed in connection with Jacob's blessing.

ASHER had the rich maritime plain extending from Mount Carmel to "great Sidon," and "the strong city of Tyre:" the territory of the former was included in their inheritance, though they failed to possess it. In their case, too, both Jacob and Moses had given a prophetic intimation of the influence of the tribe's position.

NAPHTALI, the most powerful of the northern tribes, obtained the highlands which form the southern prolongation of the range of Lebanon, bounded on the east by the Upper Jordan, the "waters of Merom," and the Sea of Chinneroth; and looking down on the west upon the maritime plain of Asher, just as Zebulon looked down from the southern part of the same highlands into the valley of Esdraelon.



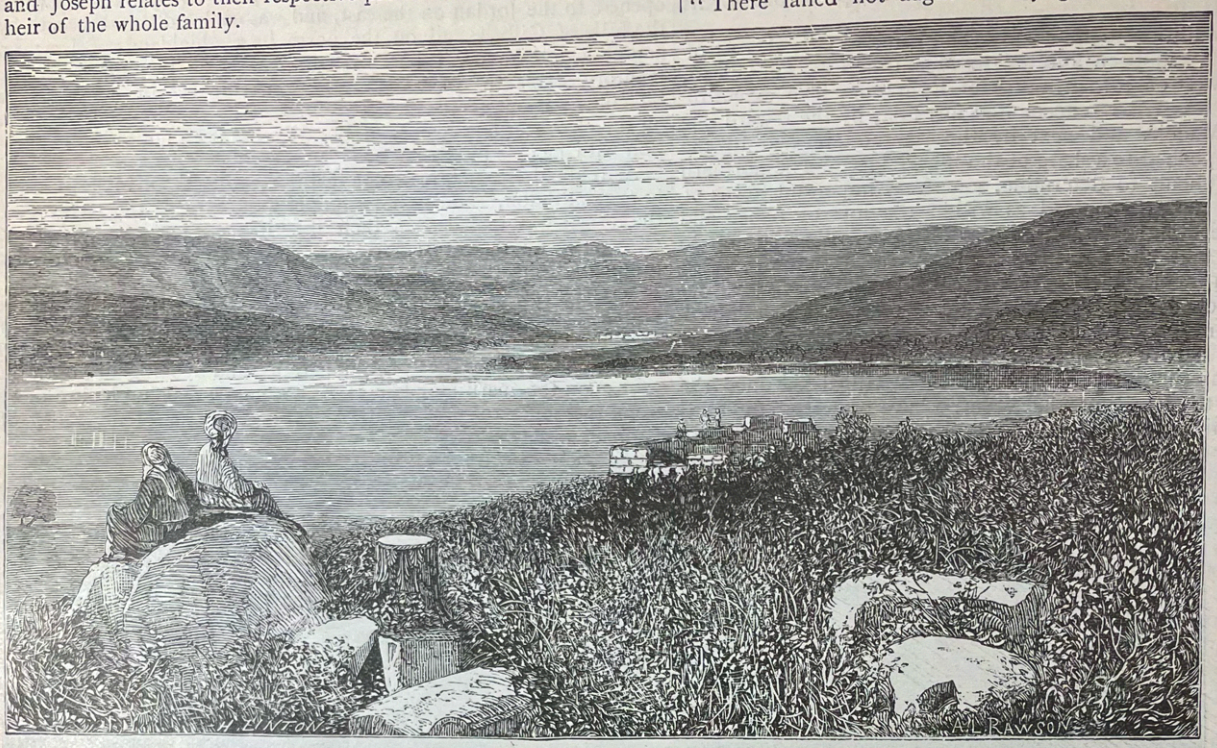
MOUNT HERMON.

DAN had at first a very small territory northwest of Judah, from Japho (Joppa) to the border of Simeon, almost entirely occupied by the Philistines. For this reason, and because they found their lot too small for them, they made an expedition against Leshem, or Laish, in the extreme north of the land, at the sources of the Jordan. They took the city and destroyed the inhabitants, and gave it the name of Dan. It became one of the two landmarks in the phrase which was used to describe the whole extent of the land from north to south, "from Dan even to Beersheba." In the Book of Judges, we have a fuller account of the expedition at the time when it took place (about B. C. 1406).

Lastly, Joshua himself received, as his personal inheritance, the place he asked for, namely, Timnath-serah, in Mount Ephraim, and he built the city of that name.

It must be remembered that the allotments were made not only to the tribes as a whole, but to the families of each tribe, as is expressly stated in each case: "This is the inheritance of the tribes *by their families*." Thus we shall expect to find the possessions of each tribe proportional to the number of its families, as determined by the census taken in the plains of Moab. This is generally the case; but there still remain inequalities which can only be accounted for by the relative importance assigned to the tribes, on principles already indicated

in the dying prophecy of Jacob. The great preponderance of Judah and Joseph relates to their respective pre-eminence as the prince and heir of the whole family.



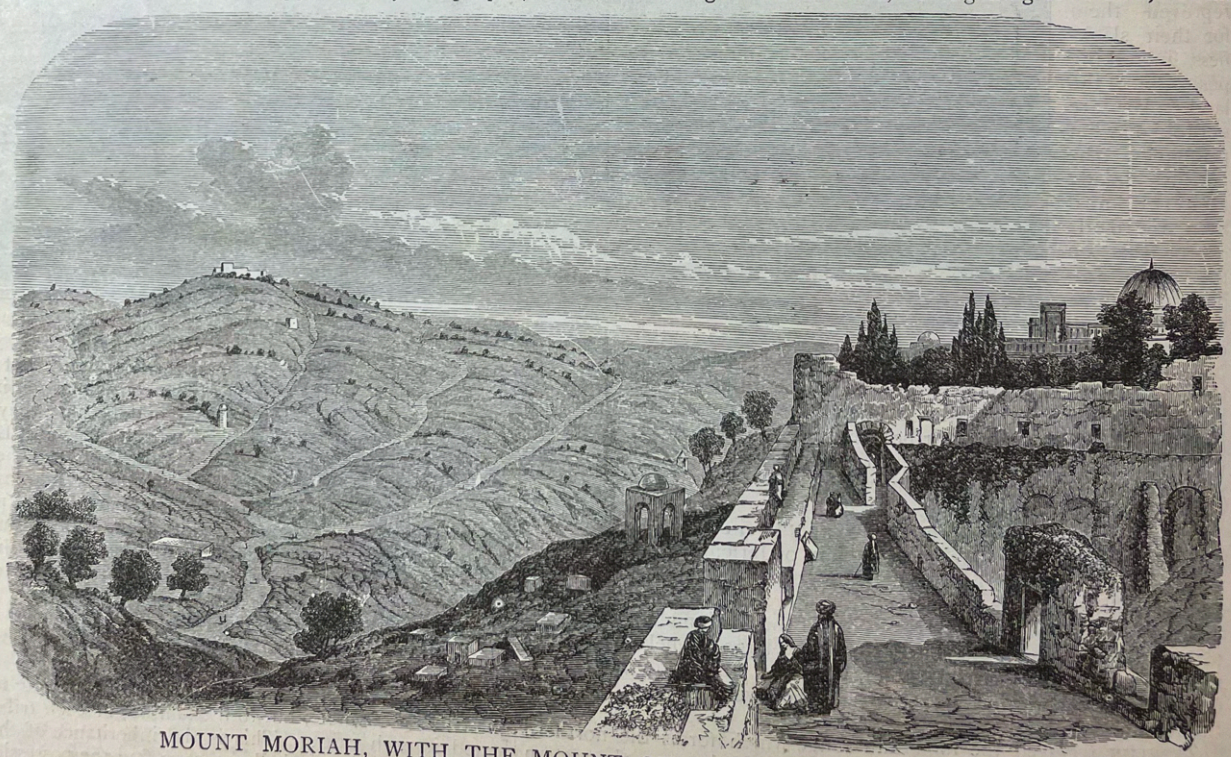
SCENE IN GALILEE.

Each of the twelve tribes having received the lot of its inheritance, provision was next made for the habitation of the Levites and the cities of refuge. Six cities of refuge were appointed by the people themselves: three on the west of Jordan, namely, *Kadesh* in Galilee, in the highlands of Naphtali; *Shechem*, in Mount Ephraim, and *Hebron*, in the mountains of Judah; and three on the east of Jordan, namely, for Reuben, *Bezer*, in the wilderness; for Gad, *Ramoth*, in Gilead; for the half-tribe of Manasseh, *Golan*, in Bashan.

The Levites having claimed the right given to them by Moses, received forty-eight cities and their suburbs, which were given up by the several tribes in proportion to the cities they possessed. Their allotment among the three families of the Levites has already been described.

Thus did Jehovah give Israel the land which he had sworn to their father, and they dwelt in it. They had obtained their promised rest in this world, though a better rest remained, and still remains. Their enemies were delivered into their hand; and all open resistance ceased. "There failed not aught of any good thing which Jehovah had spoken to the house of Israel: all came to pass." The failures afterward brought to light were in the people themselves.

And what encouragement is here furnished to the heaven-bound pilgrim! To the land which was received by God's ancient people they went through many hardships and difficulties, through floods, and wildernesses and legions of opposing foes. They had both real and imaginary discouragements to grapple with. Even so the kingdom of heaven suffers violence, and through much tribulation we must enter into it, though it be a purchased possession and a promised inheritance. But as neither Sihon king of the Amorites, nor Og king of Bashan, nor the formidable giants the sons of Anak, could hinder the Israelites from their promised rest, so neither shall the power of the enemy, however great and dreadful, be able to retard the obscurest and feeblest saint who takes unto him the whole armor of God.

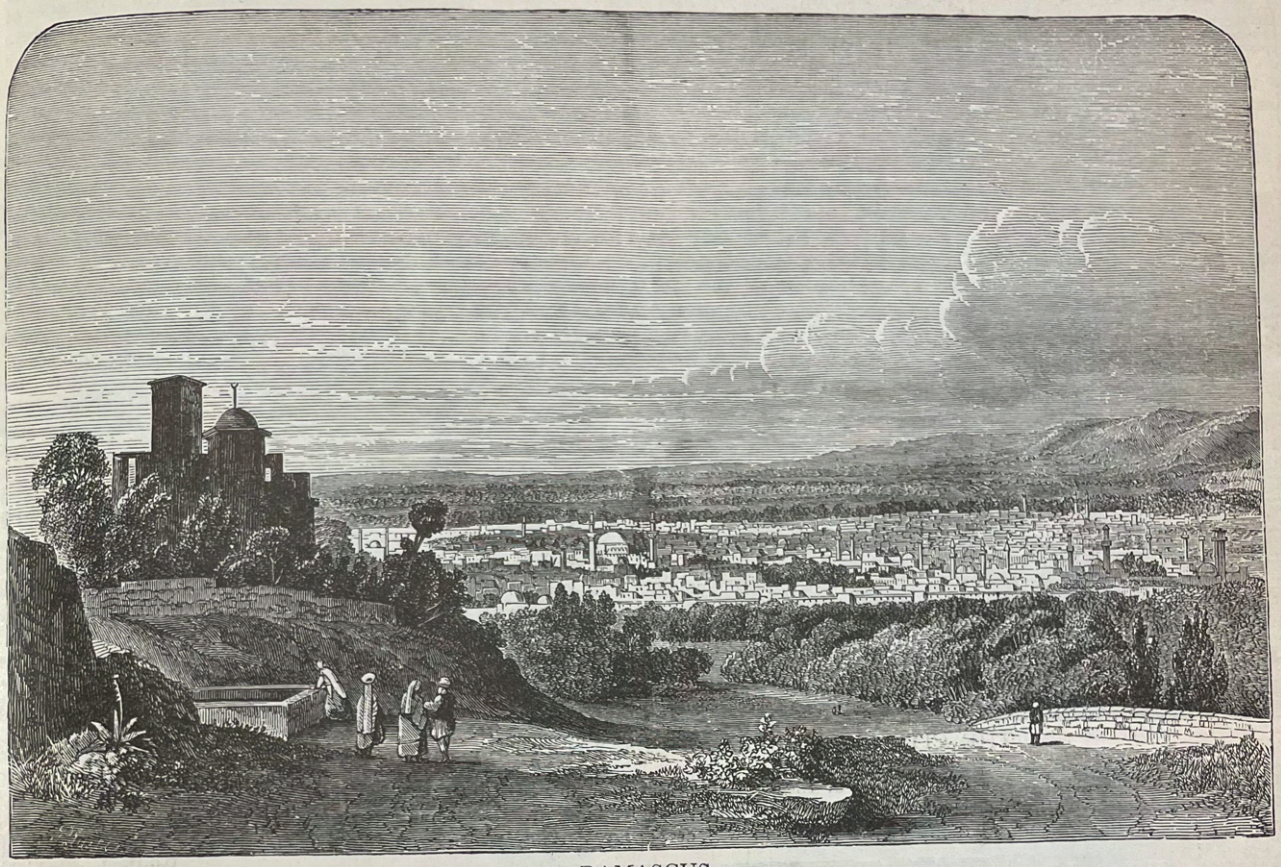


MOUNT MORIAH, WITH THE MOUNT OF OLIVES IN THE DISTANCE.

CITIES AND TOWNS OF THE BIBLE,

WITH DESCRIPTIONS AND EXPLANATIONS.

BY REV. JOHN WILSON.



DAMASCUS.

DAMASCUS is believed to be the oldest city on the globe. Josephus says it was founded by Uz, the son of Aram. However this may be, it was a noted city in the days of Abram, whose steward Eliezer was a native of the place. It subsequently became a royal city, with its own kings. It was taken by David (2 Sam. viii. 5) and by Jeroboam II. (2 Kings xiv. 28). It is frequently mentioned in the Bible, and at one time was a formidable rival of the Israelitish monarchy. Naaman the Syrian dwelt here, and it was here that the miraculous conversion of St. Paul occurred. The city has been held by the Assyrians, Babylonians, Persians, Seleucidæ, Romans, and Turks. The last have held it since A. D. 1506. It now contains a population of about 150,000 souls. It is celebrated with travellers as one of the most beautiful and delightful cities in the East. The orientals call it the "Paradise on earth." The surrounding country is very fertile and beautiful. It is the most purely oriental city yet remaining of all that are mentioned in the Bible. Its public buildings are extremely fine. Many of its private residences, though not very attractive outwardly, are fitted up within in the most costly and beautiful manner.

RUINS OF CORINTH.

THE ancient city of Corinth was the capital of Achaia, and was situated on the isthmus which separates the Ionian sea from the Ægean. The city stood on a small island, and possessed two ports —one on the east and one on the west. Its location made it of necessity one of the most important commercial cities of Greece, and also a military post of the greatest strategic value. Besides controlling the trade between the east and west, it was the key of the Peloponnesus, and the highway between northern and

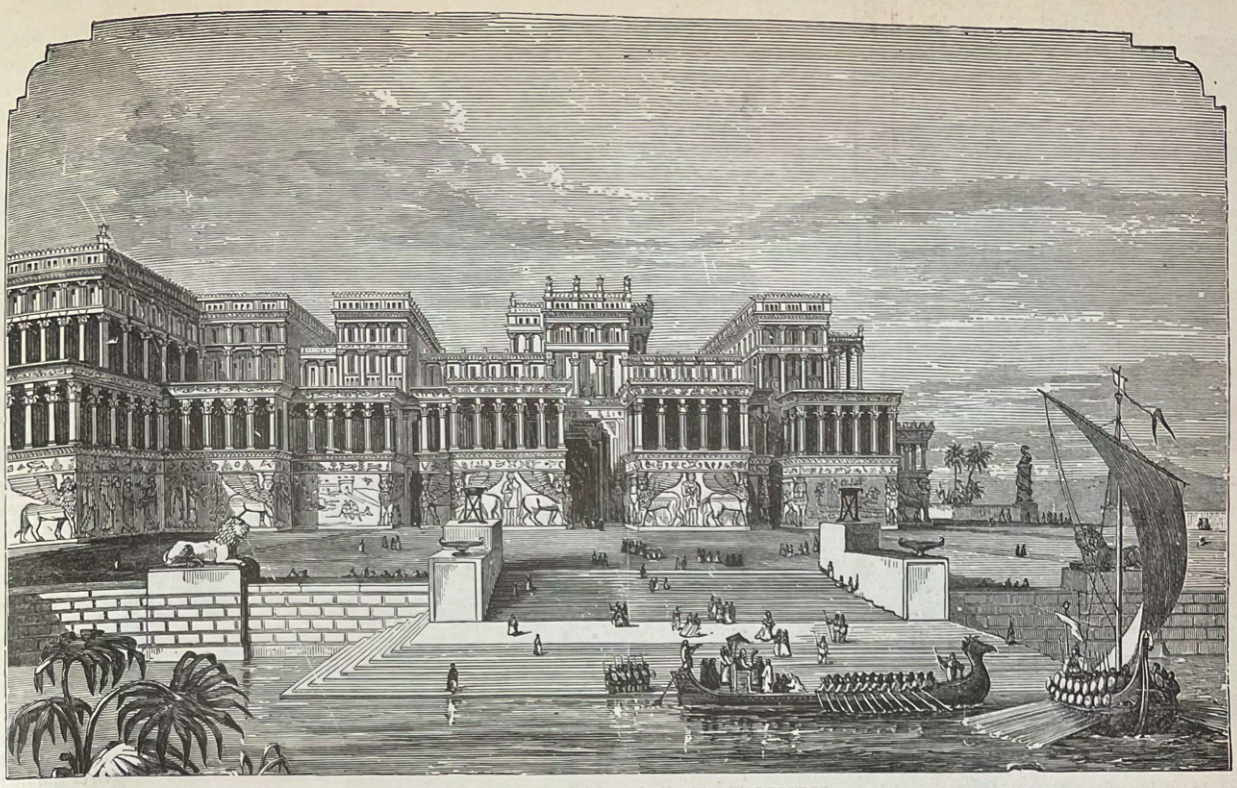
southern Greece. It was strongly fortified, a prominent feature of its defence consisting of the Acro-Corinth, a huge rock rising 2,000 feet above the level of the sea, with almost perpendicular sides, and room for a town upon its summit. Corinth was one of the largest, most densely populated and wealthiest cities of Greece. It was noted for its wickedness, and the infamous worship of Venus which was celebrated here. The Romans destroyed the city B. C. 140, but Julius Cæsar made it a Roman colony, and it speedily regained its former magnificence and prosperity, and relapsed into its old wickedness. The Apostle Paul labored here a year and a half, and two of his Epistles are addressed to the church he founded here. The site is now unhealthy, and Corinth is a wretched place, with few vestiges of its former greatness.

THE CITY AND HARBOR OF LA VALETTA.

THE island of Malta, or Melita, as it is called in Acts xxviii. 1, is noted as the scene of the shipwreck of St. Paul. It is a rocky island in the Mediterranean, sixty-two miles south of Sicily, seventeen miles long and nine broad, containing about 100 square miles. The population numbers about 100,000. It is an important military and commercial point, and its possession has always been desired by the great trading nations of Europe. It was seized by the Phœnicians at an early day. These were dispossessed by the Greeks of Sicily, who were driven out by the Carthaginians, who in 242 B. C. were expelled by the Romans. It was a Roman possession in the days of St. Paul. It is now held by the English, who obtained possession of it in 1814. It is regarded as the key to the Mediterranean. The principal city, La Valetta, possesses a fine harbor, and is strongly fortified. St. Paul's bay, which is believed to be the scene of the Apostle's shipwreck, is a small inlet on the north side of the island, opening towards the east, which answers well to the description in the 27th chapter of Acts.

SIDON.

SIDON, the Zidon of the Old Testament, and now called Saida, was situated on the Mediterranean, 20 miles north of Tyre, and the same distance south of the present city of Beyrout. It is one of the most ancient cities in the world, and is mentioned by Jacob in Genesis xlix. 13. It is believed to have been founded by Zidon, the eldest son of Canaan, soon after the deluge. It was once a place of great wealth and importance, possessing a splendid harbor and an extensive maritime trade. Its inhabitants were famous for their skill in navigation, astronomy, architecture, and glass-making. Sidon was visited by the Saviour, and many of the inhabitants believed on him.



THE ROYAL PALACE AT NINEVEH.

THE City of Nineveh was the metropolis of ancient Assyria. It was situated on the banks of the Tigris, opposite and below the modern Mosul. It is described as an immense city, three days' journey in circuit. Its inhabitants were warlike, wealthy, and far advanced in civilization. The great city had long been the mistress of the East; but it was steeped in wickedness and luxury. The prophet Jonah was sent more than 800 years before Christ to warn it of its approaching destruction. By a timely repentance it averted its doom for a while; but about 753 B.C., the period of the founding of Rome, it was captured by the Medes under Arbaces, and nearly a century later, in strict accordance with the prophecies of Nahum (i. 3) and Zephaniah (ii. 13), it was a second time captured by Cyaraxes and Nabopolassar; and so complete was its destruction that, for ages, its site has been well nigh lost. Infidels have denied that the Nineveh of the Bible ever existed. The mounds which were the "grave" of its ruins (Nah. i. 14) were so covered with soil as to seem like natural hills. Since 1841, Layard and Botta have excavated its ruins, making many important discoveries.

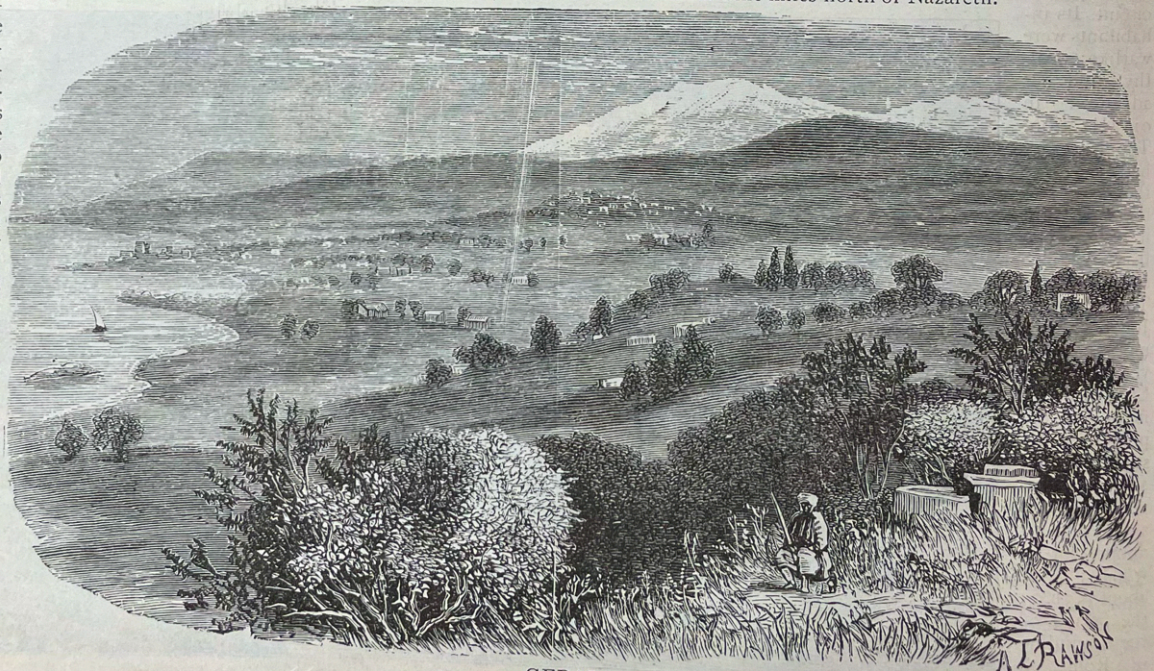
TYRE.

TYRE, one of the most famous cities of ancient times, was the capital of Phœnicia, and the seat of enormous wealth and power. It was situated on the eastern coast of the Mediterranean Sea, within the limits assigned the tribe of Asher by Joshua (Josh. xix. 29). It was originally a colony of Zidon, but rapidly became the most powerful

CANA OF GALILEE.

and opulent city of the East. It possessed large fleets, and controlled the trade of the Mediterranean. Tyre does not begin to figure in the Bible until the reign of David, who formed a close alliance with the famous Tyrian monarch Hiram, which was continued by Solomon. The Tyrians rendered important aid in the construction of David's Palace, and Solomon's Temple and royal residence at Jerusalem. The Tyrians were gross idolaters, and the marriage of Ahab King of Israel with a princess of this nation brought many woes upon Israel. The prophecies of the Old Testament abound in denunciations of Tyre for her wickedness, and predictions of her punishment. The city was taken and destroyed by Nebuchadnezzar, as had been foretold; but the great body of the inhabitants fled from the mainland to an island opposite, and about thirty stadia from the old city, and which had served as a sort of suburb or port to it. Here a new Tyre was founded, which at length rivalled its predecessor in riches, magnificence, and power. It was strongly fortified, and when Alexander the Great summoned it to yield to him, B. C. 332, it was able to resist him in a siege of seven months' duration. Alexander built a causeway of the ruins of the old city from the mainland to the island, and the city was taken. After various changes, Tyre at length became a possession of the Romans. It was taken by the Christians during the Crusades, and subsequently recaptured by the Turks.

Two sites are claimed as Cana of Galilee, the village which had the honor of being the scene of our Lord's first miracle. The traditional site is at *Kefr Kenna*, a small village about 4½ miles northwest of Nazareth. It now contains only the ruins of a church said to stand over the house in which the miracle was performed. It also contains the fountain, from which it is asserted the water which was made wine was drawn. The claims of the other site are advocated by no less an authority than Dr. Robinson, who places the village of the Gospel at *Kana-el-jelil*, which is situated about nine miles north of Nazareth.



GEBAL.

GEBAL was a seaport and district of Phœnicia, and was situated north of Beyrout. It was a place of importance in ancient times (Ezek. xxvii. 9), and the seat of the worship of Thammuz, a Syrian idol generally supposed to be the same as the Phœnician Adonis, and perhaps the Egyptian Osiris. The district of Gebal and all Lebanon were assigned to the Hebrews, but were never fully possessed.

JOPPA, now called Jaffa, is one of the most ancient seaports in the world. It was in former times the principal port of the Holy Land, because of its nearness to Jerusalem. It lies on the Mediterranean, 35 miles northwest of Jerusalem, and 30 miles south of Cæsarea. It was a border town of the tribe of Dan. Here were landed the materials for building both the first and second Temples, which were sent from Tyre and Lebanon. Jonah took ship here for Tarshish, and here St. Peter raised Dorcas from the dead, and enjoyed the heavenly vision which taught him God's intention to save the Gentiles as well as the Jews. The city is still an important port. Its harbor is bad, being shallow and exposed to the winds. The city stands on a promontory jutting out into the sea, rising to a height of about 150 feet, crowned with a fortress, and offering on all sides picturesque and varied prospects. The population numbers about 15,000, more than one-half being Turks and Arabs. The Latins, Greeks, and Armenians have each a church here.

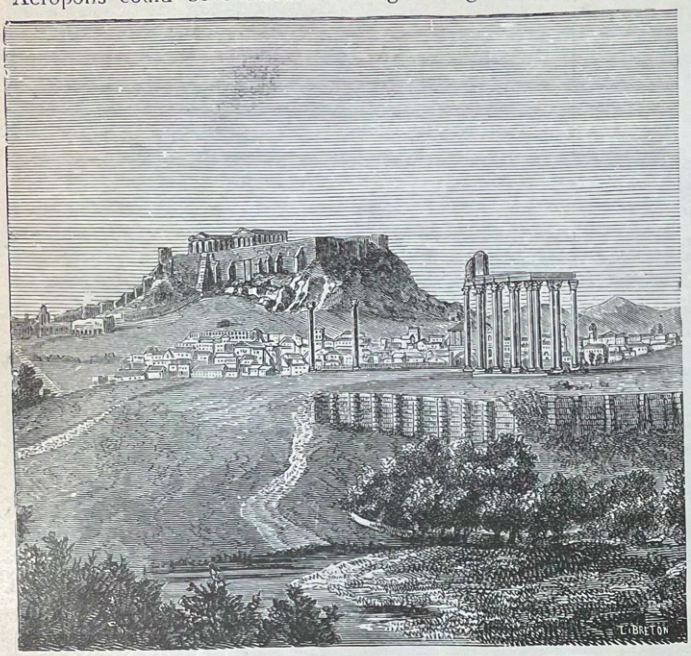
JAFFA, OR JOPPA.

JERICHO was a city of Benjamin, lying about 7 miles from the Jordan, and 18 miles east-northeast from Jerusalem. It was a very ancient city, and was the first place in the Promised Land taken by the Israelites after their passage of the Jordan, the capture being accomplished by the miraculous destruction of its walls. A new Jericho was afterwards built on a neighboring site, and became a noted place, second in importance only to Jerusalem. It contained a school of the prophets, and was the residence of Elisha. Our Saviour visited it, and gave sight to two blind men here (Matt. xx. 29–34), and forgave Zaccheus (Luke xix. 1–10). Tradition makes the lofty mountain, called Quarantana, to the northwest of the city, the scene of the fasting and temptation of our Lord in the Wilderness after his baptism. The exact site of Jericho is a matter of dispute.

THE FALL OF JERICHO.

THE city of Athens was the capital of Attica, in Greece, and the chief seat of Grecian learning and civilization. The modern city stands on the site of its ancient predecessor, and is the capital of the modern kingdom of Greece. The ancient city was situated four miles east of the Saronic Gulf, and four and a half miles from the town of Piræus, which constituted its port and naval station. In its palmy days Athens was connected with Piræus by a system of fortifications known as the Long Walls. These enclosed the space between the city and port, and preserved uninterrupted communication between them. In course of time Athens became the most powerful as well as the most splendid city of Greece, and the fame of its beauty, the magnificence of its public works, and the brilliancy of its literature, will never die. After experiencing various vicissitudes of fortune, it passed under the dominion of the Romans, and during this period was visited by the Apostle Paul in his journey from Macedonia. St. Paul appears to have remained in Athens some time, and during his residence there delivered his famous discourse on the Areopagus to "the men of Athens." The remark of the writer of the Acts concerning the inquisitive character of the people of Athens is attested by the unanimous voice of antiquity. St. Paul founded a Christian Church at Athens during his stay there. The city of Athens was built round a central rocky height called the Acropolis, an elevation about three hundred feet above the general level of the town, and six hundred feet above the Mediterranean. Near this height are several smaller elevations with valleys between. Northwest of the Acropolis is a moderate hill, on which stands the temple of Theseus. At a short distance from the northwest angle is the Areopagus, where St. Paul delivered his memorable address to "the men of Athens." The principal buildings on the summit of the Acropolis were the Propylæa, the Erechtheum, and the Parthenon. The Propylæa served as an ornament to the hill, and also as a military defence of the approach from the city to the summit of the hill. Among the ancients it was even

more admired than the Parthenon for its grandeur and general effect, and for the skill with which the difficulties of the site were overcome. The approach to it was seventy feet broad, and consisted of a flight of sixty marble steps. It contained the only gates by which the Acropolis could be entered. Passing through the Propylæa, one



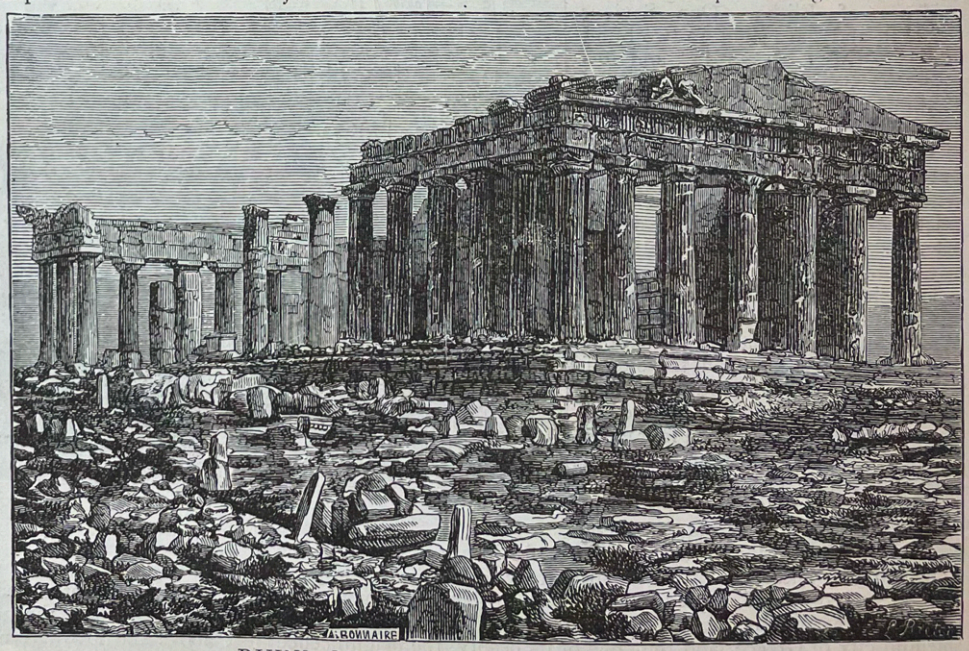
RUINS OF THE ACROPOLIS—ATHENS.

RUINS OF THE TEMPLE OF VICTORY—ATHENS.

entered the Acropolis itself, and saw on the right hand the grand building of the Parthenon, and on the left the scarcely less beautiful Erechtheum. The Parthenon was by common consent the noblest building of the ancient world, and the most beautiful monument of Athens. It stood on the very summit of the Acropolis, and was constructed of pure white marble. It was a temple erected in honor of Pallas Athené, the protecting divinity of Athens, and was regarded as the most sacred place in the city. It formed the most conspicuous object in any view of the town, and was the first thing to greet the eye of the traveller approaching from the sea. It is regarded by modern architects as the most perfect building ever constructed, and was adorned with rare and beautiful sculptures from the hand of Phidias, the greatest of the artists of Greece. It was built in the best period of architecture, and under the inspiration of the highest genius in art. After the introduction of Christianity it was converted into a Christian Church, and used as such until the conquest of Greece by the Turks. In 1687, during a war between the Turks and Venetians, the former converted it into a powder magazine. A Venetian shell exploded the magazine and threw down the interior of the temple. During the last century some of its most beautiful sculptures were carried to England by Lord Elgin, and are now in the British Museum at London.

The Erechtheum stood on the left or northern side of the Acropolis. It was oblong in shape, with a portico of six Ionic columns at the east end, and a kind of transept at the west, a portico of four columns on the north, and the portico of caryatides standing on a basement, eight feet high, on the south. It was regarded as one of the most beautiful works of ancient times, and was held in the highest veneration by the Athenians.

Besides the buildings already enumerated, several others of less size and importance stood upon the Acropolis. One of the most famous of these was the temple of Nike Apteros, or Wingless Victory, shown in the engraving. It was a small but very beautiful structure, built of white marble, and adorned with statuary and sculptures. The ruins have been cleared of the rubbish which surrounded them, and the modern traveller can obtain from them a very fair idea of the original shape and appearance of the ancient structure. To Pericles, above all their other leaders, the Athenians owed the beauty and perfection of the buildings upon the Acropolis. He was resolved that this, the most sacred spot in Attica, should be also the most noted for its beauty and splendor, and he lavished with a liberal though judicious hand the revenues of the state upon this great work. It



RUINS OF THE PARTHENON—ATHENS.

was in full sight of all this magnificence that St. Paul appealed to the Athenians to forsake the worship of their heathen deities, and turn to the faith of the God who dwelleth in temples not made with hands. The Athenians heard him with interest, but with characteristic levity. The majority treated his message as something to be listened to for amusement; but a few took the message to heart and became Christians.

NATURAL HISTORY OF THE BIBLE.

CONTAINING DESCRIPTIONS OF THE

ANIMALS, BIRDS, INSECTS AND REPTILES

THAT ARE MENTIONED IN THE HOLY SCRIPTURES.

BY THE REV. A. F. THOMPSON, A. M.

THE eleventh chapter of Leviticus contains directions to regulate the animal food of the Israelites, and to keep them from defilement by contact with any sort of dead flesh which they were not permitted to eat. Of *quadrupeds*, those only might be eaten which completely divide the hoof and chew the cud (verses 3–8). Of *fish*, all those might be eaten which have both scales and fins, but no others (verses 9–12). Of *birds*, nineteen are prohibited by name, which appear to comprise types of all sorts of birds of prey, along with the bat, which was classed as a bird (verses 13–19). Of *flying insects*, those only which are furnished with two long legs for leaping, like the grasshopper, were permitted to be eaten (verses 20–23). Of *creeping things*, or vermin, including small quadrupeds, such as rats and mice, with reptiles, worms, mollusks and crawling insects, none might be eaten (verses 29–38, 41–44).

GROUP OF ANIMALS WHICH THE ISRAELITES WERE FORBIDDEN TO USE AS FOOD.

The *coney*, called by naturalists *Hyrax Syriachus*, is about the size of a well-grown rabbit, with short ears, round head, long plantigrade foot, no tail, and nails instead of claws. The toes of the *camel*, of which it is said "he divideth not the hoof," are divided above, but they are united in a sort of cushion or pad resting upon the hard bottom of the foot, which is "like the sole of a shoe." Of all the quadrupeds of which the Law forbids the flesh to be eaten, the *swine* seems to have been regarded as the most unclean (Is. lxv. 4; lxvi. 3, 17; 2 Macc. vi. 18, 19). By "*the eagle*" is probably meant the Griffon Vulture, *vulture fulvus*, called by the Arabs, *Nisr*. The "*vulture*" is supposed to designate the black kite, *Milvus ater*. By "*the owl*" (verse 16) some suppose the *ostrich* to be intended, the name of which appears to mean "the daughter of greediness," but others explain it as "the daughter of wailing." The "*great owl*" was probably the horned owl (*Bubo maximus*) well known in Egypt. The "*pelican*" is a large and heavy bird, with a great extent of wing, and is an excellent swimmer. The Hebrew term for it signifies "vomiter," most probably from its disgorging what it has swallowed. Mr. Tristram is inclined to identify "*the swan*" with the purple water-hen, *Porphyrio antiquarum*, which frequents marshes and the sedge by the banks of rivers in the regions bordering on the Mediterranean. The name "stork" most likely designates both the white stork and the black stork, which are found in the Holy Land and the East.

Various opinions have been formed as to what considerations directed the line by which clean animals were separated from unclean. It has been held (1) that the food forbidden was a test of obedience, like the prohibition to Adam of "the tree of knowledge;" (2) that it is impossible to refer the line of demarcation to anything but the arbitrary will of God; (3) but the notion which has been accepted with most favor is, that the distinction is based wholly or mainly upon symbolical ground. It was Israel's call to be Jehovah's peculiar people (Deut. xiv. 21). Their daily meals should remind them of the covenant which separated them from the whole Gentile world as holy unto the Lord. The clean animals answer typically to God's holy people, the unclean to the idolatrous Gentiles. So St. Peter's vision (Acts x. 11–15) of the "sheet bound by *four* (the number for world-wide extension) *rope ends*, containing all kinds of four-footed beasts, creeping things and fowls," of all which he was commanded to eat, was the appropriate type of the abolition of distinction not only between meats (comp. 1 Tim. iv. 4, Matt. xv. 11), but between Jew and Gentile. Henceforth "the kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost" (Rom. xiv. 17).

THE camel has been called "the ship of the desert." It was the principal beast of burden used by the Orientals of ancient times, and to-day is their chief dependence in long journeys across their wastes of burning sand. There are two kinds of this animal: one large and strong, with two humps on the back, which is the Bactrian camel, or camel proper, and the Arabian, or one-humped camel, improperly called the dromedary—improperly because *dromedary* is a Greek word, equivalent to the English term *courser*, which quality no more belongs to all Arabian camels than it does to all thorough-bred horses. Strictly speaking, there is no difference between the camel and the dromedary, the latter being merely a finer breed of the same species. The Arabs call it the *Heirie*. The dromedary, as it is called, can perform a journey of fifty leagues in one day, travel nine or ten days consecutively, with but an hour's rest per day, and live on one ball of paste per day, and be the carrier of his own and his rider's food. This great speed they will make only in a level country. Both the camel and the dromedary can carry great burdens, travel long distances, and endure great privations. The camel is commonly used in the East for the conveyance of special messages. The rider is belted on, and the animal is urged to its full speed. The animal is provided with a peculiar saddle when used for riding. Its hair is valuable as an article of commerce. The Arabs and the Persians weave it into carpets, tent coverings, shawls and other materials. It is also made into brushes, and the French manufacture hats of it. The camel which was in common use among the Jews was the Arabian or one-humped camel. The animal is constantly mentioned in the Bible, and we can readily give credence to the immense numbers that are spoken of as the property either of tribes or individuals. The three thousand camels of Job may be illustrated to the very letter by a passage in Aristotle (H. A. ix. 37, § 5): "Now some men in upper Asia possess as many as three thousand camels."

BACTRIAN CAMEL.

In the antique sculptures camels are often represented with bells. Collars and bands of dyed wool, adorned with tassels and embroidered with shells and beads, often hang about the neck and head of favorite animals, while a showy ornament, with a looking-glass for a centre-piece, covers the entire forehead. They are also decked with long strings of little brass bells suspended from the saddle, or fastened to the head, legs, and even the tail. This is their holiday attire, and thus are they represented on the slabs of the palaces of Nineveh, when brought as articles of tribute to the Assyrian kings. The favorite camels of Zebah and Zalmunud, kings of Midian, who were slain by the hand of Gideon, were ornamented in a similar but much more costly manner.

To enable the camel to receive its load, by a special provision of nature, it is formed to kneel down whenever it desires to rest, or to drink; and it also prefers feeding in this posture.

Two passages in the New Testament—"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Matt. xix. 24), and the reproof of "blind guides, which strain at a gnat, and swallow a camel" (xxiii. 24)—are held to be proverbial expressions.

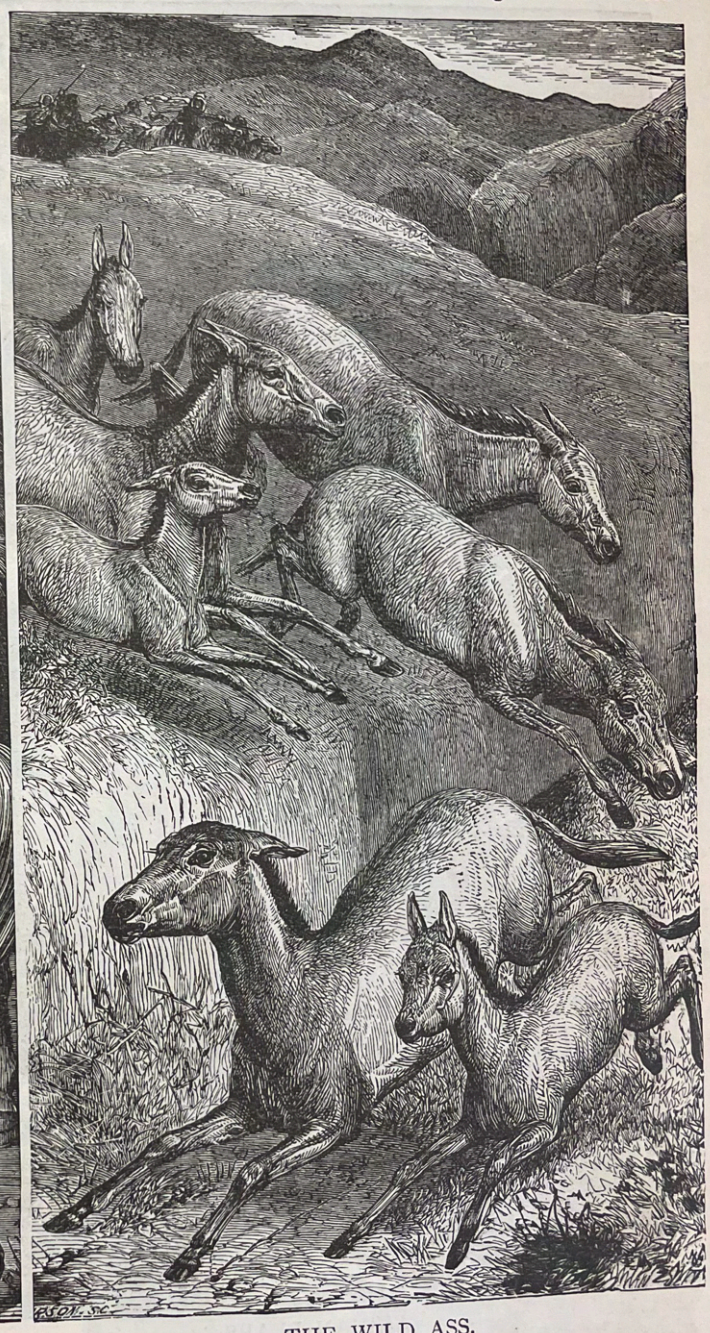
THE CAMEL POST.

ARABIAN CAMEL.

In ancient times, in the East, the horse was but little used for travel, but was reserved for warlike operations. In the Bible the horse is mentioned exclusively in its military aspect. In no instance is that useful animal employed for the purposes of ordinary locomotion or agriculture, if we except Isaiah xxviii. 28, where we learn that horses (or "horsemen," as the A. V. has it) were employed in threshing, not, however, in that case, put in the gears, but simply driven about wildly over the strewed grain. The thirty-ninth chapter of the Book of Job (19–25) contains the finest description of a war-horse ever written. Two descriptions of horses were used in war—one of a very heavy build, for driving in the chariots, the other for riding, and especially for cavalry service. The horse was first introduced into the military service of the Israelites by David, who established a cavalry force. Solomon also established a very active trade in horses, which were brought by dealers out of Egypt, and resold, at a profit, to the Hittites, who lived between Palestine and the Euphrates (1 Kings x. 28, 29). The Assyrian cavalry was regarded as the most efficient and formidable in the East, and is frequently mentioned by the prophets.

WAR HORSES.

The wild asses mentioned in the Bible were of the species *Asinus hemippus*, which inhabits the deserts of Syria, Mesopotamia, and the northern parts of Arabia; the *Asinus vulgaris* of the northeast of Africa, the true onager, or aboriginal wild ass, whence the domesticated breed has sprung; and probably the *Asinus onager*, the Koulan or Ghorkhur, which is found in Western Asia from latitude 48° north, southward to Persia, Beloochistan, and Western India. The wild ass is an astonishingly swift animal, so that on the level ground even the best horse has scarcely a chance of overtaking it. It is exceedingly wary, its sight, hearing, and sense of scent being equally keen, so that to approach it by craft is a most difficult task. And its disposition is intractable. Doubtless some of the most useful animals to man were created to be, from man's first being, his domestic attendants. Possibly some of the wild species have sprung from those originally tame. The wild asses' characteristics noticed in holy writ are their love of unrestrained freedom, self-will in pursuit of lust (Jer. ii. 24), fondness for solitary places (Hos. viii. 9), standing on high places when athirst (Jer. xiv. 6.) When even the *pere*, usually so inured to want of water, suffers, the drought must be terrible, indeed.



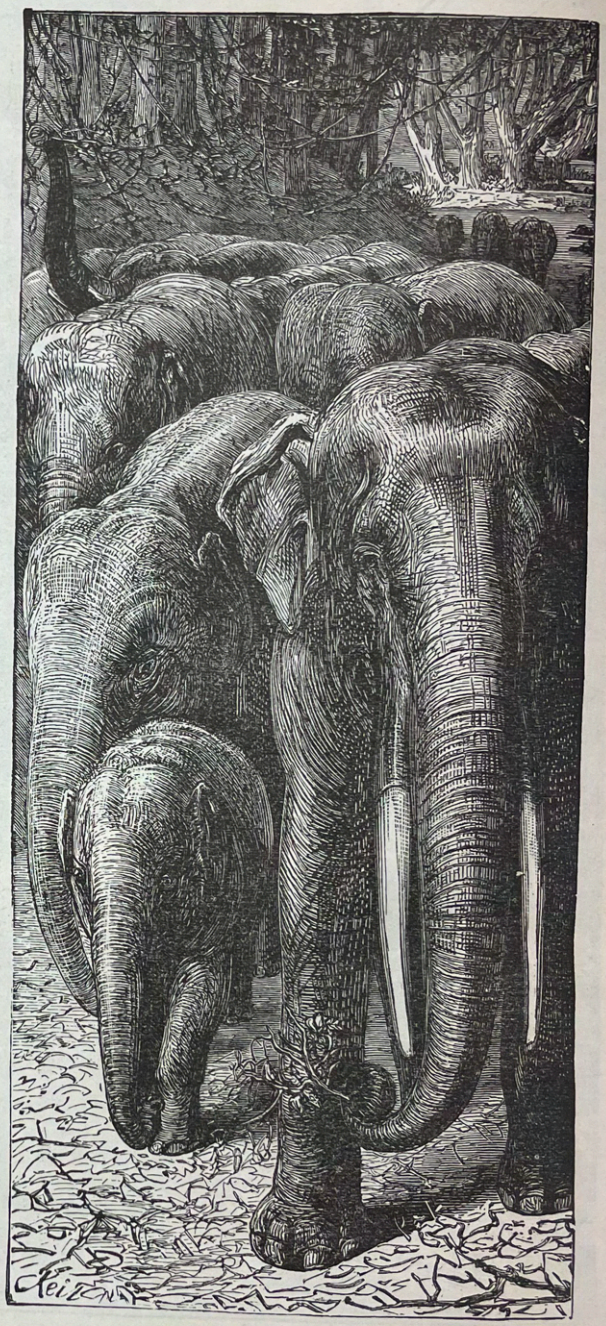
THE WILD ASS.

THE Bear mentioned in the Bible is unquestionably the Syrian bear, which is still found on the higher mountains of Palestine. During the summer months, these bears confine themselves to the snowy summits of Lebanon, but in the winter they descend to the villages and gardens in search of food. It is probable also that at this period, in former days, they extended their visits to other parts of Palestine. We read in the Scriptures of a bear being found in a wood between Jericho and Bethel (2 Kings ii. 24); it is not improbable, therefore, that the destruction of the forty-two children who mocked Elisha took place some time in the winter when these animals inhabited the lowlands of Palestine.

SYRIAN BEARS.

THE word Elephant does not occur in the text of the Canonical Scriptures of the Authorized Version, but is found as a marginal reading to *Behemoth*, in Job xl. 15. "*Elephant's teeth*" is the marginal reading for "ivory," in 1 Kings x. 22; 2 Chron. ix. 41. Elephants, however, are repeatedly mentioned in the First and Second Books of Maccabees, in the Apocryphal writings, as being used in warfare.

THE common Sheep of Syria and Palestine were the broad-tail (*Ovis laticaudatus*). In a nomadic state of society, every man, from the sheik down to the slave, is more or less a shepherd. The progenitors of the Jews, in the patriarchal age, were nomads, and their history is rich in scenes of pastoral life. The occupation of tending the flocks was undertaken, not only by the sons of wealthy chiefs, but even by their daughters. The Egyptian captivity did much to implant a love of settled abode, and consequently we find the tribes which still retained a taste for shepherd life selecting their own quarters apart from their brethren, in the trans-Jordanic district. Henceforward, in Palestine proper, the Shepherd held a subordinate position. The office of the Eastern shepherd was attended with much hardship, and even danger. He was exposed to the extremes of heat and cold; and his food frequently consisted of the precarious supplies afforded by nature, which barely sustained life. He was obliged to protect his flock against the attacks of wild beasts, such as the bear, the lion, the wolf, the panther, as well as from the predatory bands which infested the country. His dress consisted of a sheepskin mantle, with the fleece on, the wool being turned next



ELEPHANTS.

to his body in cold weather, a scrip or wallet to hold his food, a sling, which is still the favorite weapon of the Bedouin shepherd, a staff, which served him as a weapon of defence, and a crook for the management of his flock. If the flock was at a distance from home, he was given a light tent, which could be readily transported. In

SHEPHERD LEADING HIS FLOCKS.

certain localities, moreover, towers were erected for the double purpose of spying an enemy at a distance and protecting the flock. The shepherd's duties were as follows: In the morning he led forth his flock from the fold, which he did by going before them and calling

SYRIAN GOATS.

to them; he watched the flock with the assistance of dogs, and should any sheep stray, he searched for it till he found it; he supplied them with water, and at evening he brought them back to the fold and reckoned them to see that none were missing.

One kind of goat wandering in the pastures of Syria and Canaan differs little from the species with which we are familiar; but there is another, remarkable for the length of its ears. These goats yield a considerable quantity of milk, and chiefly for this they have been and are still kept by the people. A kid of the goats is considered a great

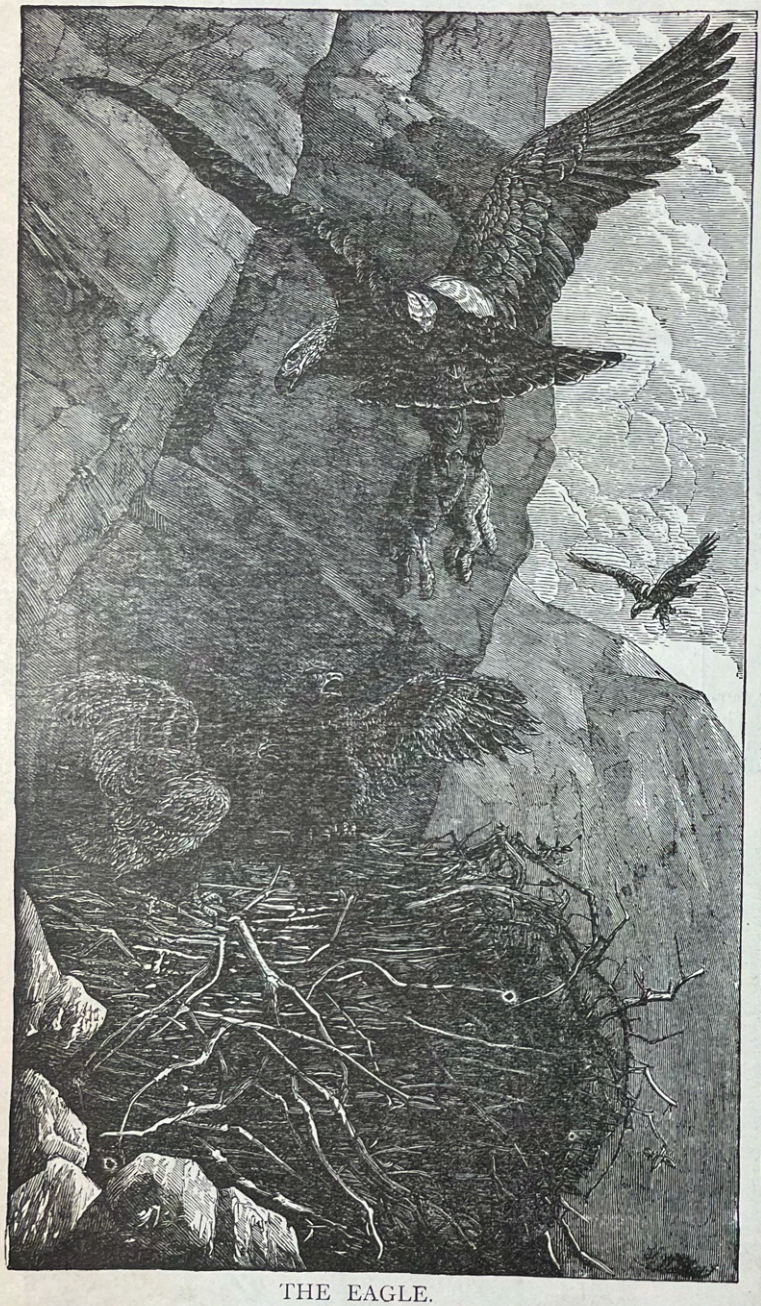
WOLVES.

delicacy. The hair of the goat is of two kinds. One is long and coarse; the other, growing under the former, is almost equal to silk in fineness. The coarsest hair was probably employed by Jacob in the fraud by which he won the blessing of his father. It was easy for Isaac, whose sight was almost gone, to be deceived thus by his touch.

THE SYRIAN FOX-JACKALS.

The wolves of Palestine were in former times especially destructive and troublesome. They made frequent forays upon the fold, usually at sunset or after dark, and carried off many a victim. They are less common now, but are occasionally seen by travellers. Cruel persecutions are compared with wolves (Matt. x. 16; Acts xx. 29).

THE Eagle, which is frequently mentioned in the Old Testament, is a very large and powerful bird of prey, and is called the king of birds. There are several species of eagles described by naturalists, and it is probable that this word in the Bible comprehends more than one of these. The noble eastern species, called by Mr. Bruce "the golden eagle," measures eight feet four inches from wing to wing; and from the tip of his tail to the point of his beak, when dead, four feet seven inches. The eagle flies higher and more rapidly than any known bird. It is said to live to a great age. Like other birds of prey, it sheds its feathers at the opening of the spring, and then assumes a fresh and youthful appearance. It is remarkable for its keen scent. To the Jew it was an unclean bird, and was not allowed for food; nor do any of the Gentile nations make such a use of it. It was and is the national emblem of many countries. In ancient times it was the especial emblem of Persia and of Rome.

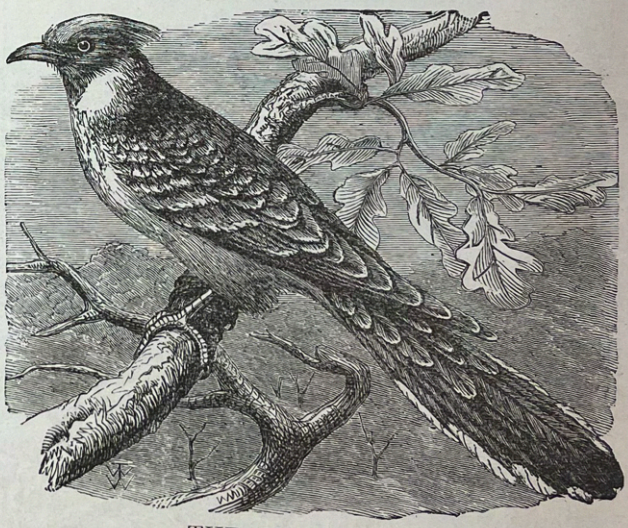


THE EAGLE.

THE Hebrew word which is translated "kite" in Leviticus xi. 14, and Deuteronomy xiv. 13, is translated "vulture" in Job xxviii. 7. The kite and the vulture are entirely different, however. Both are birds of prey, and are remarkably clear-sighted and swift-winged, but the kite subsists on living prey, while the vulture plays the part of a scavenger by consuming dead prey. Two species of the kite are found in the Holy Land. The red kite is found everywhere. It has long and powerful wings, and a deeply-forked tail. The black kite is also very common. Both species are very swift upon the wing, and fierce in pursuit of their prey.

THE KITE.

THE Cuckoo is found in the list of unclean birds in Lev. xi. 16 and Deut. xiv. 15. The Hebrew word (*Shachaph*) is translated "Cuckoo" in the passages just noted, but that this is the bird intended some think improbable, partly because the cuckoo is not in affinity with any of the other birds mentioned, partly because of its great variety in the part of the world inhabited by those for whom the prohibition was designed. The LXX. and the Vulgate make it the sea-gull or sea-mew. The true cuckoo is a moderate-sized bird, of an ash-gray color, the belly whitish, rayed with dusky black across, and tail feathers laterally spotted with white. They are celebrated for the singular habit of depositing their eggs in the nests of insectivorous (as well as granivorous) birds; and, what is not less extraordinary, the foster parents, often of species much inferior in size, bestow as much care on the young cuckoo as on their own proper nestlings, even although the deposition of the strange egg is followed by the destruction of whatever others may have been in the nest. If other eggs are subsequently laid and hatched with the young cuckoo, the latter is endowed with the astonishing instinct, about the eighth day, of ejecting its helpless companions by insinuating itself under them, and then by a jerk casting them successively over the rim of the nest.



THE CUCKOO.

THE Hoopoe is a beautiful bird, chiefly distinguished for the double range of long, erectile feathers on the head, which form a splendid crest. The European Hoopoe is of a rufous-chestnut color, varied with black and white; it searches for insects in the moist ground, nestles in the holes of trees or walls, and migrates south in winter.

HOOPOE.

THE BITTERN.

THE Falcons constitute the second and by much the most numerous division of the diurnal birds of prey. They have the head and neck covered with feathers; their eyebrows form a projection which occasions the eye to appear sunk, and imparts a very different character to their physiognomy from that of the vultures. The majority of them subsist on living prey, but they differ much in the amount of courage displayed in the pursuit of it. The female is generally one-third larger than the male. The Lanner Falcon is much larger than the Peregrine, or ordinary falcon. It is found in Eastern countries only, and is not known in Europe. It derives its name from the Latin word *Lanarius* (a butcher, or one who tears things to pieces), in consequence of its ferocity.

THE LANNER FALCON.

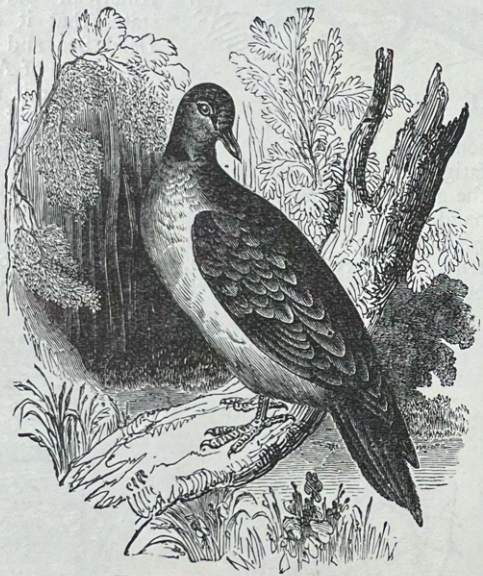
THE Bittern is a fowl about the same size and of the same genus as the heron. It has the feathers of the neck lax and separated, which increases its apparent size. It is commonly rayed or speckled, and has shorter legs than the true heron. It inhabits marshes and the banks of rivers and lakes, rarely venturing upon solid ground, and then only frequenting ruined buildings. It is silent during the day, but at night utters a peculiar and harsh cry. It is mentioned in the Bible as the symbol of desolation. Nineveh and Babylon became a possession for the "bittern" (Isaiah xiv. 13; xxxiv. 11; Zeph. ii. 14).

THE Oriental Quail is a bird of passage about the size of a turtle-dove, and nearly resembling the American partridge. Hasselquist states that it is plentiful near the Dead Sea and the Jordan, and in the deserts of Arabia: and Diodorus affirms that it is caught in immense numbers about Rhinocolura, at the southwest corner of Palestine. It flies very low, especially when fatigued. It migrates in vast flocks, and when, at night, it settles on the ground, it is so much exhausted that it may be caught with the hand. It was by the Lord's power that at the very time needed they were made to abound in the locality where the tribes had pitched their tents (Exod. xvi. 13; Num. xi. 31, 32; Ps. cv. 40). The two recorded occasions on which quails were sent seem to have been in the springs of successive years, as the flight of the birds was from the sea, that is, from that quarter. They had come probably from southern Egypt, and were proceeding northward. It may be, that, fatigued by being long upon the wing, these quails flew near the surface of the ground, and were thus more easily caught, and this may be the explanation of the words: "two cubits upon the face of the earth."

QUAILS.

THE gentle Dove was often used by the ancients as an emblem of tenderness and affection. The Psalmist-King, in one of his beautiful songs, the thirty-seventh, compares himself to a Turtle Dove: "O, deliver not the soul of thy turtle dove unto the multitude of the wicked." King Solomon, in his Song, very beautifully says: "The winter is past; the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." The Israelites offered it in sacrifice as an atonement for sin. If a person was too poor to bring a lamb, then he was to bring two turtle doves or two young pigeons, to be offered as a sacrifice for his trespass or sin. The name of this bird is phonetic, evidently derived from the plaintive cooing of the bird. It was the first bird domesticated by the Israelites, and from its habit of pairing for life, and its fidelity for its mate, it was a symbol of purity. The regular migration of the turtle dove, and its return in spring, are alluded to in Jer. viii. 7, and Cant. ii. 12.

THE RING DOVE.



THE TURTLE DOVE.

THE THRUSH.

THE OWL.

THE Owl is a night-bird of prey, and was to the Jews an unclean bird, unfit for food. The owl is a frequenter of ruined places, and is generally mentioned in the Holy Scriptures as a symbol of desolation, destruction, and solitude.

DOMESTIC FOWLS.

THE common barnyard Fowl is not often referred to in the Bible (Mark xiii. 35; xiv. 30; Luke xxii. 34), but it is raised very extensively in Palestine and Syria at present, and, with its eggs, constitutes a very large portion of the food of the people of that country. The care of a hen to protect her brood from the hawks is used by the Saviour as an illustration of his love and care for his people (Matt. xxiii. 37; xxiv. 32).

THE PALMER-WORM.

THE Palmer-Worm, or Pilgrim-Worm, mentioned in Joel i. 4, and Amos iv. 9, was a voracious, hairy caterpillar, which was, with the locust, a scourge of the East. Even before it reaches the winged state it is very destructive, but after it attains that period, its ravages are terrible.

THE Hornet is a well-known insect which has a powerful sting. The Lord drove out many of the Canaanites before Israel by means of this insect (Ex. xxiii. 28; Deut. vii. 20; Josh. xxiv. 12).

THE Locust, or grasshopper, is one of the most formidable insects mentioned in the sacred writings. It is used as the symbol of desolation, so great and terrible were its ravages. A distinguished writer

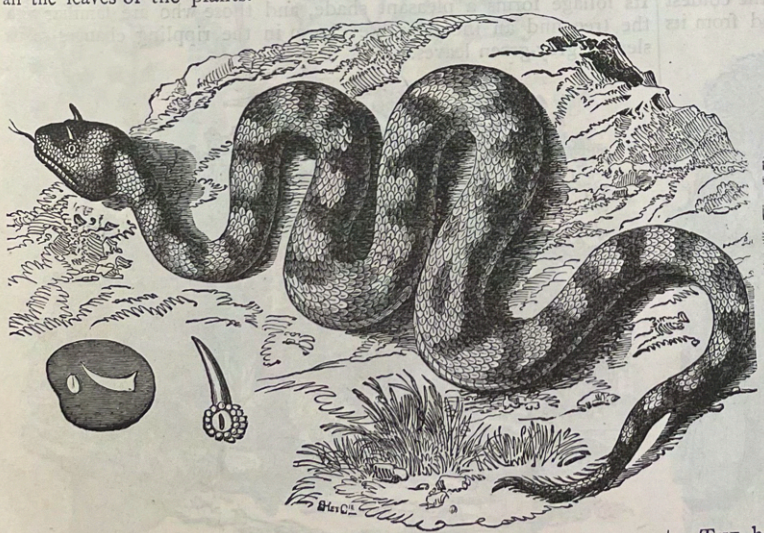
THE HORNET.

says, "It is difficult to express the effect produced by the sight of the whole atmosphere filled to a great height, by an innumerable quantity of these insects, whose flight is slow and uniform, and whose noise resembles that of rain; the sky was darkened, and the light of the sun almost obscured. In a moment the houses, the streets, and all the fields were covered by these insects, and in two days they had devoured all the leaves of the plants."

act of biting, when it was elevated to penetrate the flesh. The term adder is used in the Scriptures to describe several species of snake. The adder is made by Jacob to characterize the tribe of Dan: "Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward."

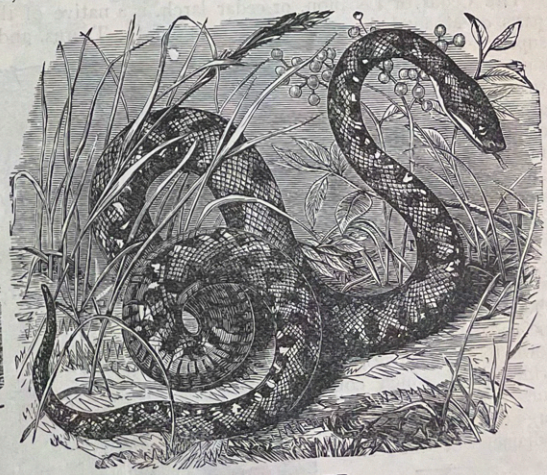
THE SCORPION.

THE Scorpion is one of the largest and most malignant of the insect tribe. It somewhat resembles the lobster in general appearance, but is much more hideous. It is from two to four inches in length. It lives upon other insects, but kills and devours its own species also. It frequents dry and hot places, and lies under stones and in the crevices of old ruins. The Jews encountered it in the Wilderness (Deut. viii. 15). The bite of the scorpion is generally fatal, but not always so. The poison is injected by means of a sharp, curved sting at the end of the six-jointed tail. It occasions great pain, inflammation, and hardness, with alternate chills and burning.



THE ADDER.

THE terms Asp and Adder are used almost as synonyms in the Scriptures. The true asp was a most venomous reptile, whose bite was followed by dimness of vision, swelling, pain, stupor, convulsions, and death. The poison was contained in a small sac in the mouth, and was ejected through a groove or orifice in one of the teeth, which was so constructed as to lie flat on the roof of the mouth, except in the



THE VIPER.

THE habit of lurking in the sand and biting at the horse's heels suits the character of a well-known species of venomous snake, and helps us to identify it with the celebrated viper, the asp of Cleopatra, which is found in the dry, sandy deserts of Egypt, Syria, and Arabia. The snake that fastened upon St. Paul's hand, when he was at Melita (Acts xxviii. 3), was probably the common viper of tropical countries. So venomous is the bite of these creatures that they were thought by the ancients to be sent as executors of divine vengeance.

TREES, PLANTS, FLOWERS AND FRUITS OF THE BIBLE,

WITH DESCRIPTIONS BY

REV. WILLIAM JONES.

CEDAR OF LEBANON.

THE Cedar of Lebanon, or cedar larch, is a native of the coldest parts of Mount Lebanon and the range of the Taurus, and from its superior magnificence became, with the inspired writers, the emblem of greatness, splendor, and majesty. The durability and fragrance of the wood caused it to be used for the most costly buildings. It formerly covered Lebanon with such thick forests that Solomon employed fourscore thousand hewers in obtaining timber. Now the cedars have dwindled down to a few groves, the principal of which contains but 380 trees. The largest of these trees have a diameter of nine feet.

WEEPING WILLOW, "WILLOW OF BABYLON."

WILLOWS are mentioned in Lev. xxiii. 40; Job xl. 22; Is. xliv. 4; Ps. cxxxvii. 2. With respect to the tree upon which the captive Israelites hung their harps, there can be no doubt that the weeping willow (*Salix Babylonica*) is intended. This tree grows abundantly on the banks of the Euphrates, in other parts of Asia as in Palestine. The Hebrew word translated willows is generic, and includes several species of the large family of *Salices*, which is well represented in Palestine and the Bible lands, such as the *Salix alba*, *S. viminalis* (osier), *S. Ægyptiaca*.

THE first mention of the Olive Tree in the Bible is in the relation of the return of the dove sent out of the Ark by Noah, with an olive branch in its beak. It furnishes the inspired writers with numerous metaphors. The tree was cultivated to a great extent in the Holy Land, and was closely connected with the domestic life, the commerce, and the religious ceremonies of the Israelites. The oil was used at the coronation of the sovereign, and was mixed with the offerings in sacrifice. The wood was used extensively in Solomon's Temple. Almost every village had its olive grove, and has to this day. The berries, which produce the oil, were gathered, sometimes by shaking the tree, and sometimes by beating it. Then the fruit was trodden in the "oil fat" (Joel ii. 24), and the oil extracted. The wind often stripped the tree of the blossoms before the fruit was formed, and the locust frequently destroyed the crop. The tree thrives best in warm, sunny situations. It is of moderate height, with knotty, gnarled trunk, and a smooth, ash-colored bark. It grows slowly, but it lives to an immense age. Its foliage forms a pleasant shade, and those who are familiar with the tree find an inexpressible charm in the rippling changes of its slender gray-green leaves.

OLIVE FRUIT.

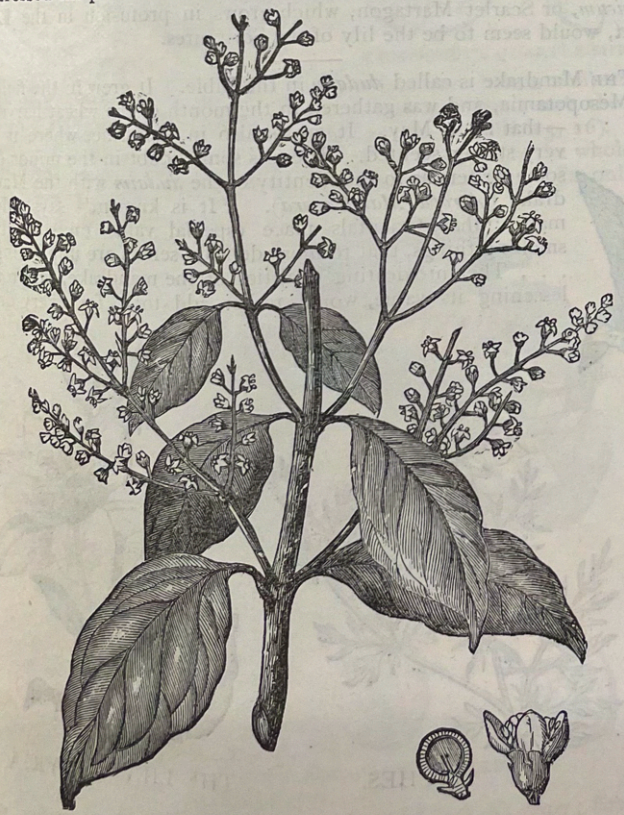
JUNIPER.

THE word rendered Juniper in the Scriptures refers to a sort of broom which is found in the Desert of Sinai, and is called by the Arabs the *Rethem*. It is very abundant in the Desert of Sinai, and affords shade and protection, both in heat and storm, to travellers. It is a leguminous plant, and bears a white flower. It is found in Palestine, in Spain, and in Portugal.

THE Carob is a native of Palestine. It is a leguminous tree, of the evergreen species, which grows in clusters in hedges. Its fruit is a long brown pulp, which resembles that of the locust very closely, both as to its general appearance and its pulp, except that it is larger. The pulp is very sweet, and is used for food. The monks call it St. John's Bread, alleging that this was the "locust" that formed a part of the Baptist's food.

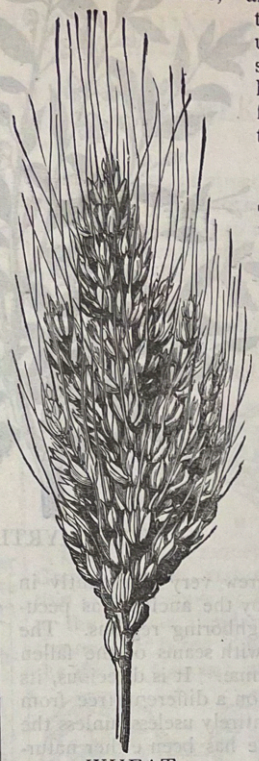
CAROB FRUIT.

IT has often perplexed many persons to know how the Mustard plant could become a tree, and one in whose branches the fowls of the air could lodge (Matt. xiii. 31, 32); but it is known now that there is a mustard *tree* as well as a mustard *plant*. This tree, or shrub, is the one of which a portion is shown in the engraving on this page. It is called by botanists the *Salvadora Persica*, and by the Arabs *Khardal*, or Mustard. We are told that it will reach the height of twenty-five feet, that its leaves taste like cresses, that its seed is bruised and used for mustard, and that an application of the bark will raise blisters. The seed is very much smaller than the black pepper corn. It grows on the banks of the Jordan, and along the shores of the Sea of Tiberias, where our Lord addressed his parable to the multitude: "The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field: which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."



THE MUSTARD OF SCRIPTURE.

THE Mastic Tree (*Pistacia lentiscus*) is mentioned only in the Apocrypha (Susan. verse 54). It produces the fragrant resin known in the arts as "mastic," and this is obtained by making incisions in the trunk in the month of August. It was used by the ancients, as it is with us, to strengthen the teeth and gums, and was highly prized for this purpose, as well as for many medicinal virtues it was supposed to possess.



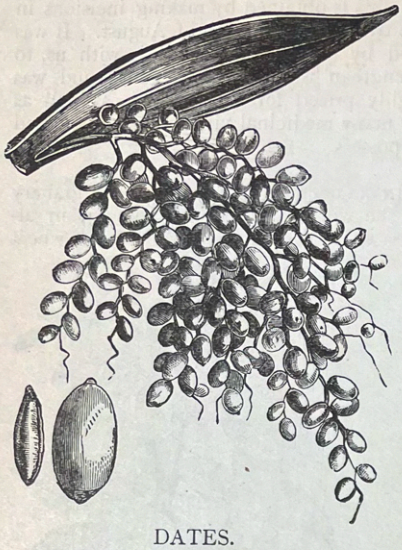
WHEAT.

IN ancient times Egypt was the granary of the world. Wheat is produced in almost every part of the world, but the wheat of Egypt was justly celebrated for its excellence. It has five or seven ears on one head, so that it presented its usual appearance in this respect. in Pharaoh's dream (Gen. xli. 5–7). The "meat-offerings" of the Mosaic service (Lev. ii.) were all made of wheaten flour.

MASTIC TREE.

HYSSOP PLANT.

THE Hyssop is a plant which grows to the height of about eighteen inches, the stalks and branches terminating in erect spikes of flowers. The leaves, which are small, spear-shaped, and close-sitting, have a rich aromatic flavor, and to the taste are warm and pungent.



DATES.

THE MYRTLE.

THE LILY OF SYRIA.

THE Date Palm (*Phœnix dactylifera*) grew very abundantly in many parts of the East, but was regarded by the ancients as peculiarly characteristic of Palestine and the neighboring regions. The trunk is of a moderate size, and is marked with seams of the fallen leaves; the leaves are pinnate, with linear pinnæ. It is diœcious, its fertile or pistilliferous flowers being borne on a different tree from the staminiferous ones, rendering the crop entirely useless, unless the tree has been either naturally or artificially impregnated; and it has always been the custom of the Arabs to hang clusters of staminiferous flowers on those trees which bore only pistilliferous ones. This occurrence is celebrated by a feast at the proper season of the year, and is called the "Marriage of the Palms;" and so well is this practice known, that the half savage tribes destroy the subsistence of their enemies by cutting down the male trees during their predatory incursions.

DATE-PALM.

THE Myrtle is a fragrant evergreen, which grew in the Holy Land. It was used by the Jews to adorn the booths and sheds in which they dwelt when they came up to Jerusalem to attend the great Feast of Tabernacles.

THERE is every evidence that the Lily was quite common to Palestine in ancient times. It must have flourished on the shores of the Lake of Gennesaret, and in the broad, deep valleys of the Holy Land. That its flowers were brilliant in color seems plain, for it is said to surpass the glorious apparel of Solomon. The *Lilium Chalcedonicum*, or Scarlet Martagon, which grows in profusion in the Levant, would seem to be the lily of the Scriptures.

THE Mandrake is called *dudaim* in the Bible. It grew in the fields of Mesopotamia, and was gathered in the month of the wheat harvest —that is, in May. It grows also in Palestine, where it is very strong scented. There is some doubt in the minds of some writers as to the identity of the *dudaim* with the Mandrake (*Atropa Mandragora*). "It is known," says Oldman, "that Orientals place especial value on strongly-smelling things, that to more delicate senses are unpleasing. . . . The intoxicating qualities of the mandrake, far from lessening its value, would rather add to it, for every one knows with what relish the orientals use all kinds of preparations to produce intoxication."

MANDRAKES.

FITCHES.

THE LILY OF SYRIA.

FITCHES (sometimes called Vetches) are a species of wild pea. Two Hebrew words are translated "fitches," one of which probably means "*spelt*" (Ezek. iv. 9), and the other *gith*, a plant resembling fennel, and very pungent (Isa. xxviii. 25). The seed is black and aromatic.

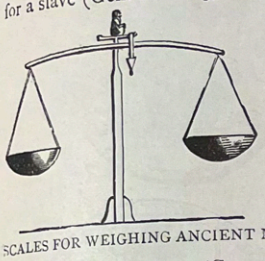
ILLUSTRATIONS AND DESCRIPTIONS OF ANCIENT MONEY,

INCLUDING THE

GREEK, ROMAN AND HEBREW COINS MENTIONED IN THE BIBLE,

WITH TABLES OF THEIR VALUE IN AMERICAN MONEY.

We have no evidence of the use of coined money before the return from the Babylonian Captivity; but *silver* was used for money in quantities determinate by *weight*, at least as early as the time of Abraham; and its earliest mention is in the generic sense of the price paid for a slave (Gen. xvii. 13), the one thousand pieces of silver paid by



SCALES FOR WEIGHING ANCIENT MONEY.

DEMI-SHEKEL.

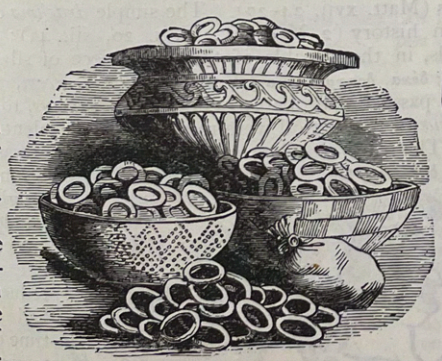
COPPER.

Abimelech to Abraham (Gen. xx. 16), and the twenty pieces of silver for which Joseph was sold to the Ishmaelites (Gen. xxxvii. 28), were probably rings, such as we see on the Egyptian monuments in the act of being weighed.

In the first recorded transaction of commerce, the cave of Machpelah is purchased by Abraham for four hundred shekels of silver, and it was this *just weight* that was recognized as current with the merchants ("money" is not in the original: Gen. xxiii. 15, 16). The *shekel weight* of silver was the unit of value through the whole age of Hebrew history down to the Babylonian captivity. In only one place is there a mention of so many *shekels of gold* as a sum of money (1 Chr. xxi. 25), and even here, in the older parallel passage, *silver* only is mentioned (2 Sam. xxiv. 9). In the transaction between Naaman and Gehazi, the "six thousand of gold" (2 Kings v. 5, where *pieces* is not in the original) probably denotes *shekels*, like the "six hundred of gold" in 1 Kings x. 16.

QUARTER-SHEKEL. SILVER.

KENNICOTT'S QUARTER-SHEKEL.

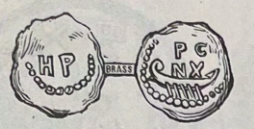


ANCIENT MONEY.

After the Captivity we have the earliest mention of *coined money*, in allusion, as might have been expected, to the Persian coinage, the gold *Daric* (Heb. *darkmon*, LXX. δραχμή and χρυσοῦς, Vulg. *drachma* and *solidus*, A. V. *dram*: Ezra ii. 69, viii. 27; Neh. vii. 70, 71, 72). The actual weight of these Darics, about 128 grains, corresponds nearly enough to the *gold shekel* of 132 grains.

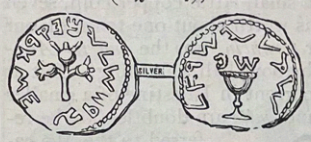
DARIC.

No native Jewish coinage appears to have existed till Antiochus VII. Sidetes granted Simon Maccabæus the license to coin money (B. C. 140); and it is now generally agreed that the oldest Jewish *silver coins* belong to this period. They are *shekels* and *half-shekels*, of the weights, as already stated, of 220 and 110 grains. With this silver there was associated a *copper* coinage, some pieces of which have been supposed to reach as high as Judas Maccabæus; but probably none are really older than John Hyrcanus (B. C. 135), from whom the series is continued, almost without interruption, to the end of the Asmonæan house. Most of them are marked as the *half* or *quarter* (doubtless of the *shekel*), their average weights being 235½ and 132 grains; and there is a third piece of about 82 grains, which seems to be the sixth of a skekel.

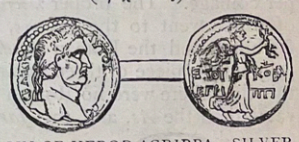


MITES OF HEROD THE GREAT.

The abundant money of *Herod the Great*, which is of a thoroughly Greek character, and of *copper* only, seems to have been a continuation of the copper coinage of the Maccabees, with some adaptation to the Roman standard. It appears to be of three denominations: the *smallest* being a piece of brass (χαλκοῦς), of which the next was the *double* (δίχαλκος), and the third the treble (τρίχαλκος). The first and commonest of these, some specimens of which are much like the abundant copper coinage of Alexander Jannæus, seems to have been connected, on the one hand, with the *quarter-shekel* of the old coinage, and on the other with the *farthing* (*quadrans*) of the New Testament.

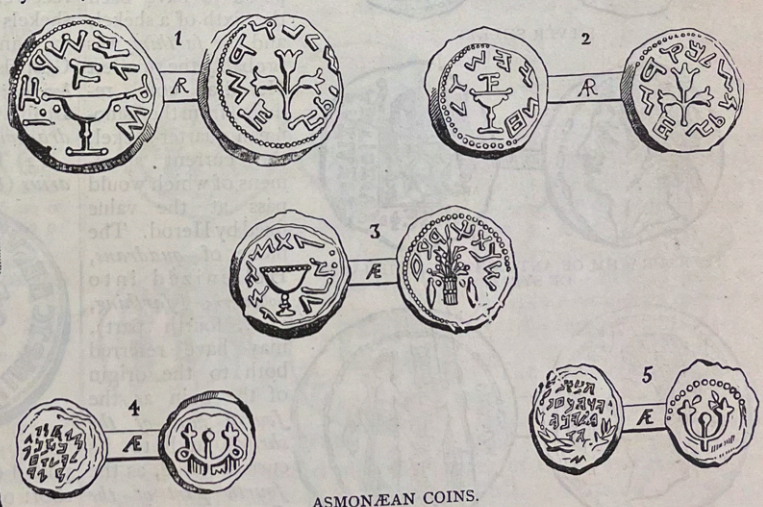


HALF-SHEKEL.



COIN OF HEROD AGRIPPA. SILVER.

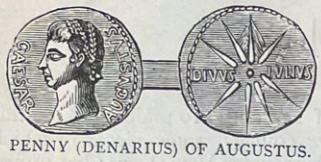
In the money of the *New Testament*, we see the *native copper coinage* side by side with the Græco-Roman copper, silver, and gold. An interesting illustration occurs in our Lord's first commission to the Apostles. St. Matthew (x. 9), with comprehensive generality, mentions all the three metals: "Provide neither *gold*, nor *silver*, nor *brass*, in your girdles." St. Mark (vi. 8) names only the *copper* (χαλκόν) which formed the native currency. St. Luke (ix. 3) uses the general work for *money* (ἀργύριον).



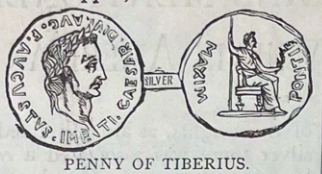
ASMONÆAN COINS.

1. Shekel, time of Simon the Maccabee.
2. Half-Shekel, time of Simon the Maccabee.
3. Copper Coin, time of Simon the Maccabee.
4. Copper Coin, of Judas the Maccabee.
5. Copper Coin, of Jonathan.

COPPER OR BRASS MONEY.—The word *Farthing* is used in our version for two different coins: (1) The *Assarius Nummus* (ἀσσάριον), or Roman *As*, as the Vulgate correctly renders it (Matt. x. 29). In Luke xii. 6, the Vulgate translates ἀσσαρίων δύο by *dipondio, i. e.*, the coin which was originally two pounds of copper, or the double *As*.



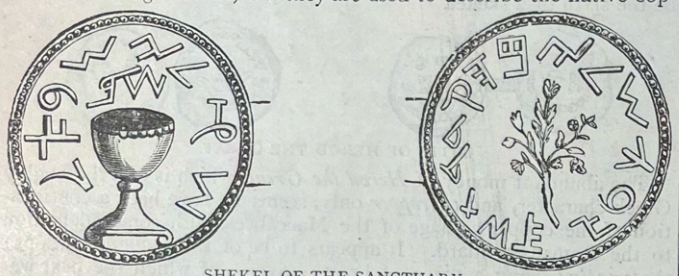
PENNY (DENARIUS) OF AUGUSTUS.

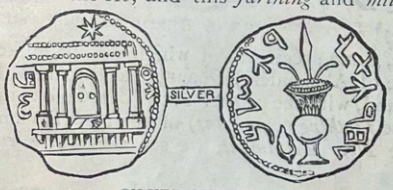


PENNY OF TIBERIUS.

But, by the successive reductions of the Roman copper coinage, the *As* had come to signify merely the 16th part of the reduced *denarius* of the early imperial age, or less than a half-penny.

(2) The other *farthing* (κοδράντης, Vulg. *quadrans*) is defined as *two mites* (λεπτά, Vulg. *minuta*, Mark xii. 42; Luke xxi. 2). Both these are foreign names, but they are used to describe the native copper coinage. The proper λεπτόν was a small Attic copper coin, seven of which went to the χαλκοῦς, and was worth about one-tenth of our farthing; and the Roman *quadrans* or *teruncius* was the *quarter-As*—originally a piece of three *unciæ*, worth about half a farthing. But at this time there were no Roman coins current in Palestine of a smaller value than the *As*, and this *farthing* and *mite* are doubtless to be referred to the Maccabæan and Herodian copper coinage. The *mite* may have been that smallest copper coin, which is supposed to have been the sixth of a shekel, and the *farthing* was probably the smallest Herodian coin, reduced from the Asmonæan quarter-shekel, the current specimens of which would pass at the value fixed by Herod. The name of *quadrans*, Hellenized into κοδραντης (*farthing, i. e.*, fourth part), may have referred both to the origin of the coin as the *fourth part of the shekel*, and to its current value, as the *fourth part of the Roman As*.


SHEKEL OF THE SANCTUARY.



SILVER SHEKEL.

TETRADRACHM OF ANTIOCHUS IV. EPIPHANES OF SYRIA.

GRECIAN DIDRACHM.

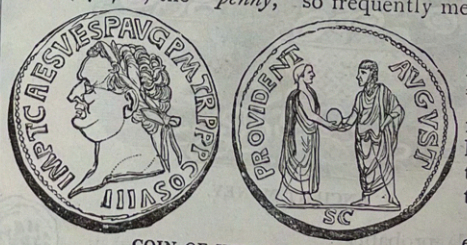
Both pieces were probably supplied by the abundant coinage of Alexander Jannæus, besides Herod's farthings. The use of the *mite* among the poorest sort of the people is indicated by the affecting circumstance that the poor widow cast *two* such pieces into the treasury to make up the insignificant sum of a farthing; nor, we may observe in passing, did she yield to the temptation of giving only *one*. If the *farthing* was the quarter of the *As*, its value would be about half a farthing, or one-eighth of a penny, and the *mite* a quarter of a farthing, or one-sixteenth of a penny.

Of *Silver money*, two standards are mentioned in the New Testament, one *Hellenistic* and the other *Roman*.

At the time when the Maccabees coined their silver *shekels*, the ordinary Greek silver was the *drachma* and its multiples, the *didrachm* (2 dr.) and the *tetradrachm* (4 dr.) But these were of two different standards, the *Attic*, which was universal in Europe, and general in Asia Minor; and the *Ptolemaic*, which prevailed in the commercial cities of Egypt and Phœnicia. That the *tetradrachm, didrachm*, and *drachma* of this latter scale were equivalent to the Jewish *shekel, half-shekel*, and *quarter-shekel*, may be inferred from the fact that the LXX. translate the *half-shekel*, which was the poll-tax for the Temple-service, as a *didrachm*. At the time of Jesus Christ the didrachms had fallen into disuse, though the name was still preserved as money of account, and the *tetradrachm* was the *stater* (*i. e.*, standard coin) of the Greek imperial silver. Such a tetradrachm was the *stater* (στατῆρ, Vulg. *stater*, A. V. *piece of money*), which St. Peter was directed by our Lord to take out of the fish's mouth, and to pay "the receivers of didrachms" for *Jesus and himself*, as equal to two half-shekels (Matt. xvii. 24–27). The simple *drachma* occurs in the Maccabæan history (2 Macc. iv. 19, x. 20, xii. 43); and once in the Gospels, in the parable of the lost "piece of silver" (Luke xv. 8; δραχμὰς δέκα, δραχμὴν μίαν, Vulg. *drachmas decem, drachmam unam*). In this passage it probably denotes the *denarius*, to which the Greek *drachmæ* of this period were regarded as equivalent.

COINS STRUCK BY THE EMPEROR VESPASIAN, COMMEMORATING THE CONQUEST OF JUDÆA.

(2) The ordinary silver currency of Palestine was the Roman *denarius* (δηνάριον, the "*penny*," so frequently mentioned in the gospels. Originally, as its name implies, it was a silver piece equal to *ten Ases*; but, with the successive reductions of the *As*, it had become, after the time of Augustus, equal to sixteen *Ases*.



COIN OF VESPASIAN.

Under Augustus eighty-four *denarii* were coined from the Roman pound of silver, *i. e.*, seven from the Roman ounce, which only fell short of the ounce avoirdupois by about seven grains; and the denarius weighed a little over sixty grains.

The "penny," bearing "Cæsar's image and superscription," which was brought to Christ on his demand to see the tribute-money, was a denarius of Tiberius (Matt. xxii. 15–21; Mark xiii. 15–17; Luke xx. 19–25). From the parable of the laborers in the vineyard, it would seem that the rate of wages was a *denarius* a day. In Rev. vi. 6, a prophecy of famine gives the prices of "a *chœnix* or (*quart*) of wheat for a penny, and three chœnices of barley for a penny." As the *drachma* was reckoned the equivalent of the *denarius*, the latter was considered the fourth part of the silver *stater* or tetradrachm, which, in its turn, was considered the equivalent of the *shekel*.

The "thirty pieces of silver," (ἀργύρια) promised to Judas as the price of his treachery (Matt. xxvi. 15, xxvii. 3–6, 9), in all probability denote *shekels*, as in those passages of the Old Testament where

COINS OF THE EMPEROR HADRIAN AUGUSTUS.

numerals are given without specific values, like the "thirty of silver" in Zechariah's prophecy of this very transaction (Zech. xi. 12, 13).

TABLES OF ANCIENT COINS, AND THEIR VALUE.

OLD HEBREW MONEY.

	Doll. Cts. Mills.
Gerah, one-twentieth of a shekel	2 5
Reba, one-fourth of a shekel	12 5
Beka, one-half of a shekel (shekel of the king)	25 0
Shekel of Silver (shekel of the Sanctuary)	50 0
Shekel of Gold	5 00 0
Maneh of Silver (60 shekels)	30 00 0
Maneh of Gold (60 shekels)	300 00 0
Talent of Silver (3000 shekels)	1500 00 0
Talent of Gold (3000 shekels)	15000 00 0

NOTE.—The Shekel is variously estimated at from 50 to 62½ cents American coin.

A TABLE, SHOWING THE WEIGHT OF HEBREW COIN.

	Avoirdupois.
Shekel, 218 grains, or about	½ oz.
Maneh, 13,080 grains, or	1 pound 14 oz.
Talent, 654,000 grains, or	93 pounds 12 oz.

A TABLE OF GREEK (ATTIC) COINS AND THEIR VALUE IN AMERICAN MONEY.

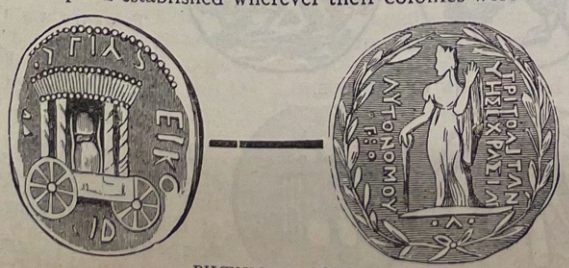
	Doll. Cts. Mills.
Lepton (Mite)	00 0 2
Obolus	00 2 6
Drachm	00 15 6
Didrachm	00 31 2
Stater or Tetradrachm	00 62 4
Mina of Silver	15 60 0
Mina of Gold	156 00 0
Talent of Silver	936 00 0
Talent of Gold	9360 00 0

A TABLE OF ROMAN COINS, AND THEIR VALUE IN AMERICAN MONEY.

	Doll. Cts. Mills.
Assarius, one-tenth of a denarius	00 1 6
Quadrans, or Sestertius, one-fourth of a denarius	00 4 0
Quinarius, one-half of a denarius	00 8 0
Denarius (the penny of the New Testament, Matt. xxii. 21)	00 16 0

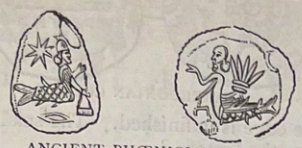
COINS OF OTHER NATIONS.

MANY of the Phœnician coins were stamped with the image of Astarte, or Ashtoreth, who was their principal female divinity, and whose worship was established wherever their colonies were founded.



PHŒNICIAN COIN.

THE coin of Apamea, in Phrygia, shown in the engraving, has a picture of an ark over water, with the dove and olive branch, and the people leaving it. It was struck in the reign of the Emperor Septimius Severus to commemorate the tradition of the deluge.

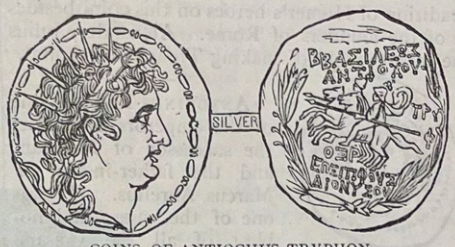


ANCIENT PHŒNICIAN COIN.

THE Phœnician coin, stamped with the image of Dagon, the fish god, is one of the most ancient pieces of money known.

COIN OF APAMEA.

THE coins of Syria were in common circulation in Palestine during the latter period of Jewish history. Among the most perfect preserved to us are those of Antiochus Tryphon, a usurper, who killed the young Antiochus, son of Alexander Balas, and ascended the throne B. C. 142.

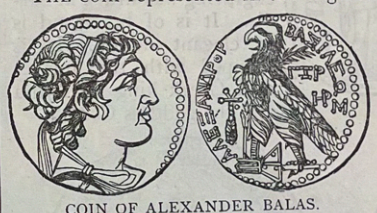


COINS OF ANTIOCHUS TRYPHON.

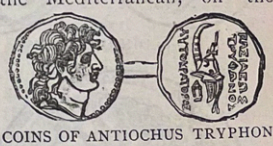
THE coin struck by Alexander Balas is also an excellent specimen of ancient workmanship.

TARSUS, in Cilicia, being a free city, coined its own money, a fine specimen of which is shown in the engraving. The city is memorable as the birth-place of the Apostle Paul.

THE coin represented in the engraving was struck in Cyprus during the reign of Claudius Cæsar. The island of Cyprus lies in the Mediterranean, off the coast of Syria, and to the south of Asia Minor. It is one of the most fertile islands in the world.



COIN OF ALEXANDER BALAS.



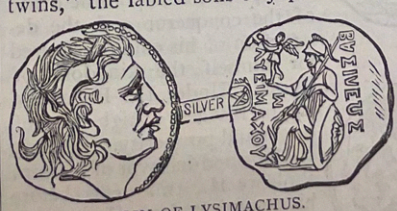
COINS OF ANTIOCHUS TRYPHON.

COIN OF TARSUS.

COIN OF CYPRUS.

LYSIMACHUS was a bodyguard of Alexander the Great, and became one of his successors as king of Macedonia and a part of Asia Minor, 315 B. C. He placed the head of Alexander on his coins. Few of the coins of Alexander's own reign bear his image.

THE coin shown in the engraving was struck at Brutii, in Italy, about the time of St. Paul's last journey through Greece. It is stamped with the images of Castor and Pollux, "the twins," the fabled sons of Jupiter and Leda.



COIN OF LYSIMACHUS.

THE coin shown in the engraving was struck in Macedonia, during the reign of Philip, father of Alexander the Great. It is stamped with the head of Philip and the club of Hercules.

THE farthing was equal to two lepta (mites), about three-eighths of a cent. The specimens now extant are very neatly and artistically made of copper or bronze, ex-

COIN OF BRUTII.

MACEDONIAN COIN.

cept that, like all ancient coins, the edge is unfinished. The smallest circulating coin of the Greeks was the lepton.

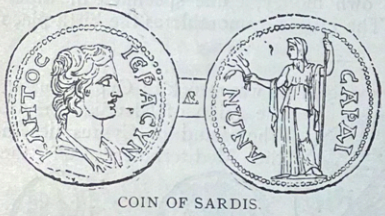
THE FARTHING.

COIN OF TROAS.

TROAS preserves a tradition of Homer's heroes on this coin, besides that of the wolf-nurse of the founders of Rome. Alexander, Julius Cæsar and Constantine each thought of making Troas their capital.

COIN OF ANTONINUS PIUS.

ANTONINUS PIUS was one of the emperors of Rome, the successor of Hadrian, and the father-in-law of Marcus Aurelius. He was one of the wisest and noblest of all the Cæsars. He protected the Christians, who became very numerous during his reign.



COIN OF SARDIS.

THE coin shown in the engraving was struck at Sardis. It is of brass and is of elegant design. It is stamped with the images of a Greek king of Lydia and the goddess Ceres.

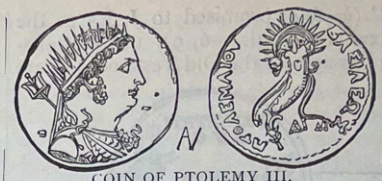
COIN OF LAODICEA.

THE coin of Laodicea, shown in the engraving, was struck by the Asiarch in honor of the annual games. It bears his image and that of the goddess Diana drawn by lions, and appropriate inscriptions.

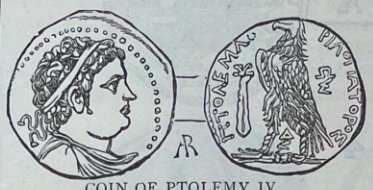
COIN OF PTOLEMY I.

COIN OF PTOLEMY II.

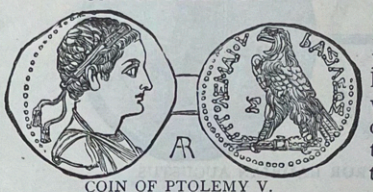
THE dynasty of the Ptolemies inaugurated a new era in the history of Egypt. It was founded by Ptolemy I., who had been one of the generals of Alexander the Great, and who, upon the death of the conqueror and the destruction of his empire, secured for himself the kingdom of Egypt. Under the Ptolemies, Egypt reached a high state of power and prosperity. Ptolemy I. abdicated in favor of his son, Ptolemy II., two years before his death. Ptolemy II. not only subjected Judæa to a great danger from his military power, but to a sore trial from the success of his efforts to establish a new school of thinkers and philosophers at Alexandria. Ptolemy III. invaded and conquered Syria. He was succeeded by his eldest son, Ptolemy IV., a weak and sensual monarch, who offered sacrifices of thanksgiving in the Temple at Jerusalem. Attempting to force his way into the Holy of Holies, he was stricken with paralysis. His successor was his son, Ptolemy V., a child of only five years. Under this king the Romans first obtained a foothold in Egypt. He was poisoned by his officers. His son, Ptolemy VI., aged seven years, succeeded him. The kingdom of the Ptolemies ended with the famous Cleopatra, daughter of the twelfth king of that name. It extended from the accession of Ptolemy I., B. C. 323, to the death of Cleopatra, B. C. 30.



COIN OF PTOLEMY III.

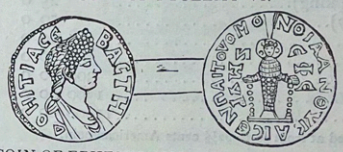


COIN OF PTOLEMY IV.



COIN OF PTOLEMY V.

COIN OF PTOLEMY VI.



COIN OF EPHESUS AND SMYRNA, ALLIED.

THE coin shown in this engraving was of copper, and was stamped with the head of the proconsul, and on the reverse side was the image of the Ephesian Diana. It gives an admirable idea of the image of the Ephesian goddess. The coin commemorates the alliance of two of the most powerful cities of Asia Minor.

TETRADRACHM OF COS.

COS was a small island in the Mediterranean. It is mentioned in the journeys of St. Paul. The coin given here is stamped with the head of young Hercules, and on the reverse is a crab and a bow in its case, enclosed in a dotted square.

TETRADRACHM (ATTIC TALENT) OF CYRENE.

CYRENE was the principal city of that part of northern Africa which was called Cyrenaica. The coins of the city bore the sacred silphium plant on one side, and the head of the bearded Jupiter Ammon on the other.

COIN OF PERSEUS.

PERSEUS was the last king of Macedonia. He continued the war with Rome after his father's death, but his kingdom was overrun and made a part of the Roman empire, B. C. 148.

COIN OF TIGRANES.

TIGRANES was a king of Armenia, and ruled Syria B. C. 83–64, when the Romans conquered it.

COIN OF EPHESUS.

THE coins of Ephesus were all stamped with a representation of the beautiful Temple of Diana, the presiding goddess of their city, which building was regarded as one of the wonders of the world.

BIOGRAPHICAL SKETCHES
OF THE
TRANSLATORS, REFORMERS AND MARTYRS
WHO HAVE PRESERVED FOR ALL FUTURE GENERATIONS THE GREAT TRUTHS OF THE HOLY SCRIPTURES.

BY REV. JOSEPH JENKINS.

JOHN WYCLIFFE.

JOHN WYCLIFFE, who has been called "the morning star of the Reformation," was born, it is believed, in a village which bears his name, near Richmond, in Yorkshire, about 1324. Being destined for the priesthood, he was educated at Queen's and Merton Colleges, Oxford. A terrible plague, known as the "Black Death," swept over Europe, and scourged England in 1348. This awoke Wycliffe to a sense of his spiritual condition, and he began the diligent and systematic study of the Bible. He derived great spiritual comfort from these studies, and came to have a clearer conception of the true faith of Christ than was held by any man in England at that day. He was unwilling to keep this knowledge to himself, and resolved to make it known to others, that they might share in the joy it brought him. He was aware of the opposition he would encounter from the clergy, whose system he was about to attack, and he began with caution. About 1360 he became involved in a dispute with the mendicant friars, upholding the authority of the parochial clergy over them.

Wycliffe was a man of profound learning, a popular teacher, and an eloquent speaker. He was master of the theology of the Church, as well as deeply learned in the Scriptures. He became bolder, and now publicly declared that the clergy had banished the Scriptures, and demanded that the word of God should once more be set up as the chief authority in the Church.

JOHN WYCLIFFE.

Wycliffe took up the cause with great fervor, and defended it with such ability that he won the royal favor, and was rewarded with a professorship of divinity at Oxford, and was made a chaplain to the king. He took advantage of the opportunities offered by this position to assail the corruptions of the clergy, and to labor for the restoration of the Scriptures. Two years later he was sent to Bruges as one of the royal commissioners to settle the dispute between the king and the pope. He was absent two years, and upon his return was rewarded with the prebendary of Aust in the collegiate church of Westbury and the rectory of Lutterworth. He also retained his professorship in the university. He had seen much during his residence abroad to convince him of the actual condition of the papacy. He now began to teach from his chair in the university, and from the pulpit, that the pope's supremacy was a false claim that might be lawfully resisted, that the pontiff might be reprimanded for his errors even by a layman, and that "the gospel is the only source of religion."

These bold doctrines gave great offence to the clergy. Courtenay, Bishop of London, a stern but honest prelate, resolved to call Wycliffe to account for such utterances. He summoned him to appear before the Convocation assembled at St. Paul's to answer to the charge of heresy. Wycliffe appeared before that body on the 19th of February, 1377, accompanied by his patrons, John of Gaunt, Duke of Lancaster, the actual ruler of England, and Lord Percy, Earl Marshal of England. An altercation broke out between Lancaster and Courtenay, and the assembly ended in a tumult; the people of London siding with their bishop, attacked the Duke and Earl Percy, and attempted to destroy the magnificent palace of the Savoy—the residence of the former. It was saved through the interposition of Courtenay. Wycliffe was dismissed with a warning to preach no more heresy. He paid no attention to this warning, but taught even more boldly than before. He denied that the pope was the head of the Church—"Christ, alone," he said, was its head. He declared, also, that a man could not be excommunicated, unless he, by his own sins, had cut himself off from the covenant.

The pope now took up his own cause, and in obedience to the papal order, the Archbishop of Canterbury summoned Wycliffe, early in 1378, to appear before a synod of the clergy at Lambeth Palace. Wycliffe obeyed. The people resented the interference of Rome in the affairs of England, and with great unanimity upheld the cause of Wycliffe. He was, therefore, released with a warning to discontinue his teachings. He paid no attention to this admonition, and resumed his lectures, sermons, and writings. His greatest work was the translation into English of the whole Bible from the Latin Vulgate, which he completed about 1383. He was assisted in this work by pupils and learned friends, and by their aid copies of the translation were multiplied.

In 1381 Wycliffe took his boldest step by lecturing at Oxford against the doctrine of transubstantiation. This turned many of his old friends against him, and even the university was numbered among his opponents. Courtenay, who was now Archbishop of Canterbury, called another synod which pronounced Wycliffe's opinions heretical, and urged the most vigorous measures for their suppression. The archbishop also brought a bill into Parliament, which passed the House of Lords, for imprisoning all persons who should preach heresies and notorious errors. As soon as the bill had passed the Lords, the archbishop began to act upon it, whereupon the Commons, indignant at this disregard of their rights, demanded its annulment, as it had not obtained their consent. Courtenay was not to be defeated thus, however. He procured an order from the king directing the Chancellor of the University of Oxford to banish Wycliffe from Oxford. The chancellor replied that to put such an order into execution would be to produce a serious disturbance, as Wycliffe's followers were prepared to defend him with arms. The reformer, however, voluntarily submitted to the royal command, and retired to his rectory of Lutterworth. There he carried on his war against the pope with renewed vigor. Urban VI. summoned him to Rome, but he refused to go, pleading his age and feebleness as his excuse. He was seized with a stroke of palsy as he was celebrating the service in his church, and died at the age of sixty. His influence upon his own countrymen did

not end with his life. The work he began went on until it culminated in the Reformation. His writings were widely circulated in Bohemia, and produced the conversion of John Huss; "and Huss," as Southey well says, "prepared the way for Luther."

JOHN HUSS.

JOHN HUSS was born at Hussinetz, a town of Bohemia, near the border of Bavaria, about 1373. He obtained his early education in his native town, after which he studied at Prachatitz, from which he passed to the University of Prague, where he graduated in 1393. In 1398 he was made a lecturer upon theology and philosophy in the university, having in the meantime taken priest's orders. His mind was deeply impressed by a perusal of the writings of Wycliffe, and he became the head of a party of priests and scholars who meditated reforms in the doctrine and discipline of the church.

He now began to denounce the vices and abuses of the clergy, and called on the secular authorities to punish them, and demanded that the costly ornaments of the churches should be devoted to the support of the poor. This drew upon him the bitter hostility of the ecclesiastics, who watched their opportunity to crush him. This opposition

JOHN HUSS LECTURING IN THE UNIVERSITY OF PRAGUE.

was increased by a quarrel which now broke out in the university. That institution was divided into four *nations*—the Bohemian, the Saxon, the Bavarian, and the Polish. Each nation possessed one vote in the management of the affairs of the university. By the teachings of Huss, the views of the English reformer Wycliffe had been generally accepted by the Bohemians, whose acknowledged leader Huss became. In 1409 Wenceslaus, King of Bohemia, changed the constitution of the university, giving three votes to the Bohemian nation and only one to all the others. This arbitrary action caused the withdrawal of the German students and professors, nearly all of whom went to the university recently founded at Leipzig. The reformers were now supreme at Prague, and Huss was made rector of the university. The Archbishop of Prague took up the quarrel, and there was a bitter struggle between the university and the cathedral. It went on for several years, and at length Huss was excommunicated by the pope and ordered to quit Prague, which city was placed under a ban as long as he should remain in it. In the hope of preserving peace, he left Prague, but his followers hotly resented the course of the church; an outbreak followed, and the archbishop was driven from the city. Huss came back in triumph, and resumed his preaching with greater boldness than ever. He declared that it was not the priest's word, but the power of God, that wrought the change of transubstantiation, and that any one who felt moved by the Holy Spirit had the right to preach, and maintained the right of conscience against the decrees of councils and bulls of the popes. He was declared a heretic, and in 1414 was summoned to appear before the Council of Constance. He obeyed the summons, and repaired to Constance under the safe-conduct of the Emperor Sigismund. For some time after his arrival he was allowed to go where he pleased, and to preach at will; but on the 28th of November he was arrested and imprisoned. He was kept a prisoner for six months, and then brought before the council again, and upon refusing to abjure the doctrines he had taught, was condemned to death as a heretic. He was burned at the stake on the 6th of July, 1415. His followers in Bohemia took up arms to avenge his death, and a bloody war of fifteen years ensued.

JEROME OF PRAGUE.

JEROME, the disciple and companion of Huss, was born in Prague about 1355. He was educated in his native city, and graduated with honor at the university, after which he spent some time at the Universities of Cologne, Heidelberg, Paris, and Oxford. At the last named place he became familiar with the doctrines of Wycliffe, which he adopted. On his return to Paris from England he preached boldly against the abuses of the clergy, and in favor of reforms in the church. After this he went to Poland, and was employed by King Ladislas II. to organize the University of Cracow. Returning to Bohemia he began about 1402 to disseminate secretly the doctrines of Wycliffe, and being much attracted by John Huss, who was then in the midst of his labors, he attached himself to him, and in 1408 openly advocated the principles taught by him. Huss was the more powerful character—Jerome was the more eloquent orator. Greater in genius, and more popular in gifts, Jerome maintained, nevertheless, towards Huss the relation of a disciple. It was a beautiful instance of Christian humility. The calm reason of the master was a salutary restraint upon the impetuosity of the disciple. The union of these two men gave a sensible impulse to the cause. While Jerome debated in the schools, and thundered in the popular assemblies, Huss expounded the Scriptures in his chapel, or toiled with his pen at the refutation of some manifesto of the doctors of the university, or some bull of the Vatican.

When Jerome heard of the arrest of Huss, he hastened to Constance in the hope of being able to help his beloved master in some way. When he saw that he was unable to render Huss any assistance, and was simply perilling his own life, he fled from Constance. He was already far on his way back to Prague, when he was arrested by order of the Count Palatine of Neuberg-Sulzbach, sent back to Constance, and delivered over to the council on the 23d of May, 1415. He was at once thrown into prison, loaded with fetters, and treated with great cruelty. He was several times examined by the council, but his great learning and skill in debate enabled him to successfully refute all the arguments brought against him. On his third examination, September 3d, 1415, he made a qualified recantation of his views respecting the sacrament, being induced to do so by the suffering he had endured, and his dread of a cruel death. This did not satisfy his enemies, however, and he was remanded to prison and kept in confinement until May 26th, 1416, when he was again brought before the council. He had recovered his courage, and now solemnly retracted his recantation, and reaffirmed his belief. This enraged his enemies and hastened his doom. He was condemned to death, and was burned at the stake at Constance on the 30th of May, 1416, meeting his fate with Christian fortitude and courage.

LORD COBHAM.

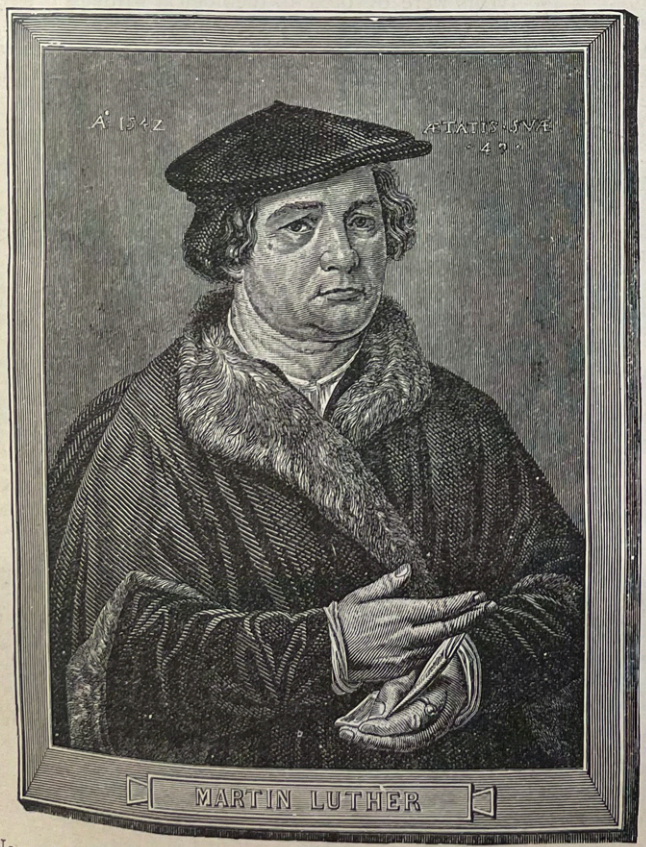
SIR JOHN OLDCASTLE, better known by his title of Lord Cobham, was born in England in the reign of Edward III. He gained his title by his marriage with the granddaughter and heiress of Lord Cobham. During his youth and early manhood he was addicted to pleasure and gay living, but the reading of the Bible and the study of Wycliffe's writings had changed his heart; and now to his knightly virtues of bravery and honor he added the Christian graces of humility and purity. He had fought gallantly in France under Henry IV., who thought highly of his military skill and accomplishments; and was not less esteemed by Henry V. for his private worth.

With characteristic frankness, Lord Cobham made no secret of his

attachment to the doctrines of Wycliffe. He avowed in his place in Parliament, as early as the year 1391, "that it would be very commodious for England if the pope's jurisdiction stopped at the town of Calais, and did not cross the sea." He threw open Cowling Castle to the Lollard (or Wycliffite) preachers, making it their headquarters while they were preaching in the neighborhood. He himself often attended their sermons, taking his stand, sword in hand, by the preacher's side to defend him from the insults of the friars. Such bold conduct drew upon him the enmity of the priests, and marked him as the object of their vengeance. The king, who knew the danger of his old friend, remonstrated with him, and warned him not to incur the wrath of the pope. "Next to God," replied the brave old knight, "I profess obedience to my king; but as to the spiritual dominion of the pope, I can pay him no obedience." These words changed the narrow-minded Henry from a friend to an enemy of Cobham, and he gave his consent to the demand of Archbishop Arundel that the reformer should be dealt with as a heretic. Accordingly Lord Cobham was summoned to appear before the ecclesiastical tribunal. He paid no attention to the summons, and the archbishop pronounced the sentence of excommunication upon him. The king then issued an order for his arrest, and he was seized and confined in the tower of London. On the 23d of September, 1413, he was brought before the Archbishop of Canterbury and his court, and upon refusing to recant his doctrines was sentenced to be burned. He was returned to the Tower to await his doom, but escaped from his prison and fled to Wales. A large reward was offered for his capture, dead or alive. Four years later he was betrayed, made prisoner and conducted to London. The priests caused him to be hanged in chains on a gibbet in St. Giles' fields, and while hanging there he was roasted alive by a fire kindled under him. His martyrdom occurred on the 14th of December, 1417. His memory is reverently cherished by the Church of England.

MARTIN LUTHER.

MARTIN LUTHER was the son of a Saxon miner, and was born at Eisleben, now a town of Prussian Saxony, on St. Martin's eve,



November 10th, 1483. His father was originally a poor peasant, but by industry and energy managed to acquire a house and two furnaces at Mansfeld, to which place he removed about six months after Luther's birth. The future reformer was reared under pious but very severe discipline, and it is recorded that at school he was once flogged fifteen times in a single afternoon. While at school at Mansfeld he had to beg his bread by singing from door to door in the neighboring villages. At the age of fourteen he was sent to the Franciscan school at Magdeburg, where he was obliged to support himself in the same way. A year later he went to Eisnach, where he had relatives. They were too poor to help him, and his songs were still his main reliance for his bread. One day, while singing in the

LUTHER BEFORE CARDINAL CAJETANUS.

streets, he attracted the attention of a charitable lady, Ursula Cotta, who took him to her house, and befriended him until he was prepared to enter the University of Erfurt, at the age of eighteen. Here he prosecuted his studies with such vigor that in 1505 he graduated with the degree of master of arts. He gave great attention to the study of the Scriptures, complete copies of which he found in the convent library. Johann Staupitz, the Superior of the Augustinian order in Germany, took a great interest in him, gave him a copy of the Bible for his own use, and in other ways assisted him in his studies. In 1507 he took priest's orders, and the next year he was made professor of scholastic philosophy in the University of Wittenberg.

The insight which he had gained into monastic life by his residence in the convent inclined Luther to doubt some of the practices and doctrines of the church, and these doubts were increased by a journey which he made to Rome in 1510, in the interests of his order.

A few years later, Pope Leo X., in order to raise funds for the rebuilding of St. Peter's, at Rome, authorized the sale of indulgences, and intrusted this iniquitous traffic in Saxony to a Dominican monk named John Tetzel, who proved himself such a trickster that many devout Catholics were shocked at his manner of disposing of his wares. When he came to Wittenberg, Luther sternly denounced the traffic in indulgences, and declared that he would refuse absolution to any one who should purchase them. On the 31st of October, 1517, he took a more decisive step in advance, and affixed to the door of the castle church at Wittenberg a thesis made up of ninety-five propositions, in which he denounced the assumptions of the papacy, and declared that every sincere penitent would receive absolution of his sins from Christ direct, without the intervention of the church. This was an open rupture with Rome, and is usually regarded as the beginning of the Reformation. A sharp controversy followed, in which Luther decidedly worsted Tetzel and the other writers on the

Romish side. The articles were widely read throughout Germany, and produced a marked effect upon the popular mind. In 1520 Luther issued his famous address to the German nobility, and from that time took his stand as the thorough and uncompromising enemy

LUTHER BEFORE THE DIET AT WORMS.

of Roman Catholicism, which he held as anti-christian, and calculated to prevent the believer from attaining the truest development of Christianity. Throughout this controversy Luther was supported by his university, the Elector of Saxony, and a large and growing party in Germany, especially in the north. Pope Leo X., who had at first treated the whole matter as a mere quarrel among the German monks, now became alarmed, and on the 15th of June, 1520, issued a bull denouncing the penalties of excommunication against Luther, if he should not recant his doctrines within one hundred days. On the 10th of December, Luther burned this bull in the presence of the students and professors of the university.

The Emperor Charles V. now summoned him to appear before the Imperial Diet at Worms, and he promptly obeyed the summons, though his friends, mindful of the fate of Huss and Jerome, warned him not to appear. In the presence of this brilliant assembly he boldly defended his doctrines, and proclaimed the authority of the Bible, the conscience, and private judgment, against tradition, the pope, and the councils. The emperor, who had given Luther a safe-conduct, refused to order his arrest, and suffered him to depart unmolested from Worms, but warned him that he must henceforth expect the treatment of a heretic. He subsequently issued an edict declaring Luther a heretic, and putting under the ban of the empire all who should shelter him, or print, sell, or read his books.

On his return from Worms, Luther was suddenly seized by a band of armed and masked horsemen and hurried away from his companions, and it was rumored throughout Germany that he had been waylaid and murdered, or was at all events immured in a dungeon. The arrest, however, was only a ruse on the part of the Elector of Saxony to ensure Luther's safety. The reformer was conducted by his captors to the strong Castle of the Wartburg, where he was lodged in comfort and safety, and his presence kept secret. He spent ten months here, hunting, issuing tracts, and translating the Scriptures into the German language. In March, 1522, he returned to Wittenberg, in spite of the remonstrance of the elector, in order to check some serious disturbances that had broken out there among his own followers. He succeeded in controlling his more radical disciples, and in restoring order. Soon after this he published his translation of the New Testament into the German language, and in 1534 followed it with his translation of the whole Bible. He also wrote theological works which were widely circulated.

In 1525, Luther, to the great surprise of his friends, married Catharine Von Bora, an ex-nun. This he did, he said, "to please his father, to tease the pope, and to vex the devil." The marriage proved a happy one.

Had Luther been less conservative, and possessed of less moderation, he might have been ruined by either of two outbreaks which occurred about this time. The Anabaptists took up arms to better their condition, and appealed to him to give them the help of his name and sympathy. He refused, and counselled them to submit to the authorities. The outbreak was put down. In 1524 and 1525 the Peasants' War occurred. Luther opposed this uprising, and urged the authorities to put it down by force.

In the meantime the movement begun by Luther had spread in many parts of Germany. The Elector of Saxony had become a Lutheran, as had also the Landgrave of Hessen, and several of the imperial cities had embraced the new doctrines. Protestantism had taken a hold upon Germany which it was never to lose, and the great reformer was beginning to see the reward of his labors. In 1530 the Diet met at Augsburg, and in that year Melanchthon presented to the emperor the "Augsburg Confession," the formal declaration of the faith and practices of the Lutherans. During this time Luther remained at the Castle of Coburg cheering his friends by his letters and writings. His last years were devoted to theological writings, to managing the affairs of the party which looked to him as its head in ecclesiastical matters, and to completing a commentary on Genesis. He died at his native place of Eisleben on the 18th of February, 1546. His remains were conducted in solemn procession

LUTHER BURNING THE POPE'S BULL.

to Wittenberg, and buried near the pulpit in the castle church. His death was deeply felt throughout Germany, and occasioned the profoundest grief among the Protestant princes and people.

PHILIP MELANCHTHON.

PHILIP MELANCHTHON was born at Bretten, a town in the present Grand Duchy of Baden, on the 16th of February, 1497. He received his education at the Latin school of Pforzheim, and the Universities of Heidelberg and Tübingen. He attracted great attention during his student life by his remarkable precocity, and graduated in 1514, at the age of seventeen, with the degree of master of arts. Although so young he began to lecture at Tübingen, published a Greek grammar and an edition of Terence, and even planned a new edition of Aristotle. These achievements, so remarkable in one of his age, placed him among the first Greek and Latin scholars of his day. Being deeply religious, Melanchthon gave much time to a study of the Bible in the original. When Luther began his controversy with Tetzel, in 1517, Melanchthon was ready to sustain him. A little later he was given the professorship of Greek in the University of Wittenberg (1518), and was thus brought into direct contact with Luther. In 1519, having graduated as bachelor of divinity, he began to lecture upon theology, and from this time devoted himself mainly to this subject. He never took orders, however, and would never accept the title of "Doctor of Divinity," though it was several times offered to him. He ranks next to Luther and Calvin in the history of the Reformation in Continental Europe. He was warmly attached to Luther, and was of great service to him, moderating the fiery zeal of his leader with his own gentleness, and assisting him with his own vast learning. Between 1522 and 1534 he gave valuable aid to Luther in his translation of the Bible. In 1529 he attended the Diet of Spires, in company with the Elector of Saxony, and helped to draw up the protest of the evangelical party, which won for them the name of Protestants. In 1530 he was present at the Diet at Augsburg, and wrote the Augsburg Confession, which was signed by the Lutheran princes, and became the acknowledged creed of the Lutheran Church. He signed the Articles of "Smalcald," and was the delegate of the Lutheran party to the conferences with the Roman Catholic party at Worms in 1540. After the death of Luther, in 1546, he was the acknowledged leader of the German Protestants, and was consulted by the princes and schools of his party as Luther had been. In the controversies which broke out among the Lutherans, some of his former friends resented his conciliatory spirit, and denounced him severely; but he bore their abuse with meekness and patience. He maintained friendly relations with Calvin, and was invited to visit England by the Protestants of that country. He was sent to the Council of Trent as a delegate from Saxony, but the dispersion of that body rendered his presence there unnecessary. In 1557 he attended, at the request of the emperor, the last theological conference held between the Lutherans and Catholics at Worms. In March, 1560, he took cold on a journey to Leipzig. Soon after his return to Wittenberg he was confined to his bed. He knew that his end was at hand, and declared that his greatest sorrow was the distracted condition of the church, which he had fondly but vainly hoped to unite. His son-in-law, perceiving his condition, asked him if he desired anything. "Nothing but heaven," was his reply. Soon after this he breathed his last, expiring peacefully on the 19th of April, 1560. He was buried in the castle church of Wittenberg by the side of Luther.

ULRICH ZWINGLI.

ULRICH ZWINGLI, or Zwinglius, as it is often written, was born at Wildhaus, in Switzerland, in 1484. In 1499 he went to Vienna, where for two years he studied philosophy in the university. He was an ardent student, and with the more solid branches gave attention to the lighter, especially to music. When he was about eighteen years old he began the study of the New Testament in the original Greek, and this caused him to doubt many of the pretensions and doctrines of the church.

In 1506 Zwingli was ordained to the priesthood, and was made pastor of Glarus, a large parish not far from his native place. During his residence at Glarus he had diligently prosecuted his studies of the New Testament, committing a large part of it to memory, and after moving to Einsiedeln he committed the remainder to memory, together with portions of the Old. He now began to offer a bolder and more decided opposition to certain teachings of the church, and when warned by the pope's nuncio of the consequences of his course, replied, "With the help of God I will go on preaching the gospel, and this preaching will make Rome totter."

In December, 1518, Zwingli was elected pastor of the Cathedral at Zurich, which from this time became the centre of the Reformation in Switzerland. He devoted his sermons to practical explanations of the Gospels, chapter by chapter, and on Fridays preached to the country people who came in town to market. In 1522 he made great changes in the service of his church, dropping some of the ceremonies; the bishop resisted, but the council of Zurich sustained the reformer. Zwingli now declared himself in favor of the marriage of the priests, and called upon the bishop to allow the free preaching of the gospel in the cantons. This aroused a storm of indignation throughout Switzerland, and at Lucerne, Zwingli was burned in effigy. Conferences were held in the hope of quieting these troubles, and at these meetings the reformer completely worsted his adversaries. On the 2d of April, 1524, Zwingli married Anna Reinhard, a widow of high social position, who made him a most excellent wife. In 1528 he took part in the disputation at Bern, and with such success, that the cantons of Bern and Basel united with Zurich in the Protestant movement, and St. Gall and Schaffhausen were profoundly moved.

Upon returning to Zurich, Zwingli found matters in a very bad state. The controversy between the Catholic and Protestant cantons had grown into a war, and both sides were preparing to take up arms. A temporary peace was arranged in June, 1529, but the Catholics soon broke it. They arrested the Protestant ministers passing through their cantons, and even burned one of them. On the 10th of October, 1531, the Catholics sent a force of 8,000 soldiers up the Lake of Zug, taking the people of Zurich by surprise. The latter could gather but 1,900 men, but bravely took the field; Zwingli accompanying them as chaplain. Next day a battle was fought at Kappel, in which the Protestants were defeated. Zwingli, while stooping down to console a dying soldier, was severely wounded, and was left on the field. That night he was discovered by soldiers, who were searching the slain for plunder, and upon being recognized was at once put to death. Not content with his death, his enemies caused his body to be quartered and burned.

JOHANNES ŒCOLAMPADIUS.

THE real name of Œcolampadius was Hussgen, or Huesgen. He was born at Weinsberg, in Swabia, in 1482. He received his preparatory education in his native town, and studied law at Bologna, and theology at Heidelberg. Later on, having taken orders, he was given a benefice founded by his parents, but resigned it to pursue his ecclesiastical studies. Entertaining a profound admiration for Erasmus, he went to Basel in 1516, and assisted him to prepare his "Annotations on the New Testament." In the latter part of 1518 he visited Augsburg. At the time of his arrival, the city was excited over a disputation between Luther and the legate of the pope. He sided with Luther, but alarmed by the violence of the dispute he withdrew in 1520 to the monastery of St. Bridget near Augsburg. In 1525 he was appointed by the government Scripture reader to the University of Basel, but that institution refused to recognize him. Large crowds thronged to hear his lectures, however, and his popularity was so great that, in 1525, he was regularly appointed Curate of St. Martin's. He attended the Conference at Baden in the same year, and led the dispute with Dr. Eck, the papal champion, distinguishing himself by his moderation as well as by his ability. Some of his most important writings had been directed against the celibacy of the clergy, and in 1530 he gave proof of his sincerity by marrying a lady of gentle birth. He took part in the dispute between Zwingli and Luther, concerning the Lord's Supper, supporting the former with great force and originality. This was his last important service. He died at Basel on the 23d of November, 1531, greatly regretted by his brethren in the faith.

WILLIAM FAREL.

WILLIAM FAREL was born near the village of Gap, in Dauphiny, in 1489. His parents were very pious people, and devoted adherents of the Romish church, and the boy was raised in the same faith. In 1510 he entered the University of Paris, where he became a pupil of the famous Jacques Lefevre d'Etoples. Farel proved an apt scholar, and a warm and enduring friendship sprang up between the master and pupil. After graduating he took orders, and went with Lefevre to Meaux, where he began to preach. One of the first converts Lefevre and Farel made at this place was William Briçonnet, the Bishop of Meaux, who had just returned from a visit to Rome, where his eyes had been thoroughly opened. In 1523 Farel returned to Paris, and in 1526 went to Basel in Switzerland. At that place he made the acquaintance of Zwingli, Haller, and the other reformers. After this he went to Montbéliard and other towns of France, where he preached with great eloquence, but with such intemperate zeal as

to bring him into trouble with the authorities. In 1532 he was a delegate to the synod of the reformed churches convened by the Vaudois of Piedmont at Chanforans. On his return he was invited to a conference with the Catholics at Geneva, where his fiery temper got the better of him, and the controversy broke up in a tumult. The magistrates interfered, restored order, and banished Farel from the city. He returned in 1533, but was again banished. In 1534 he came back with letters from the magistrates of Bern, and two years later succeeded in inducing Calvin to aid him in establishing a reformed church at Geneva. In 1538 the "Libertines" gained the control of Geneva, and both Calvin and Farel were banished. Farel fled to Strassburg, where, in spite of serious opposition, he succeeded in organizing the Protestants into a compact body. In March, 1543, one of his meetings at Gorze was attacked by the royal soldiery, and Farel himself was seriously wounded. He recovered, however, and somewhat later became pastor of the reformed church at Neufchâtel. In 1561 he was arrested and imprisoned at Gap, in consequence of a sermon he preached there, but his followers procured his escape, and lowered him over the walls of the town in a basket. Hearing of Calvin's illness in the spring of 1564, Farel set out on foot from Neufchâtel to Geneva, and reached that city in time to see his beloved friend before his death. Farel did not long survive his fellow-worker. He died peacefully at Neufchâtel, on the 15th of September, 1565.

THEODORE BEZA.

Theodore Beza was born at Vezelay, in France, in 1519. He was brought up by his uncle, who was a councillor and member of the parliament of Paris, and who intended him for the profession of the law. While studying at Bourges his tutor, Melchior Volmar, won him over to the Lutheran doctrines, though he did not succeed in making a religious man of him. Beza returned to Paris, where from 1539 to 1548 he passed his time in the pursuit of pleasure and in literary tasks. In the latter year he was afflicted with a serious illness, which caused him to change his course of life. He retired to Geneva upon his recovery, and there formally made a profession of religion, and attached himself to the reformed church. One of his greatest works was the conversion of Antoine de Bourbon and his wife Jeanne d'Albret (the parents of Henry IV. of France) to Protestantism. In 1561 he was the official representative of the Huguenots at the conferences of Poissy, and won great credit by his ability and moderation. Being determined to carry his cause into the heart of France, he went to Paris in 1562, and began to preach the reformed doctrines in that city. The Prince of Condé made him his chaplain, and showed him great favor. He was soon obliged to leave Paris, however, and in 1563 went back to Geneva. After the death of Calvin, in 1564, he took the place of the great teacher at the head of the church in Geneva. He was the delegate and leader of his brethren at the synods of La Rochelle and Nismes, and ably championed their cause. He was a man of great ability, of remarkable personal vigor, and lived to a good old age. He died at Geneva, on the 13th of October, 1605.

PETER MARTYR.

Pietro Martire Vermigli, usually known as Peter Martyr, was born in Florence, Italy, in 1500. He was educated for the church, and while still very young, entered the order of regular canons of St. Augustine. He was possessed of great learning, and was a man of remarkable eloquence. During a residence at Naples he became intimate with a Protestant convert, through whom he was made acquainted with the writings of Bucer, Zwingli and Melanchthon. The result was that he adopted the Protestant faith, and fled to Switzerland in 1542. Soon after this he was made professor of divinity in the University at Strassburg. Archbishop Cranmer, having heard of his great talents, invited him to visit England, and in 1547 he went to that country, where he was warmly welcomed by the English reformers. Edward VI. appointed him lecturer upon the Holy Scriptures at Oxford. The accession of Queen Mary, and her violent efforts to force Romanism upon England, caused him to fly to the continent. He returned to Strassburg, where he resumed his professorship of divinity. In 1556 he became professor of theology at Zurich. In 1561 he attended the conference of Poissy as a delegate. He died at Zurich on the 15th of November, 1562. He was one of the most deeply learned of the reformers; his writings are numerous, and are marked by great ability and true Christian spirit.

JOHN CALVIN.

John Calvin was born at Noyon, a town in the northern part of France, on the 10th of July, 1509. His father was apostolic notary and fiscal procurator of the town, and his mother a woman of very rigid religious views. He was educated with the children of the noble De Mommor family. He was a diligent and successful student from the first, and was noted for his wonderful memory, and his habits of strict morality. At the age of eighteen, he was given the living of Marteville, which he exchanged in 1529 for that of Pont l'Evêque. He now began his career as a preacher by delivering short sermons, and at the same time prosecuted his studies with great diligence. His father now changed his mind concerning him, withdrew him from his ecclesiastical positions and studies, and sent him to Orleans to study law under the eminent jurist, Pierre l'Etoille.

It was at this time that he became intimate with his relative, Robert Olivetan, who had translated the Scriptures into French, and the influence of this person, and the better knowledge he gave his young relative of the word of God, caused Calvin to entertain serious doubts as to some of the doctrines of the church. He now began a systematic and exhaustive study of the Scriptures, pursuing it by night, while he devoted the day to his legal studies. He made such progress in the law that he was often called, though only a student, to fill the place of the professor during the absence of that person. From Orleans, Calvin went to Bourges to continue his legal studies. He took such a high position in the university, that when the opinion of that institution was asked as to the legality of the marriage of Henry VIII. of England with Catharine of Aragon, he was appointed to prepare the opinion.

In 1530 the university course of Calvin was interrupted by the death of his father, and for the next two or three years he seems to have had a hard struggle to maintain himself, spending the most of this time in Paris. This was a season of severe persecution for the reformed church in France, and especially in Paris. The Sorbonne had just formally condemned the doctrines of Luther, and the principal reformers had either been arrested and burned, or had fled from Paris. The condition of affairs was trying to the stoutest heart; but it was at this juncture that Calvin deliberately abandoned the law, and joined the reformers as one of their preachers. He preached to congregations, regardless of the danger which threatened him, and did much

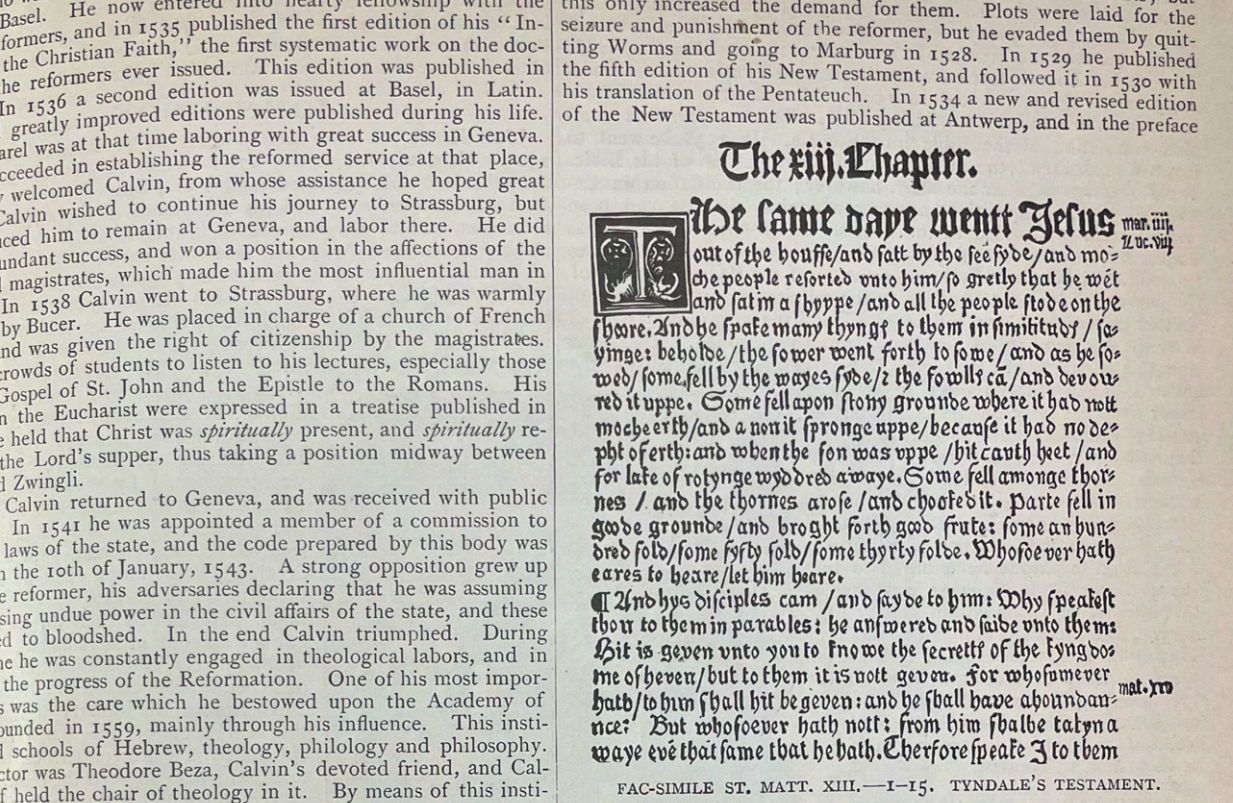
to restore the courage and confidence of his people. The excessive zeal of the reformers drew upon them a new persecution in 1535, and Calvin, who was sorely in need of rest, went to Strassburg, and afterwards to Basel. He now entered into hearty fellowship with the German reformers, and in 1535 published the first edition of his "Institutes of the Christian Faith," the first systematic work on the doctrines of the reformers ever issued. This edition was published in French. In 1536 a second edition was issued at Basel, in Latin. Other and greatly improved editions were published during his life. William Farel was at that time laboring with great success in Geneva. He had succeeded in establishing the reformed service at that place, and gladly welcomed Calvin, from whose assistance he hoped great things. Calvin wished to continue his journey to Strassburg, but Farel induced him to remain at Geneva, and labor there. He did so with abundant success, and won a position in the affections of the people and magistrates, which made him the most influential man in Geneva. In 1538 Calvin went to Strassburg, where he was warmly welcomed by Bucer. He was placed in charge of a church of French refugees, and was given the right of citizenship by the magistrates. He drew crowds of students to listen to his lectures, especially those upon the Gospel of St. John and the Epistle to the Romans. His views upon the Eucharist were expressed in a treatise published in 1540. He held that Christ was *spiritually* present, and *spiritually* received in the Lord's supper, thus taking a position midway between Luther and Zwingli.

In 1540 Calvin returned to Geneva, and was received with public rejoicing. In 1541 he was appointed a member of a commission to codify the laws of the state, and the code prepared by this body was adopted on the 10th of January, 1543. A strong opposition grew up against the reformer, his adversaries declaring that he was assuming and exercising undue power in the civil affairs of the state, and these quarrels led to bloodshed. In the end Calvin triumphed. During all this time he was constantly engaged in theological labors, and in furthering the progress of the Reformation. One of his most important works was the care which he bestowed upon the Academy of Geneva, founded in 1559, mainly through his influence. This institution had schools of Hebrew, theology, philology and philosophy. Its first rector was Theodore Beza, Calvin's devoted friend, and Calvin himself held the chair of theology in it. By means of this institution Calvinism was spread throughout Europe. The reformer himself was ceaseless in his labors. Besides attending to his proper duties in Geneva, he was the counsellor of the reformed churches everywhere; but it was chiefly in France that he was potential. "The wide influence thus begun in life was perpetuated after Calvin's death. His system of doctrine and polity has shaped more minds and entered into more nations than that of any other reformer. In every land it made men strong against the attempted interference of the secular power with the rights of Christians."

In the early part of 1564 the reformer began to give way under the strain which his great labors had imposed upon his constitution. On the 27th of April he caused the lesser council to assemble at his bedside to receive his last words; and the next day took a similar farewell of the ministers of the city and vicinity. He died, after intense suffering which he bore with fortitude, on the 27th of May, 1564. He was buried in the cemetery of Plain Palais, and, at his own request, no monument was set up to mark his grave. The exact spot is now unknown.

WILLIAM TYNDALE.

William Tyndale was born at North Nibley, in Gloucestershire, England, about the year 1484. Being intended for the priesthood, he was educated at Oxford and Cambridge, after which he took orders and was made tutor and chaplain in the family of Sir John Welch, near Bristol. He was early drawn into sympathy with the Reformation, and his studies only confirmed his first views. While residing in the family of Sir John Welch, he translated into English the "Soldier's Manual," of Erasmus. His boldness of speech aroused the suspicion that he was a heretic, and he was obliged to seek shelter in London, where he began the translation of the New Testament into English. Being soon compelled to flee again, he went to Hamburg, where he continued his work of translation. He remained a year at Hamburg, and then went to Cologne, where the first ten sheets of his translation were put to press. From Cologne he removed to Worms, where, in 1525, he published anonymously two editions of the New Testament. They were sent to England, where they were quickly and extensively circulated. The Bishop of London endeavored to suppress them, and denounced heavy penalties against any one who should read or be found in possession of one of the Testaments; but this only increased the demand for them. Plots were laid for the seizure and punishment of the reformer, but he evaded them by quitting Worms and going to Marburg in 1528. In 1529 he published the fifth edition of his New Testament, and followed it in 1530 with his translation of the Pentateuch. In 1534 a new and revised edition of the New Testament was published at Antwerp, and in the preface



The xiij. Chapter.

The same daye went Jesus out of the houffe/and satt by the see fyde/and moche people resorted vnto him/so gretly that he wēt and satin a shyppe/and all the people stode on the shore. And he spake many thynge to them in similitudes/sayinge: beholde/the sower went forth to sowe/and as he sowed/some fell by the wayes syde/and the fowls cā/and devoured it uppe. Some fell apon stony grounde where it had nott moche erth/and anon it sprange uppe/because it had no depht of erth: and when the son was uppe/hit cauth heet/and for lake of rotynge wyddred awaye. Some fell amonge thornes/and the thornes arose/and choofed it. Parte fell in gode grounde/and broght forth god frute: some an hundred fold/some fyfty fold/some thyrty folde. Whosoever hath eares to heare/let him heare.

¶ And hys disciples cam/and sayde to him: Why speakest thou to them in parables: he answered and saide vnto them: Hit is geven vnto you to knowe the secretis of the kyngdome of heven/but to them it is nott geven. For whosomever hath/to him shall hit be geven: and he shall have aboundance: But whosoever hath nott: from him shalbe taken awaye evē that same that he hath. Therfore speake I to them

mar. iiij. Luc. viij

mat. xx

FAC-SIMILE ST. MATT. XIII.—1–15. TYNDALE'S TESTAMENT.

to this Tyndale acknowledged his responsibility for the work. This brought matters to a crisis. The English ambassador demanded the arrest of Tyndale, and he was seized by the authorities of Antwerp and sent to Vilvoorden. He was kept in prison there for eighteen months, at the end of which time he was strangled and his body burned on the 6th of October, 1536.

JOHN ROGERS.

John Rogers was born in England about the year 1500. He was educated at Cambridge, and entered the priesthood there upon his graduation. Upon leaving the university he became intimate with Tyndale and Coverdale, and embraced the reformed views. He was deeply interested in the study of the Scriptures, and from the manuscripts of Tyndale and Coverdale's published version compiled a complete Bible in English. To this he added a large number of very valuable marginal notes and a copious index. In 1537 he published this Bible under the assumed name of Thomas Matthew. When Edward VI. became King of England, Rogers returned to his native country and was made by Bishop Ridley prebendary and divinity reader of St. Paul's cathedral. For a while he enjoyed this honorable position and the associations it brought him, but Edward's reign was short and trouble was at hand. In August, 1553, Queen Mary made her triumphal entry into London, and the next Sunday Rogers preached a sermon at St. Paul's Cross, in which he exhorted the people to remain steadfast in the reformed faith, and to resist all efforts to restore Romanism. For this he was summoned before the privy council, but defended himself so well that he was released with a warning. His enemies were determined that he should not escape them, and on the 18th of August he was ordered to remain in his own house a prisoner. He was kept there for six months, and then removed to Newgate. In January, 1555, he was tried before Bishop Gardiner and condemned to be burned. The sentence was carried out on the 4th of February, 1555, at Smithfield. Rogers was the first of the long list of martyrs that suffered during the terrible persecution that blackened the reign of Queen Mary.

MILES COVERDALE.

MILES COVERDALE was born in Yorkshire, England, in 1487. He received his education in the house of the Augustine friars at Cambridge, and was ordained priest in 1514. He was one of the first persons in the university to adopt the reformed faith, and was so open in his avowal of it that he was obliged to quit England. He went to the Low Countries, where he assisted Tyndale in his translation of the Scriptures, and in 1535 published a translation of his own, which he dedicated to Henry VIII. This was the first complete translation of the Bible into English. In 1538 he went to Paris to superintend the publication of a new edition of his Bible. The Romanists were on the alert, however; the translation was denounced by the Inquisition, and 2,500 copies, all that had been printed, were condemned to the flames. A few copies were sold as waste paper, and were thus preserved. Some of these were sent to England, and were used in the preparation of the "Great Bible" of Cranmer. In 1551 Edward VI., at the solicitation of Cranmer, appointed Coverdale Bishop of Exeter. Upon the accession of Queen Mary, he was deprived of his bishopric and imprisoned. Two years later, at the request of the king of Denmark, whose chaplain was the husband of Coverdale's sister, he was released from captivity on the condition of quitting England. He sought refuge in Denmark, from which country he passed to Geneva. During his residence in that city he assisted in a translation of the Scriptures into English, known as the "Geneva Bible." Upon the accession of Elizabeth to the English throne he returned to his native country. In 1563 he was offered the bishopric of Llandoff, but declined it, and accepted the rectorship of St. Magnus, London Bridge. He resigned this charge in 1566, and spent his last days in translating into English the writings of the reformers of the continent. He died in 1568, and was buried in the church of St. Bartholomew, in London.

THOMAS CRANMER.

THOMAS CRANMER was born at Aslacton, England, in 1489. When fourteen years of age he was sent to Jesus College, Cambridge. In 1523 he took the degree of Doctor of Divinity. When Henry VIII. asked the opinion of many learned men concerning the validity of his marriage with Catharine of Aragon, his brother's widow, Cranmer answered that the question ought to be decided from the Bible; that the king ought to consult the divines of the English universities. Henry, well pleased with this answer, summoned him to court, made him a royal chaplain, and appointed him to prepare an argument on the subject of the marriage. The substance of Cranmer's argument was, that a marriage with a brother's widow was condemned by the Scriptures, the councils, and the fathers. The matter being still before the pope, who alone could grant the dispensation which would enable Henry to marry Anne Boleyn, Cranmer went to Germany to influence the Lutheran clergy to give their support to the king, and while there became a convert to the doctrines of Luther. Upon returning to England he was made Archbishop of Canterbury, and in this capacity he declared the marriage between Henry and Catharine null and void from the beginning. He was present at the marriage of Henry to Anne Boleyn, but did not perform the ceremony. The pope now cut away the last tie between England and Rome by excommunicating Henry, and Cranmer was free to press forward the work of the Reformation, which he did with great vigor and discretion. He obtained the translation and publication of the Scriptures in English. In his will Henry appointed Cranmer one of the Council of Regency which was to govern the kingdom during the minority of Edward VI. His influence with the young king was very great, and he used it to secure the success of the Reformation. At the death of Edward he reluctantly gave his adhesion to the party of Lady Jane Grey. Upon her downfall he was ordered to confine himself to his palace at Lambeth. Mary and her supporters were resolved to proceed to decisive measures against him as soon as they could find a pretext. This was furnished by a declaration written by him against the mass a little later. He was at once arrested, taken before the council, and sentenced to be burned at the stake. His cruel death sealed the fate of Romanism in England.

JOHN KNOX PREACHING TO QUEEN MARY.

JOHN KNOX.

JOHN KNOX was born at Haddington, Scotland, about the year 1505. He graduated at the University of St. Andrews and was ordained priest, and appointed teacher of philosophy in the university. In 1542 he openly avowed his acceptance of the doctrines of the reformers, and he was deprived of his office, declared a heretic, and obliged to leave St. Andrews. He took refuge in the southern part of Scotland. In 1539 he went to England, where he was made one of the chaplains of Edward VI. He was highly esteemed by the authorities of the English church, who offered him a bishopric, which he declined. When Mary became queen, he fled to France, and from that country went to Geneva. He spent thirty months in Geneva, enjoying the companionship of Calvin, Beza, and other learned men, and regarded this as the happiest period of his life. During his residence in Geneva he was condemned by the Romish clergy at Edinburgh as a contumacious heretic.

The queen regent (Mary of Guise) having resolved to exterminate Protestantism in Scotland, Knox was invited by the Scotch Protestants to resume his labors among them. He landed at Leith in 1559. He at once arrayed himself among the leaders of his party, and soon after his arrival preached a bold sermon to a large crowd at Perth against the idolatry of the mass and the veneration of images. When he had concluded, a priest undertook to celebrate mass, which so angered the crowd that they sacked the churches, broke the images, and destroyed the pictures and sacred ornaments. They then plundered and laid in ruins the houses of the Dominican and Franciscan monks, and the monastery of the Carthusians. The queen regent at once marched upon Perth with a considerable army, but, finding the Protestants of that place so well prepared to resist her, proposed a settlement of the quarrel, which was effected.

The Scottish Protestants seeing that their safety lay in their strength only, now united themselves in a bond or covenant. They were known as the Congregation, and their leaders as the Lords of the Congregation. Knox was a prominent leader and adviser in all that concerned his people. The queen regent was assisted by a French force, and the reformers by troops sent by Elizabeth of England. After a year of civil war, Protestantism was established in Scotland by act of Parliament, and Roman Catholicism interdicted. Knox was now settled as minister in Edinburgh. Soon after the arrival of the young queen, Mary Stuart, Knox was summoned to her presence. He had several interviews with her, and discussed the questions at issue between them with such bluntness that he drove her to tears. She had him arrested on a charge of treason in 1563, but he was acquitted. Having incurred the enmity of Darnley, the husband of Mary, he was obliged to discontinue preaching for a time; and when Mary returned to Edinburgh, after the murder of Rizzio, he fled from the city. When the infant James VI. was crowned at Stirling, in 1567, Knox preached the coronation sermon. During the troubles which followed the assassination of the Regent Moray, he took a prominent part as a leader of the ultra wing of his party, and excited such enmity that he was obliged to withdraw to St. Andrews in May, 1571. He returned to the capital the next year. His powers were failing, however, and he died at Edinburgh on the 24th of November, 1572.

ILLUSTRATIONS AND EXPLANATIONS
OF THE
PROVERBS OF SOLOMON.

BY REV. EDWARD D. LEWIS, D.D., LL.D.

THAT Solomon was the author of the Book of Proverbs has never been questioned. Some indeed have thought that he composed a part only of the proverbs included in that book, and collected the others from various sources. It is probable indeed that he availed himself of any sayings already current which he regarded as useful and important. Whether he ever made any *collection* of his proverbs in writing is, however, doubtful. From the twenty-fifth chapter to the end, we are expressly informed, was written out and added to the previous portions by order of King Hezekiah. The divine authority of the book is sufficiently proved by the quotations made from it in the New Testament. The book has in all ages been regarded as a great storehouse of practical wisdom. The early fathers held it in the highest admiration. Modern writers have equally admired the profound knowledge of human nature displayed in it, its accurate delineations of character, and the wonderful richness and appropriateness of its instructions.

Solomon doubtless had reasons for selecting the proverbial style for conveying instruction which were peculiar to the age and country in which he lived. The Hebrews have been called a nation of children. The mode of teaching by aphorisms is especially adapted to men in an early stage of culture, who have not yet learned to arrange and connect their various knowledges into a system. The deductions of their experience lie in their minds in the form of detached and disconnected maxims. Not being able to trace the philosophical connection between different facts, and caring not to investigate causes, they are more impressed by the bold assertion, the energetic command, or the brief warning, than by amplified and elaborate discourses. Accordingly we find this mode of writing employed in the most remote ages; and wise sayings, maxims, apophthegms, constitute a large part of the early literature of most nations. Especially is this true of the Oriental nations. The fondness of the people of the East for parables, enigmas, allegories, and pithy sayings, has itself become a proverb. It is recorded as a proof of the wisdom of Solomon, that "he spoke three thousand proverbs" (1 Kings iv. 32); and Solomon himself says that in his time such sayings formed the chief study of the learned. Modern travellers in the East assure us that this reverence for proverbs still exists there; and that nothing gives a man so much advantage in an argument as the ability to quote one of them on his side. We may therefore conclude that the wise king could have found no better mode of impressing the truth on the minds of his countrymen than the one he has here chosen. If we turn our attention to the maxims which compose the greater part of the Book of Proverbs, we shall find enough to excite our wonder and admiration. Here are not only the results of the profoundest human sagacity, the counsels and admonitions of the man who excelled in wisdom all who went before and all who came after him, but of such a man writing under divine inspiration. And how numerous, how various, how profound, how important are his instructions! These directions are adapted to the wants of every class and rank of men, and to every relation of life. The rich and the poor, the learned and the ignorant, the master and the servant, the monarch and the subject, may here find the counsels they need.

In the accompanying illustrations the pencil of the artist has shown how completely the wise king has told an entire story in a single sentence. It would be simply impossible to give illustrations of *all* the proverbs, but the few here offered will serve the purpose. The artist has also drawn in several instances upon the Book of Ecclesiastes.

Ecclesiastes xii. 1. Instead of that vain and vicious conduct, which tends to so many future evils, Solomon recommends an early attention to religion. In allusion to man's natural *forgetfulness* of God, he calls upon young persons to "remember their Creator." They should remember his glorious perfections as displayed in the work of creation, their own relations and obligations to him, and dependence on him, as their Creator and Lord, the duties thence resulting, and the account which they must render, the value of his favor, and "the power of his wrath," in whom they live, move, and are. They should remember their sins against their Creator, and repent and seek forgiveness of them.

Prov. xvii. 3. The refiner's *fining-pot and furnace try* his metals. But Jehovah claims to himself the prerogative of *trying the hearts*. "His eyes are as a flame of fire." Nothing deceives — nothing

escapes his probing search. The gold must be put into *the furnace*. So mixed is it with dross, that the workman's eye can scarcely discover it. No burnishing is of any avail. Till it has undergone the fire, it is unfit for use. And must there not be a furnace for the child of God?

Proverbs xx. 11. Let parents watch their children's early habits, tempers, *doings*. Generally the discerning eye will mark something in the budding of the young tree by which the tree in maturity *may be known*. No wise parent will pass over little faults, as if it was only a child doing childish things. Everything should be looked at as the index of the secret principle, and the work or word judged by the principle. If a child be deceitful, quarrelsome, obstinate, rebellious, selfish, how can we help trembling for his growth? A docile, truth-loving, obedient, generous child—how joyous is the prospect of the blossom and fruit from this hopeful budding!

Ecclesiastes ix. 4–6. Whilst life is prolonged, an afflicted man may expect better days, and the conversion of the vilest sinner may be hoped for, since he continues in the land of hope. In this view life is very valuable, and the proverb is applicable, that "a living dog is better than a dead lion." The condition of the meanest or most despicable living man is preferable to that of the most noble and renowned of those who have died impenitent. For "the living know that they shall die," and so may prepare for that solemn event.

Proverbs xvi. 32. "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." A great conflict and a glorious victory are here set out—a conflict not in notion, but in action: hidden from *the mighty* ones of the earth—known only to those who, having enlisted under the banner of true religion, are "manfully fighting" against their spiritual enemies. The heart is the field of battle. All its evil and powerful passions are deadly foes. They must be met and triumphed over in the strength of God. Those who are ignorant of God and of themselves make light of them. They scarcely acknowledge them as such. Instead of being *slow to anger*, under provocation, they think that they "do well to be angry." It is a disgrace to put up with wrong. An hasty temper is an infirmity. They are hardly responsible for it, nay, the indulgence is a relief, and they hope to cool down in time, utterly unconscious of any sin against God. Thus, instead of *having rule over their spirit*, they are captives, not conquerors.

Proverbs xxv. 21, 22. Too often our love "to our enemies" is only ceasing to strive with them. If we put off revenge as inconsistent with our Christian name, yet do we "put on as the elect of God, bowels of mercies, forgiving one another, if any man have a quarrel against any?" Love is of too substantial a nature to be made up of mere negatives, and withal too operative, to terminate in base desires. We may profess our good-will towards *our enemy*, that we forgive and pray for him from our heart. But unless we are ready with the practical exercise of sympathy, *feeding him, when he is hungry, and giving him to drink, when thirsty*, we are only the victims of our own self-delusion.

Proverbs xvii. 6. "Children's children are the crown of old men, and the glory of children are their fathers." This proverb has its limit. What a *crown* of thorns to each other are an ungodly progeny and graceless parents! Little *glory* indeed did Rehoboam and his son add to *their fathers*. As little was the godly Hezekiah dignified by his reprobate parent. But in the ordinary course gracious children and parents reflect honor upon each other. Such parents rejoice in the number and growth of their *children*. Such children regard *their father's* name as *their glory*. Joseph was indeed *a crown* to his aged father, as was Jacob himself *the glory of his child*, even in a heathen nation.

Proverbs xxix. 15. Discipline is the order of God's government. Parents are his dispensers of it to their children. The child must be broken in to "bear the yoke in his youth." Let *reproof* be first tried, and if it succeed, let *the rod* be spared. If not, let it do its work. Eli gave the *reproof*, "but spared *the rod*." Some give *the rod* without *reproof*—without any effort to produce sensibility of conscience. From this tyranny or caprice nothing can be expected. The combined influence not only "drives foolishness far away," but—as a positive blessing—*gives wisdom*. God's own children grow wiser under correction. They see their folly, and in genuine shame turn from it, blessing him for his rod of faithfulness and love.

Proverbs x. 5. The importance of opportunity is practically admitted in temporal matters. Joseph wisely *gathered in summer and harvest* for the coming need. And have not we our special season for attaining permanent good? *Such a season is youth*, when life is fresh, the time for discipline, storing the mind, stimulating the energies. How will the *wise gathering in this summer* give substance, vigor, high tone and power of usefulness in after-life! How often may we trace poverty of mind, enervation of character, unprofitable habits, to *sleeping* in this fruitful *harvest!*

Proverbs xxx. 17. What a picture is here given of infamy! Perhaps the case of Absalom furnishes the most striking illustration—a self-willed youth and rebel against his father and his sovereign—made a spectacle of shame before his people! the vengeance of God inflicting the punishment, which was due at the bar of human justice! But we may observe a more general illustration of the frightful

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early restrained, will mature them in cruelty, demoralize their whole character, and harden them against all the sympathies of social life. *The tender mercies of the wicked are cruel*—having no right feeling, only a milder exercise of barbarity, and usually meted out for some selfish end.

Proverbs xxvii. 18. An encouragement to diligence in our calling. *The fig-tree* was a valuable product of Judæa. The cultivation was probably a profitable labor, and therefore illustrated the general reward of faithfulness. The dresser's industry was recompensed by *eating the fruit thereof*. The fidelity of the attached servant will

picture. How many confessions on the scaffold have borne testimony, that the first step towards that untimely end was contempt of parental authority and restraint! The bodies of such criminals were deprived of the rites of burial—exposed either on the gallows or cast out into the valley, as meat for the fowls of the air.

Proverbs xii. 10. *A righteous man regardeth the life of his beast*, duly attends to its comfort, and never presses it beyond its strength. The brutal habits, therefore, the coarse words, inhuman blows, and hard tyranny on the public roads is disgraceful to our nature. The delight of children in putting animals to pain for amusement, if not

be similarly *honored*—Eliezer's uprightness, and Deborah's long and faithful services were suitably *honored*. Elisha's affectionate devotedness to *his master was honored* with a double portion of his spirit. The centurion's care for his servant was probably an acknowledgment of diligent *waiting upon his master*. The exceptive instances of ingratitude do not invalidate the rule.

Proverbs xxiii. 10, 11. Many would not dare to touch the rich, while they oppress the poor at their will. But *the field of the fatherless* is under the Almighty protection. Beware of arming against yourself the Divine vengeance by *entering into it*. Helpless they may seem to be. But have they no counsel to plead their cause? *Their Redeemer is mighty: he shall plead their cause with thee.* The endearing title of the Redeemer is "the Father of the fatherless." His moral government shows that "in him they find" not "mercy" only, but justice also. Here is their strong confidence when human help is gone. "The poor committeth himself unto thee; thou art the helper of *the fatherless*." "Pure and undefiled religion is," therefore, to follow his heavenly pattern — "to visit *the fatherless* and widows in their affliction."

Proverbs iii. 3. *Mercy and truth* are the glorious perfections of God — always in exercise—always in combination for his people's good. While we rest upon them for salvation, let us copy them in our profession. Let these graces be in us, as with God, in combination. Nor must they be in temporary or occasional exercise. *Let them not forsake thee. Bind them* as jewels *about thy neck*. Let them be "*written*, not in tables of stone, but in fleshly tables of the heart. *So shalt thou find favor and good understanding* (success) *in the sight of God and man.*" Witness Joseph in Egypt; David in the family of Saul; the servants of God in the Eastern courts; the early Christians with the people around them. What is more lovely than thus to live down reproach by consistent godliness?

Proverbs xx. 23. "Divers weights are an abomination unto the Lord, and a false balance is not good." Most palpable is the need for this repeated word. The evil runs through our commercial sphere. *The divers weights*, though once and again declared to be abominable—yea, *an abomination* to God—yet how often are they palliated, as of daily occurrence, perhaps even of necessity! But "the scant measure will fill up a full measure of guilt, and the light weights bring upon the soul an heavy weight of judgment." If Job was fearful lest his "land and furrows should cry out against him," let the trader beware lest his weights and measures bear witness against him.

Proverbs xv. 16, 17. Truly "a man's life consisteth not in the abundance of the things which he possesseth." The universe will not fill a worldly, while a *little* will suffice for an heavenly heart. There must be *trouble with great treasure* without *the fear of the Lord*. And far more destitute is its possessor in his unsubstantial happiness, than the man of God who is eating his bread in the sweat of his brow. Jacob's ladder, which conveys to heaven, may have its foot in the smoking cottage. And as to this world's comforts, the *dinner of herbs*, the homely meal of *love*, is better than the *stalled ox*, prepared for a sumptuous but unbrotherly feast. *Love* sweetens the meanest food. *Hatred* embitters the richest feast.

Proverbs xxiii. 31, 32. Wisdom's voice is: Avoid the allurements of sin. Often has a *look*, harmless in itself, proved a fearful temptation. *Look not therefore at the wine when it is red.* Its very color, its sparkling transparency *in the cup*, the relish with which it *moves itself aright*, "or goes down pleasant," all tends to excite the irregular appetite. Crush it in its beginnings, and prove that you have learnt the first lesson in the Christian school—"Deny yourself." Whatever be its present zest, *at the last it biteth like a serpent, and stingeth like an adder.* Did it *bite* first, who would touch it? Did Satan present the cup in his own naked form, who would dare to take it? Yet it comes from his hand as truly as if he were visible to the eyes. If poison was seen in the cup, who would venture upon it? Yet, is the poison less dangerous because it is unseen? *The adder's sting* is concealed, yet most fatal. The cup of sparkling wine becomes "a cup of fearful trembling in the hands of the Lord."

Proverbs xviii. 19. "He loveth transgression that loveth strife, and he that exalteth his gate seeketh destruction." We may indeed fall into *strife* without *loving* it. But let us always look at it as a branch from the root of sin—the prolific source of sin. The *love* of it is therefore *the love of transgression*. Yet who will own the charge? The man engaged in *strife* protests that he loves peace, only his neighbor's perverseness drives him into *strife*. And yet if we are frequently in it, if we take no pains, make no sacrifice of self-will or interest to avoid the occasion of *strife*, does not conscience bring home the charge? The *love* of transgression lies deeper than we often see. Very generally it proceeds from the root of pride. The man *exalts his gate* above his neighbor, and affects a style beyond his rank. Or his ambition would tread his neighbor under his feet. Sometimes he will even stand in defiance of his God. The sluggard sees his ruin before him and indolently waits for it, without making any effort to avert it. But the proud man *seeketh destruction*. He puts himself in the road, and sooner or later his day comes, and his name, glory, and honor are swept away.

Proverbs vi. 6–11. Here we have a picture of the "sluggard."

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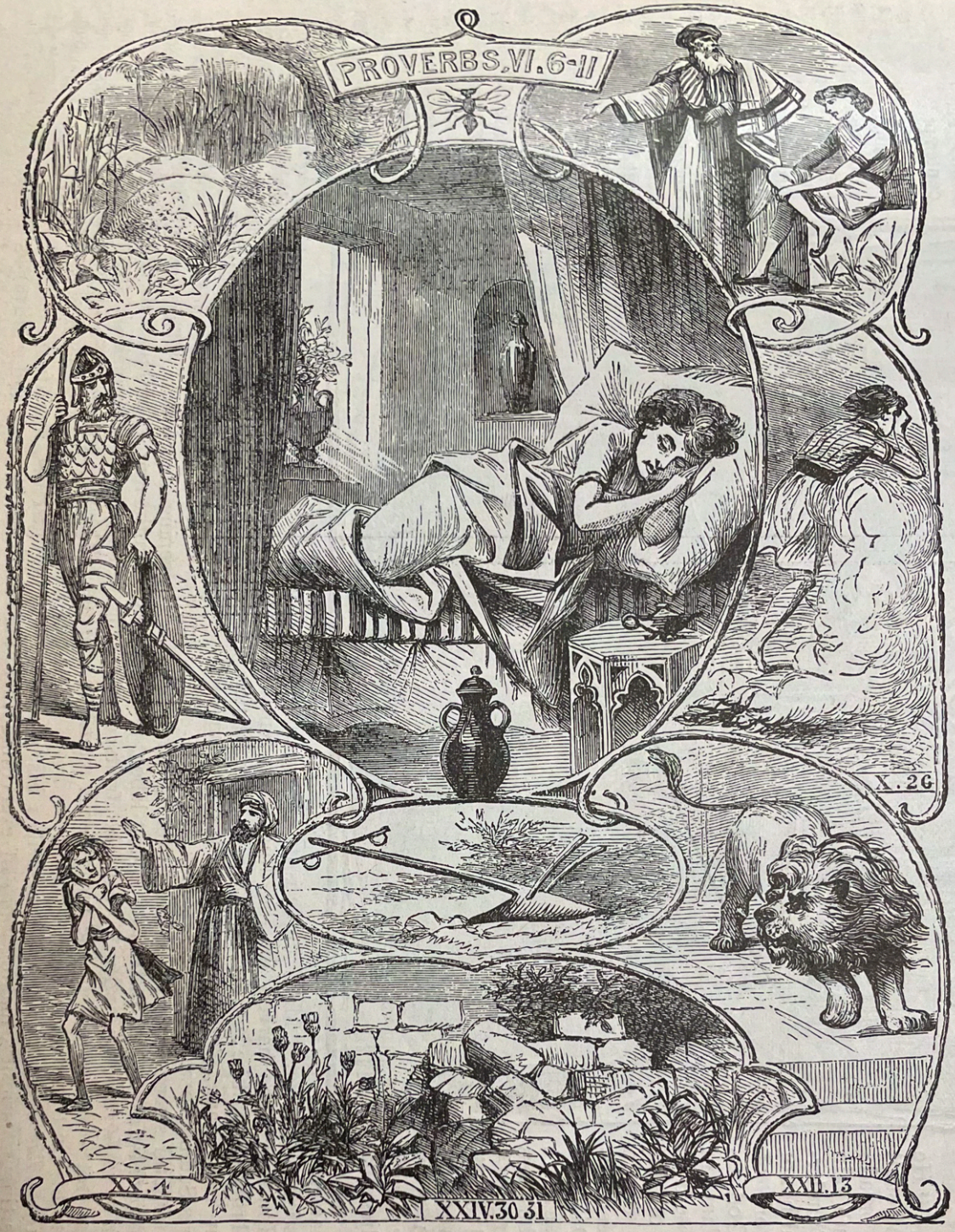
Present ease and freedom from trouble is all he calculates on—all he provides for. The future he carefully keeps out of sight, to be provided for, like the present, when it comes. Thus life runs to waste. *Poverty comes* step by step, *as one that travelleth, and, like an armed man,* with irresistible violence.

Perhaps he perverts his Master's word to excuse his sloth. But if we are to "take no *anxious* thought for the morrow" (his true meaning), are we to take none at all? Care is a duty, a parental obligation, and therefore a component part of godliness. Carefulness is a sin, a needless burden to ourselves, an unworthy distrust of God.



"It is a shame," said the heathen philosopher, "not to learn morals from the small animals." Yet what a proof is it of the degradation of the fall, that "man, created in the image of God," and made wiser than the creation, should be sent, as here, to this insignificant school for instruction! *The ant, having no guide* to direct her work, no *overseer* to inspect her, *or ruler* to call her to account, yet *gathereth* with diligent foresight the *summer and harvest* store for her winter need. Let *the sluggard consider her ways and be wise.* He sleeps over his work, and if for a moment half-startled by some rousing call, still pleads for *a little* more *sleep, and folds his hands to sleep.*

Prudent care is distinct from covetousness. The stores of the ant were not the hoarding for the distant indulgence, but the supply for immediate necessity. The diligent use of providential means is to the honor of God.

Proverbs x. 26. "As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him." A lively figure of the vexation of the *sluggard* to his employers. Suppose a fire to be extinguished, medical assistance needed, a message of urgent haste to be conveyed, he is worse than unserviceable. Common prudence dictates the selection of active and industrious servants. And such, when influenced by godly principles, are "worthy of double honor."

Does, then, *the sluggard* disappoint and provoke his earthly master? See that we be not such *sluggards* to our heavenly Master. Men born of the Laodicean church are specially hateful in his sight. The slothful minister carries in a tremendous account *to him* that *sent him*. No more pitiable object is found than the man who has time to spare; who has no object of commanding interest, and is going on to the end as if he had spent his whole life in children's play, thus living for no useful purpose. He may probably have parcelled out a portion of his time for some miscalled religious duty. But he might as well be asleep on his knees, in dissipation as meditation, so little pain, so little heart is connected with his duties!

Proverbs xii. 11. "He that tilleth his land shall be satisfied with bread: but he that followeth vain persons is void of understanding." Special honor is given to the work of *tilling the land*. God assigned it to Adam in Paradise. He chose it as the employment of his eldest son. Its origin appears to have been under immediate Divine Teaching. In ancient times it was the business or relaxation of kings. A blessing is ensured to diligence, sometimes abundant, always such as we should be *satisfied with*. The principle applies alike to every lawful calling. Industry is an ornamental grace, and a Christian obligation. Most ample is its reward in the work of God. How rich is the harvest for the diligent student of the Scriptures! Truly he shall be *satisfied with bread*. But idleness is a spot upon our royal name. "The proud person," as an old writer observes, "is Satan's *throne*, and the *idle* man his *pillow*. He sitteth in the former, and sleepeth quietly on the latter." The man therefore that *followeth vain persons*, instead of honest labor, proves himself to be *void of understanding*, and will reap the fruits of his folly. "If he has not been faithful in the unrighteous mammon, who will commit to his trust the true riches?"

Proverbs xx. 19. *The talebearer's* name describes his work—indulging an impertinent curiosity, making a *tale* of everything that he sees or hears. It is the business of his life, for which all other business is sacrificed—as if the whole man were one tongue, in its restless babbling discovering the grand secret of perpetual motion. He *flattereth with his lips*. Thus he insinuates himself into the *secrets* of the unwary, and gains his materials for *talebearing*, *flattering* at the present at the expense of the absent. Such an one, *meddle not with him*. We would not wish him to look over our wall, much less to enter into our houses, least of all to associate with our family circle, where his whole employment would be either to draw out, or to put in, what "was not convenient."

Proverbs xi. 13. "A talebearer revealeth secrets." It is most unsafe to be within the breath of this cruel trifler with the happiness of his fellow-creatures. For as readily as he *reveals our* neighbor's secrets to us will he reveal ours to him. All the bonds of confidence and friendship are broken in pieces. Let ears and lips be closed against him. It is of great moment to our peace that those about us should be of *a faithful spirit*, fully worthy of our confidence, to whom it is not necessary on every occasion to *enjoin secresy*, true to our interest as to their own, who would rather refuse a trust than betray it, whose bosom is a cover of *concealment*, except when the honor of God and the interests of society plainly forbid.

Proverbs xxv. 17. "Too much of a good thing. Familiarity breeds contempt." Kindly intercourse with *our neighbor* cannot be maintained without a considerate feeling. An ordinary acquaintance would give just umbrage in claiming the free and unrestrained intercourse of intimate friendship. And the intruder would probably receive a plain intimation that he was an unwelcome guest. To *withdraw the foot* is an useful rule to prevent so mortifying a result. "*Make thy foot precious to thy neighbor*" by not giving it too often. It is far safer to err on the side of reserve than to incur contempt by the opposite mistake.

Proverbs xvii. 14. Both the destructive elements, fire and water, illustrate the danger of *the beginning of strife*. To neither element can we say, "Hitherto shalt thou come, and no further." As well might we command the raging storm as the uncontrolled passion, "Peace! be still." The dam may restrain a large body of waters. But cut the sluices, and *the letting out of water* may be a sweeping inundation. Thus fearfully has *the beginning of strife* resulted in the murder of thousands, and in the desolation of kingdoms. One provoking word brings on another. Every retort widens the breach. The time to *leave off contention* is not when we see its worst, but its *beginning*—yea, *before it be meddled with*, restraining the first rising in ourselves, mortifying our own proud tempers, and cultivating our Master's meek and self-denying spirit.

THE PARABLES OF OUR LORD AND SAVIOUR JESUS CHRIST.

WITH ILLUSTRATIONS AND EXPLANATIONS.

BY REV. JOSEPH HAINES, D.D.

All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them.—Matt. xiii. 34.

THE word *Parable* does not of itself imply a narrative. The juxtaposition of two things, differing in most points, but agreeing in some, is sufficient to bring the comparison thus produced within the etymology of the word. In Hellenistic Greek the word acquired a meaning coextensive with that of the Hebrew Mâshâl, for which the LXX. writers, with hardly an exception, make it the equivalent. That word, equivalent to our English term *Similitude*, had a large range of application, and was sometimes applied to the shortest proverbs (1 Sam. x. 12, xxiv. 13; 2 Chron. vii. 20), sometimes to dark prophetic utterances (Num. xxiii. 7–18, xxiv. 3; Ez. xx. 49), sometimes to enigmatic maxims (Ps. lxxviii. 2; Prov. i. 6), or metaphors expanded into a narrative (Ez. xii. 22). In Ecclesiasticus the word occurs with a striking frequency, and its use by the son of Sirach throws light on the position occupied by parables in our Lord's teaching. In the New Testament itself the word is used with a like latitude. While attached most frequently to the illustrations which have given it a special meaning, it is also applied to a short saying, like "Physician, heal thyself," to a mere comparison without a narrative (Matt. xxiv. 32), to the figurative character of the Levitical ordinances (Heb. ix. 9), or of single facts in patriarchal history (Heb. xi. 19).

To understand the relation of the parables of the Gospels to our Lord's teaching, we must go back to the use made of them by previous or contemporary writers. We have sufficient evidence that they were frequently employed by them. By the Rabbis of our Lord's time the parables in use were intended for the scribe who devoted himself to study. They were at once his glory and reward. The parable was made the instrument for teaching the young disciple to discern the treasures of wisdom of which the "accursed" multitude were ignorant. The teaching of our Lord at the commencement of His ministry was, in every way, the opposite of this. The Sermon on the Mount may be taken as the type of the "words of grace" which He spake, "not as the scribes." So for some months He taught in the synagogues and on the seashore of Galilee, as He had before taught in Jerusalem, and as yet without a parable. But then there comes a change. The direct teaching was met with scorn, unbelief, hardness, and He seems for a time to abandon it for that which took the form of parables. The question of the disciples (Matt. xiii. 10) implies that they were astonished. Their Master was no longer proclaiming the Gospel of the Kingdom as before. He was falling back into one at least of the forms of Rabbinic teaching. He was speaking to the multitude in the parables and dark sayings which the Rabbis reserved for their chosen disciples. Here, for them, were two grounds of wonder. Here, for us, is the key to the explanation which He gave, that He had chosen this form of teaching because the people were spiritually blind and deaf (Matt. xiii. 13), and in order that they might remain so (Mark iv. 12). Upon this we may observe that all experience shows (1) that parables do attract, and, when once understood, are sure to be remembered; (2) that men may listen to them and see that they have a meaning, and yet never care to ask what that meaning is. Their worth, as instruments of teaching, lies in their being at once a test of character, and in their presenting each form of character with that which, as a penalty or blessing, is adapted to it. They withdraw the light from those who love darkness. They protect the truth which they enshrine from the mockery of the scoffer. They leave something even with the careless which may be interpreted and understood afterward. They reveal, on the other hand, the seekers after truth. These ask the meaning of the parable, will not rest till the teacher has explained it, are led step by step to the laws of interpretation, so that they can "understand all parables," and then pass on into the higher region

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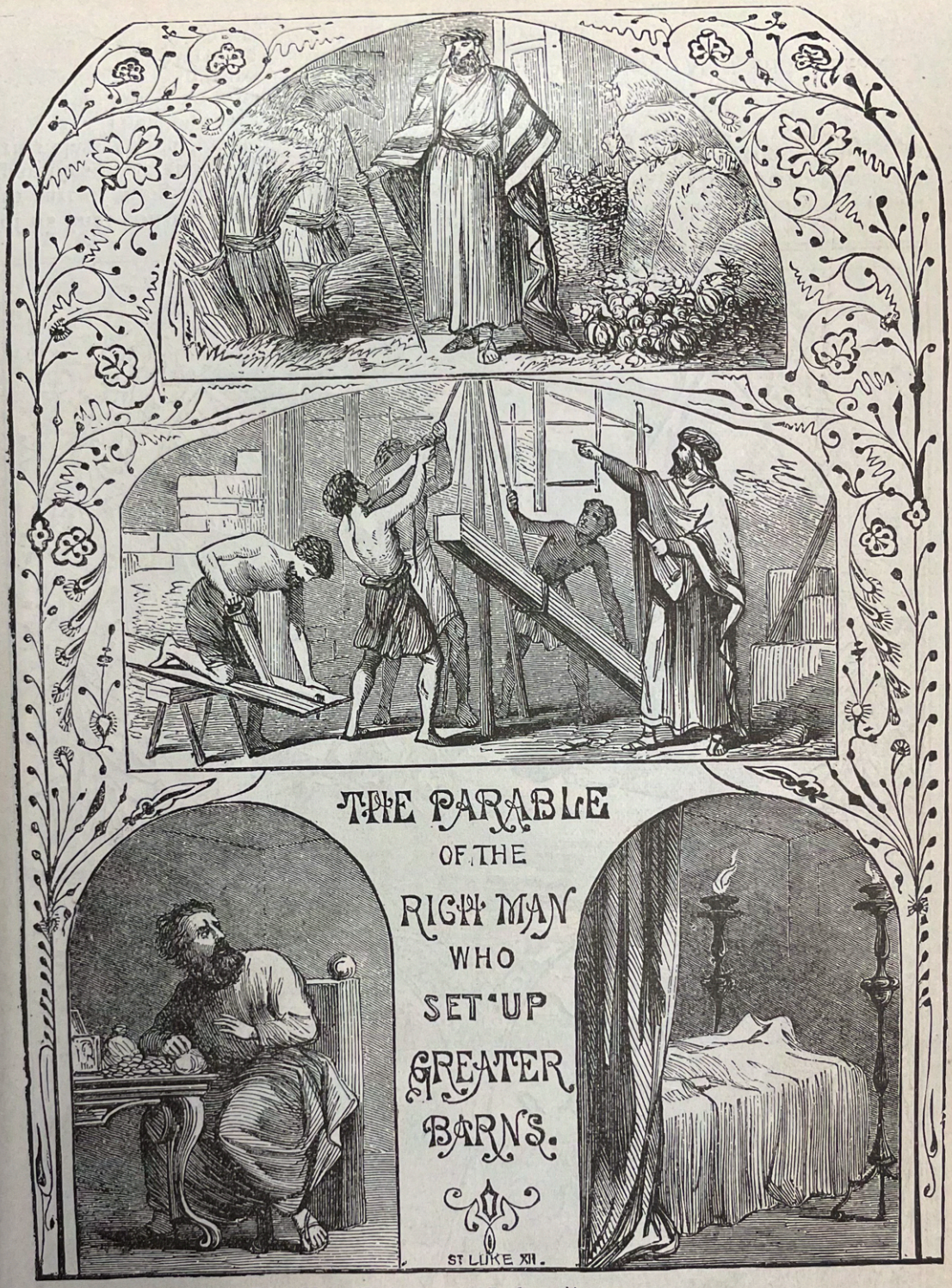
I. There is the group with which the new mode of teaching is ushered in, and which have for their subject the laws of the Divine Kingdom, in its growth, its nature, its consummation. Under this head we have:

1. The Sower. (Matt. xiii.; Mark iv.; Luke vii.)
2. The Wheat and the Tares. (Matt. xiii.)
3. The Mustard Seed. (Matt. xiii.; Mark iv.)
4. The Seed Cast into the Ground. (Mark iv.)
5. The Leaven. (Matt. xiii.)
6. The Hid Treasure. (Matt. xiii.)

in which the parables are no longer necessary, but all things are spoken plainly. In this way the parable did its work, found out the fit hearers and led them on.

From the time indicated by Matthew xiii., accordingly, parables enter largely into our Lord's recorded teaching. Each parable of those which we read in the Gospels may have been repeated more than once with greater or less variation (as *e. g.* those of the Pounds and the Talents, Matt. xxv. 14, and Luke xix. 12; of the Supper, in Matt. xxii. 2, and Luke xiv. 16). Everything leads us to believe that there were many others of which we have no record (Matt. xiii. 34; Mark iv. 33). In those which remain it is possible to trace something like an order.



9. The Two Debtors. (Luke vii.)
10. The Merciless Servant. (Matt. xviii.)
11. The Good Samaritan. (Luke x.)
12. The Friend at Midnight. (Luke xi.)
13. The Rich Fool. (Luke xii.)
14. The Wedding Feast. (Luke xii.)
15. The Fig Tree. (Luke xiii.)
16. The Great Supper. (Luke xiv.)
17. The Lost Sheep. (Matt. xviii.; Luke xv.)
18. The Lost Piece of Money. (Luke xv.)

7. The Pearl of Great Price. (Matt. xiii.)
8. The Net Cast into the Sea. (Matt. xiii.)

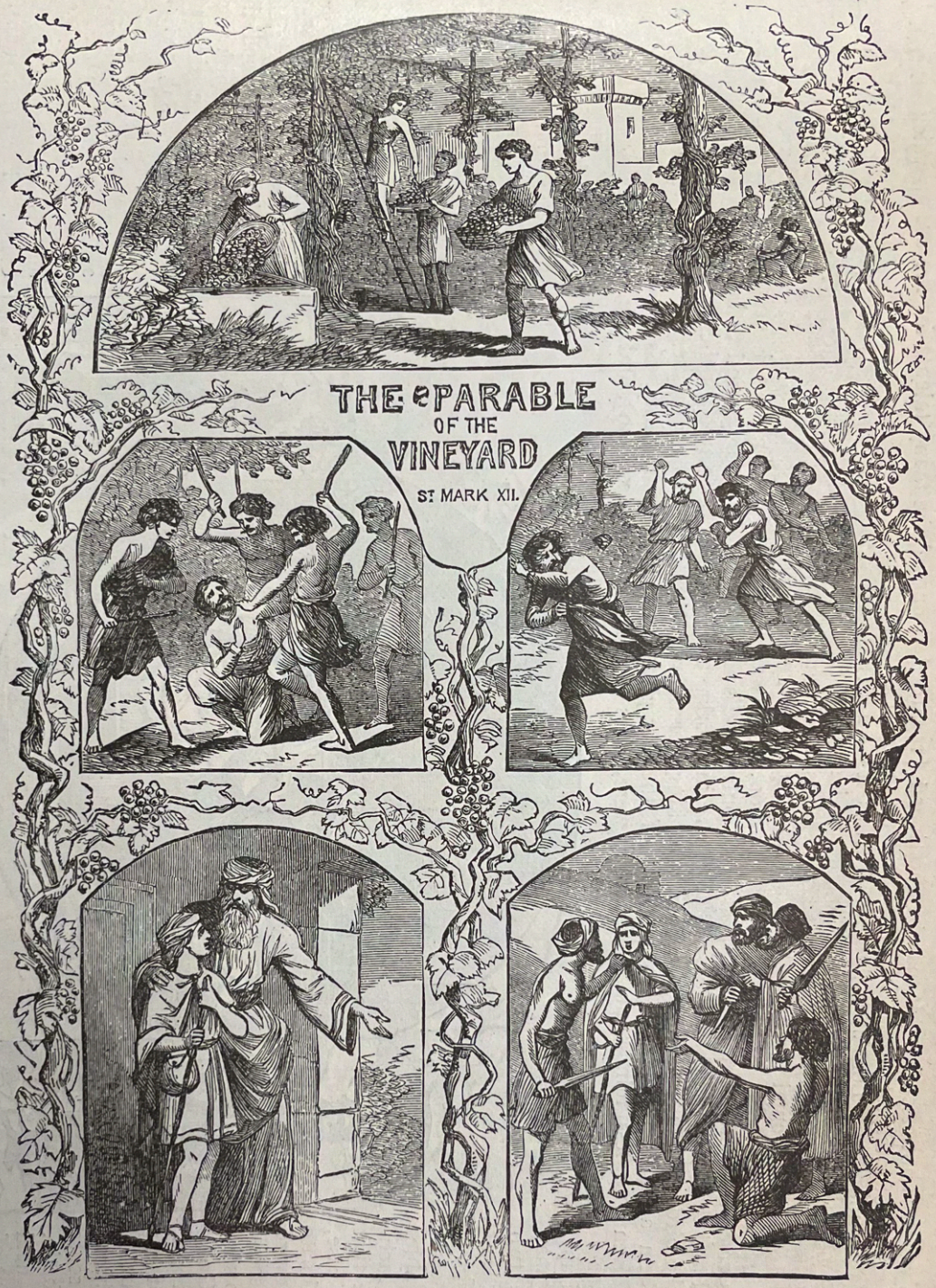
II. After this there is an interval of some months, of which we know comparatively little. Either there was a return to the more direct teaching, or else these were repeated, or others like them spoken. When the next parables meet us, they are of a different type and occupy a different position. They occur chiefly in the interval between the mission of the Seventy and the last approach to Jerusalem. They are drawn from the life of men rather than from the world of nature. Often they occur, not as in Matt. xiii., in discourses, but in answer to the questions of disciples or other inquirers. They are such as these:

of its final consummation. They are prophetic, in part, of the rejection of Israel, in part of the great retribution of the coming of the Lord. They are to the earlier parables what the prophecy of Matt. xxiv. is to the Sermon on the Mount. To this class we may refer:

25. The Pounds. (Luke xix.)
26. The Two Sons. (Matt. xxi.)
27. The Vineyard let out to Husbandmen. (Matt. xxi.; Mark xii.; Luke xx.)
28. The Marriage Feast. (Matt. xxii.)
29. The Wise and Foolish Virgins. (Matt. xxv.)

19. The Prodigal Son. (Luke xv.)
20. The Unjust Steward. (Luke xvi.)
21. The Rich Man and Lazarus. (Luke xvi.)
22. The Unjust Judge. (Luke xviii.)
23. The Pharisee and the Publican. (Luke xviii.)
24. The Laborers in the Vineyard. (Matt. xx.)

III. Towards the close of our Lord's Ministry, immediately before and after the entry into Jerusalem, the parables assume a new character. They are again theocratic, but the phase of the Divine Kingdom on which they chiefly dwell is that



in St. John. It is as if he, sooner than any other, had passed into the higher stage of knowledge, in which parables were no longer necessary, and therefore dwelt less on them. That which his spirit appropriated most readily were the words of eternal life, figurative it might be in form, abounding in bold analogies, but not in any single instance taking the form of a narrative.

Lastly, there is the law of interpretation. It has been urged by some writers, that there is a scope or purpose for each parable, and that our aim must be to discern this, not to find a special significance in each circumstance or incident. The rest, it is said, may be dealt with as the drapery which the parable needs for its grace

30. The Talents. (Matt. xxv.)
31. The Sheep and the Goats. (Matt. xxv.)

It is characteristic of the several Gospels that the greater part of the parables of the first and third groups belong to St. Matthew, emphatically the Evangelist of the Kingdom. Those of the second are found, for the most part, in St. Luke. They are such as we might expect to meet with in the Gospel which dwells most on the sympathy of Christ for all men. St. Mark, as giving vivid recollections of the acts rather than the teachings of Christ, is the scantiest of the three synoptic Gospels. It is not less characteristic that there are no parables, properly so called,

and completeness, but which is not essential. It may be questioned, however, whether this canon of interpretation is likely to lead us to the full meaning of this portion of our Lord's teaching. True, as it doubtless is, that there was in each parable a leading thought, to be learned partly from the parable itself, partly from the occasion of its utterance, and that all else gathers round that thought as a centre, it must be remembered that in the great patterns of interpretation, which He Himself has given us, there is more than this Not only the sower and the seed and the several soils have their counterpart in the spiritual life, but the birds of the air, the thorns, the scorching heat, have each of them a significance. The explanation of the wheat and the tares, given with less fulness (an outline as it were, which the advancing scholars would be able to fill up), is equally specific. It may be inferred from these two instances that we are at least justified in looking for a meaning even in the seeming accessories of a parable. The very form of the teaching makes it probable that there may be, in any case, more than one legitimate explanation. The outward fact in nature or in social life may correspond to spiritual facts at once in God's government of the world, and in the history of the individual soul. A parable may be at once ethical, and, in the highest sense of the term, prophetic. There is thus a wide field open to the discernment of the interpreter. There are also restraints upon the mere fertility of his imagination. (1.) The analogies must be real, not arbitrary. (2.) The parables are to be considered as parts of a whole, and the interpretation of one is not to override or encroach upon the lessons taught by others. (3.) The direct teaching of Christ presents the standard to which all *our* interpretations are to be referred, and by which they are to be measured.

The parables of the Lord Jesus have always been admired for the beauty and simplicity of the stories they relate, apart from their excellence as a mode of conveying instruction. We can imagine with what delight the people to whom He spoke listened to His words, and how deeply they sunk into their hearts, as the seed cast upon good ground. Though suited to the needs and tastes of the most learned, they are readily comprehended by the simplest child, and so reach all classes of His people, and afford a beautiful instance of the sublime and far-reaching wisdom of Him who "spoke as never man spoke."

In studying the parable of the Rich Man and Lazarus, it should be noticed, 1. That the rich man is not punished for being rich, nor the poor man rewarded for being poor. Riches are no crime, neither is poverty a virtue. The different conditions of human life are an ordinance of God, intended to bind us all together in mutual dependence, by exercising us in the various charities of life, and riches are to be regarded as one of the many talents for the use of which an account must be given.

2. There is, generally speaking, more danger to the soul from riches than from poverty. As riches afford the means of indulging that natural love of ease and sensual pleasure which the Christian should ever be striving against, it is too commonly found that the rich give way to the temptation, and instead of considering themselves God's stewards for the poor, bound to labor in useful and charitable works, they are too apt to live for themselves, as if there were nothing for them to think of but how they can enjoy themselves most in present pleasures. "Pride and idleness" too often go along with "fulness of bread" (Ezek. xvi. 49), and the heart, accustomed to indulge its worldly and carnal lusts, becomes hardened in selfishness and sensuality. Thus it is found, that rich and luxurious people are sometimes unwilling even to hear of the sorrows and sufferings of their fellow-creatures, they do not like to be reminded that such things are the common lot of man, they hide their faces from the very sight of such calamities, and still more do they banish from their minds the thoughts of death, of God, and of eternity.

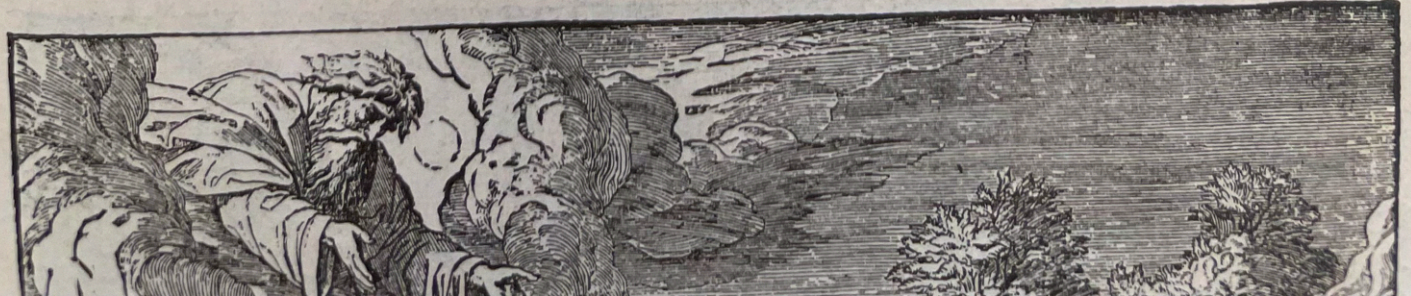
3. We should again and again meditate on the insight which the parable affords of the world to come. The great truth is plainly intimated, that there are but two conditions hereafter, the one of joy unspeakable, the other of torment and misery, and between the two "a great gulf fixed," so that there is no way of passing from the one condition to the other: in other words, there is no room for repentance in the grave.

4. We here learn the sufficiency of Revelation. "If they hear not Moses and the prophets," said Abraham to the rich man's entreaty, "neither will they be persuaded, though one rose from the dead." People are apt to think, that if they actually saw an angel from heaven, or a departed friend from the dead, they would be moved to a livelier faith than they at present have, and a deeper repentance. But what could such a visitor tell us that we know not now? It is not want of testimony which keeps us from living a godly life, but want of heart for such a life. We know the main truths which it concerns us to be informed of with as much certainty now, as if one had risen from the dead to tell us of them. An impression might indeed be made on us by such a visitor from the unseen world. But impressions of that kind soon wear off, and after a time we should begin to doubt whether our senses might not have been deceived as to the reality of what we believed in, on their testimony. When Lazarus, the brother of Martha and Mary, rose from the dead, we do not find the Jews in general persuaded to forsake their sins, nor yet when our Lord Himself rose again.

THE FALL OF OUR FIRST PARENTS.

Gen. iii. v. 6.

ADAM AND EVE DRIVEN OUT OF PARADISE.
Gen. iii. v. 23, 24.



THE FALL OF OUR FIRST PARENTS.
Gen. iii. v. 6.

AFTER THE BANISHMENT FROM PARADISE.
Gen. iii. v. 19.

ADAM AND EVE DRIVEN OUT OF PARADISE.
Gen. iii. v. 23, 24.

SACRIFICE OF CAIN AND ABEL.
Gen. iv. v. 4, 5.

AFTER THE BANISHMENT FROM PARADISE.

Gen. iii. v. 19.

THE DEATH OF ABEL.

Gen. iv. v. 8.

SACRIFICE OF CAIN AND ABEL.
Gen. iv. v. 4, 5.

NOAH COMMANDED TO BUILD THE ARK.
Gen. vi. v. 13–18.

NOAH LEAVING THE ARK.
Gen. viii. v. 18, 19.

NOAH'S THANK-OFFERING.
Gen. viii. v. 20.

NOAH LEAVING THE ARK.
Gen. viii. v. 18, 19.

NOAH CURSES HAM.
Gen. ix. v. 24, 25.

NOAH'S THANK-OFFERING.
Gen. viii. v. 20.

THE TOWER OF BABEL.
Gen. xi. v. 7, 8.

NOAH CURSES HAM.

Gen. ix. v. 24, 25.

ABRAHAM SEES THE PROMISED LAND.

Gen. xii. v. 3–7.

THE TOWER OF BABEL.
Gen. xi. v. 7, 8.

GOD'S PROMISE TO ABRAHAM.
Gen. xv. v. 5.

LOT AND HIS DAUGHTERS LEAVING SODOM.
Gen. xix. v. 24–26.

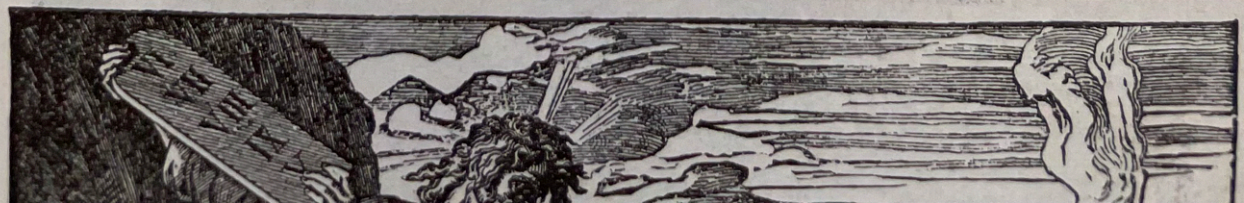
JACOB'S DEPARTURE FOR CANAAN.
Gen. xxxi. v. 17, 18.

LOT AND HIS DAUGHTERS LEAVING SODOM.
Gen. xix. v. 24–26.

JACOB WRESTLING WITH THE ANGEL.
Gen. xxxii. v. 24.

JACOB'S DEPARTURE FOR CANAAN.
Gen. xxxi. v. 17, 18.

JOSEPH INTERPRETS PHARAOH'S DREAM.
Gen. xli. v. 29, 30.



JACOB WRESTLING WITH THE ANGEL.
Gen. xxxii. v. 24.

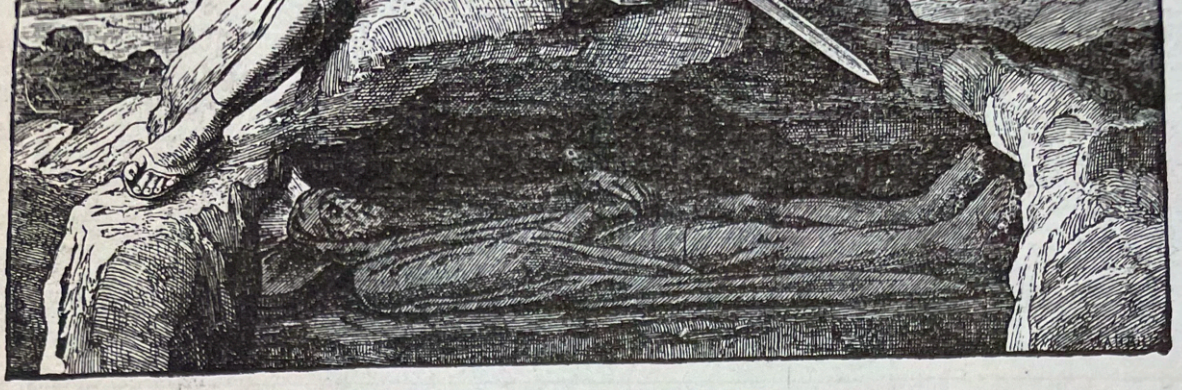
DEATH OF THE FIRST-BORN.
Ex. xi. v. 5.

JOSEPH INTERPRETS PHARAOH'S DREAM.
Gen. xli. v. 29, 30.

MOSES DESTROYS THE TABLES OF THE LAW.
Ex. xxxii. v. 19.

THE DEATH OF MOSES.
Deut. xxxiv. v. 5, 6.

DIVIDING THE LAND AMONG THE TRIBES.
Josh. xiii. v. 6, 7.



THE DEATH OF MOSES.
Deut. xxxiv. v. 5, 6.

SAMSON SLAYING A LION.
Judges xiv. v. 6.

DIVIDING THE LAND AMONG THE TRIBES.
Josh. xiii. v. 6, 7.

SAMSON SLAYS THE PHILISTINES.
Judges xv. ·· 16.

SAMSON SLAYING A LION.
Judges xiv. v. 6.

SAMSON SHORN OF HIS STRENGTH
Judges xvi. v. 21.

SAMSON SLAYS THE PHILISTINES.

Judges xv. ᵛᵛ 16.

SAMSON'S VENGEANCE AND DEATH.

Judges xvi. v. 29, 30.

JEPHTHAH'S RASH VOW.
Judges xi. v. 34.

RUTH GLEANING IN BOAZ'S FIELD.
Ruth ii. v. 5.

JEPHTHAH'S RASH VOW.
Judges xi. v. 34.

SAUL AND THE WITCH OF ENDOR
1 Sam. xxviii. v. 16, 17.

RUTH GLEANING IN BOAZ'S FIELD.
Ruth ii. v. 5.

PARTING OF DAVID AND JONATHAN.
1 Sam. xx. v. 42.

SAUL AND THE WITCH OF ENDOR

1 Sam. xxviii. v. 16, 17.

DAVID AND ABIGAIL.

1 Sam. xv. v. 32, 33.

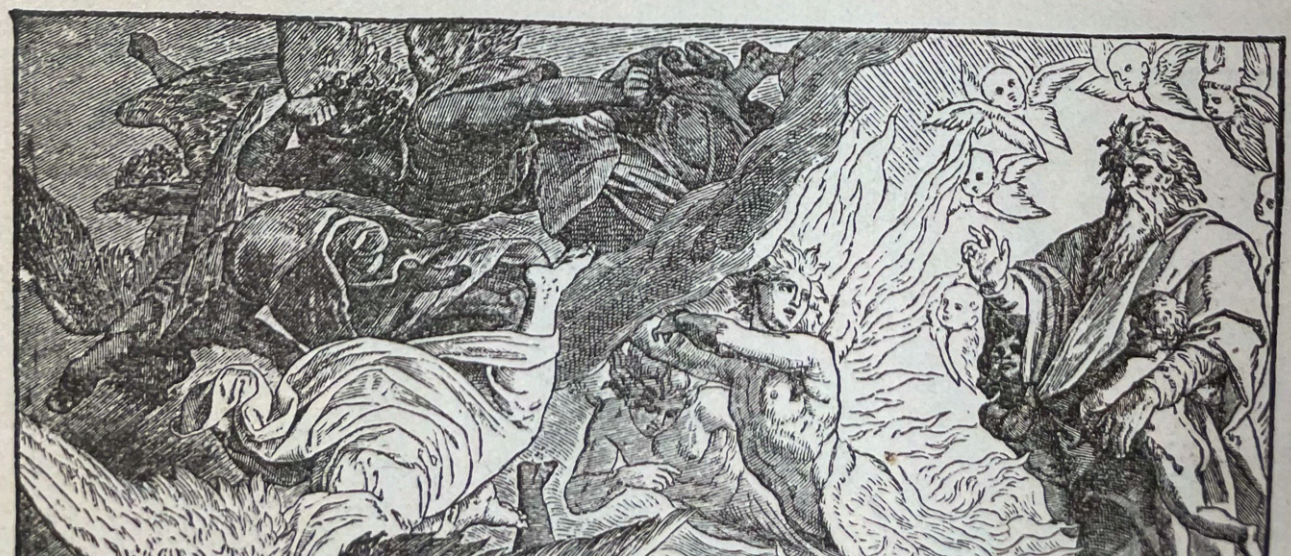
PARTING OF DAVID AND JONATHAN.

1 Sam. xx. v. 42.

DAVID MOURNS THE DEATH OF HIS CHILD

2 Sam. xii. v. 18.

THE RIGHTEOUS JUDGMENT OF SOLOMON.
1 Kings iii. v. 26, 27.



THE WIDOW'S SON RESTORED TO LIFE.
1 Kings xvii. v. 21, 22.

THE RIGHTEOUS JUDGMENT OF SOLOMON.
1 Kings iii. v. 26, 27.

GOD APPEARS TO ELIJAH ON MOUNT HOREB.
1 Kings xix. v. 11, 12.

THE WIDOW'S SON RESTORED TO LIFE.

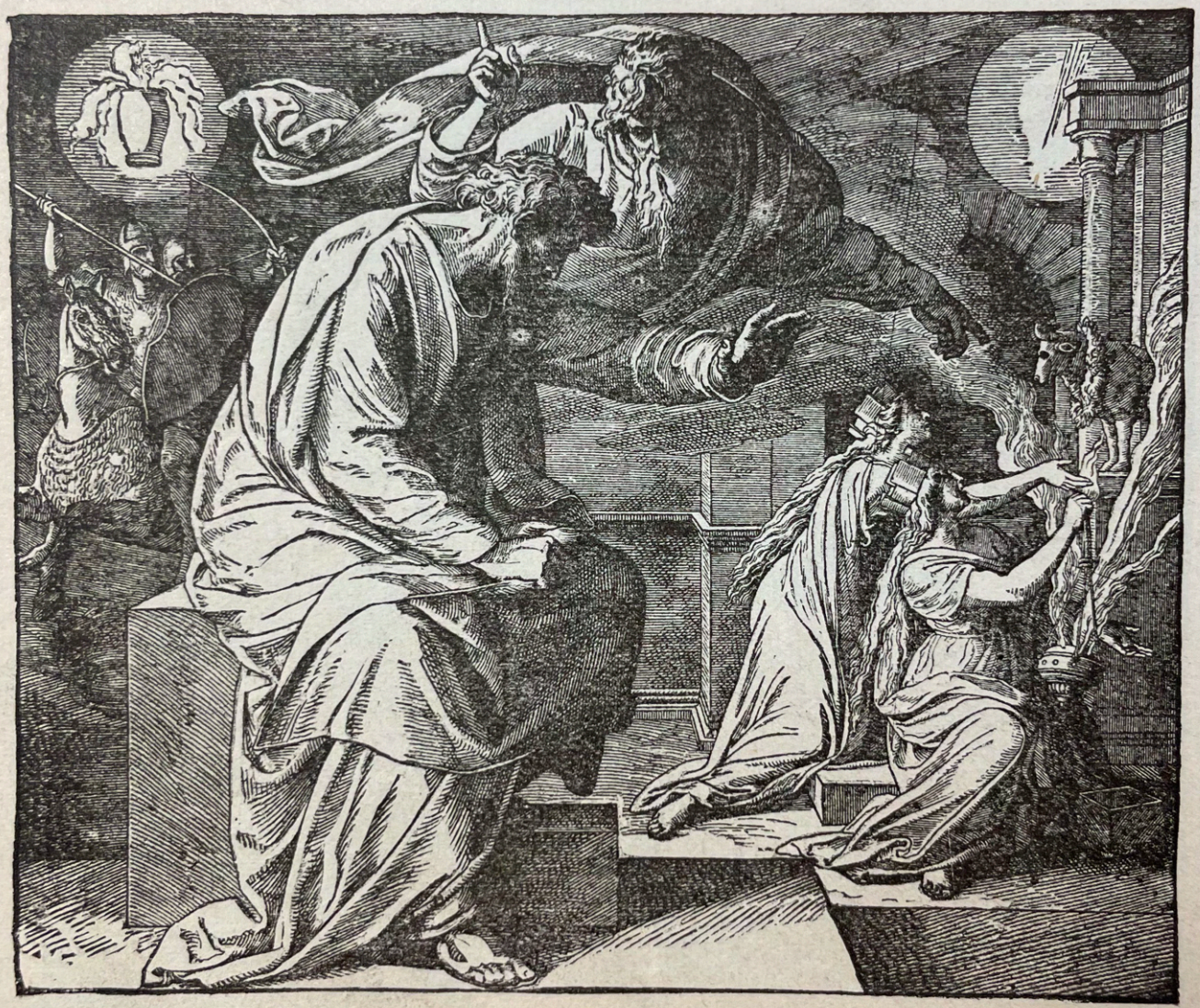
1 Kings xvii. v. 21, 22.

THE TRANSLATION OF ELIJAH.

2 Kings ii. v. 11.

GOD APPEARS TO ELIJAH ON MOUNT HOREB.

1 Kings xix. v. 11, 12.



THE LORD COMMANDS JEREMIAH.

Jer. i. v. 16, 17.

THE TRANSLATION OF ELIJAH.
2 Kings ii. v. 11.

DANIEL IN THE LION'S DEN.
Dan. vi. v. 19, 20.

JUDITH BEHEADS HOLOFERNES.
Judith xiii. v. 9, 10.

THE BIRTH OF ST. JOHN.
Luke i. v. 62–64.

JUDITH BEHEADS HOLOFERNES.
Judith xiii. v. 9, 10.

THE ANGEL ANNOUNCES THE BIRTH OF CHRIST.
Luke ii. v. 10, 11.

THE BIRTH OF ST. JOHN.
Luke i. v. 62–64.

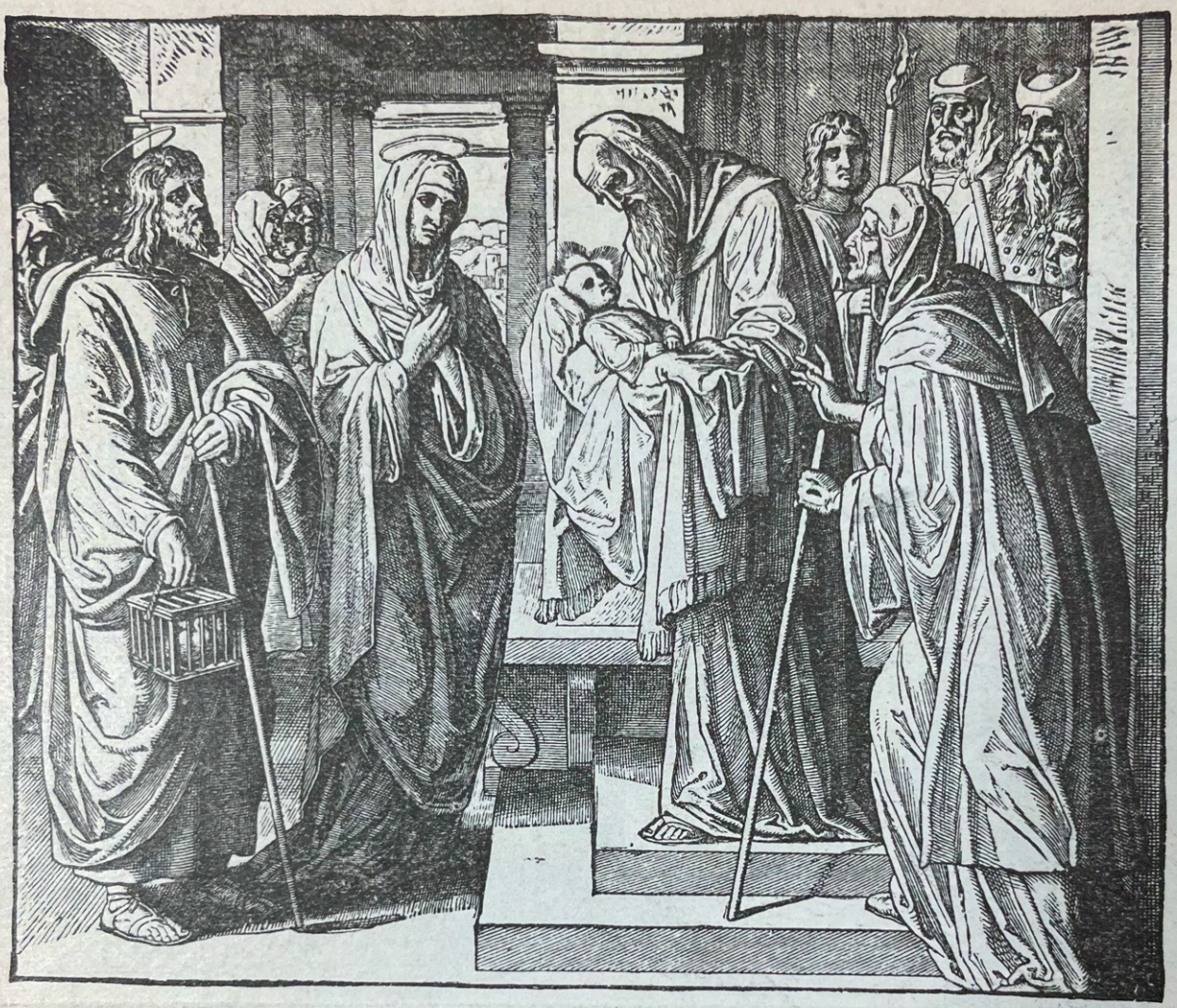
THE BIRTH OF CHRIST.
Luke ii. v. 10–12.

THE ANGEL ANNOUNCES THE BIRTH OF CHRIST.
Luke ii. v. 10, 11.

JOSEPH COMMANDED TO FLEE INTO EGYPT.
Matt. ii. v. 13.

THE BIRTH OF CHRIST.
Luke ii. v. 10–12.

THE FLIGHT INTO EGYPT.
Matt. ii. v. 14, 15.



PRESENTATION IN THE TEMPLE.
Luke ii. v. 27, 28.

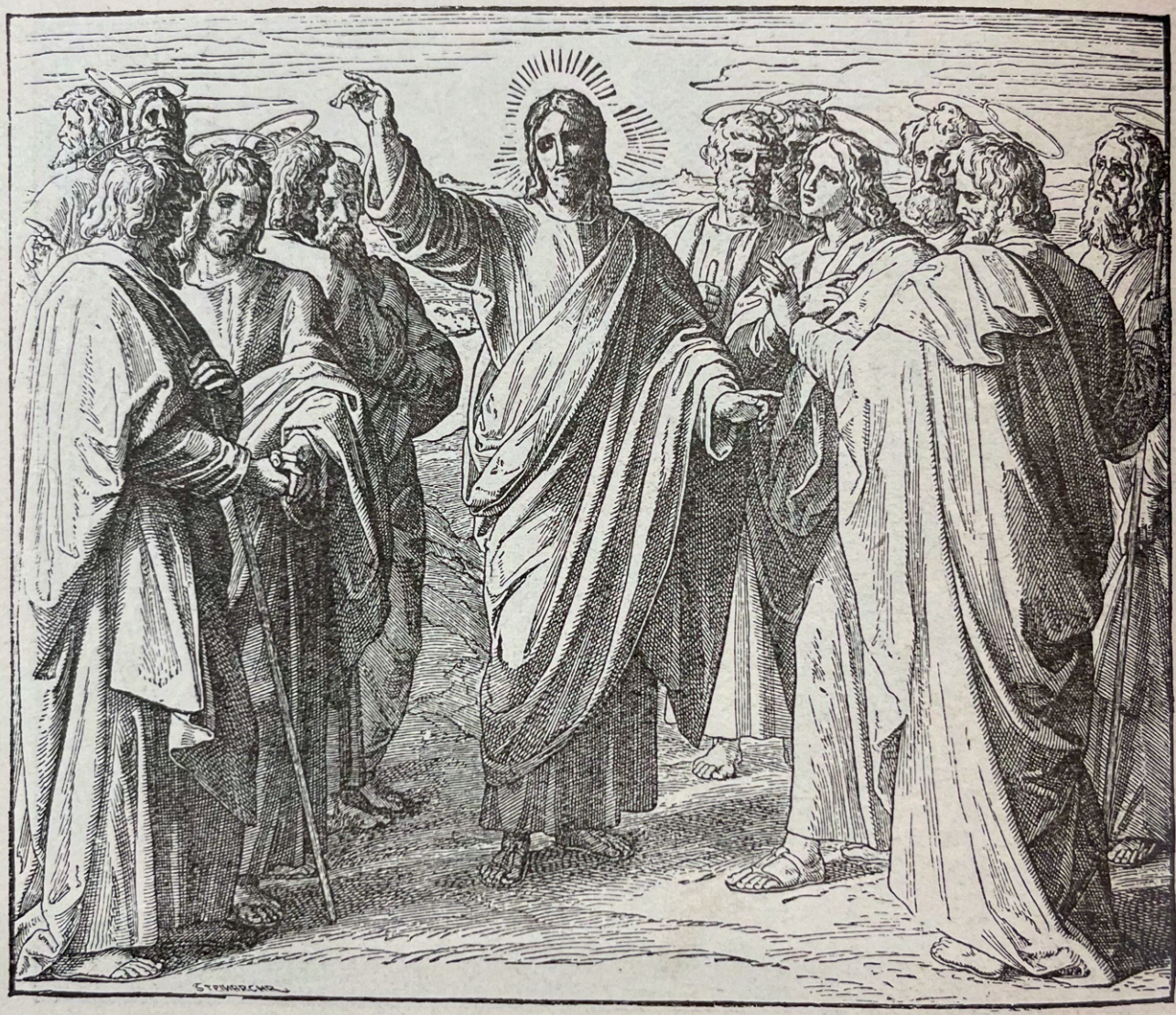
CHRIST TEACHES IN THE TEMPLE.
Luke ii. v. 46, 47.

PRESENTATION IN THE TEMPLE.
Luke ii. v. 27, 28.

CHRIST TEACHES NICODEMUS.
John iii. v. 2, 3.

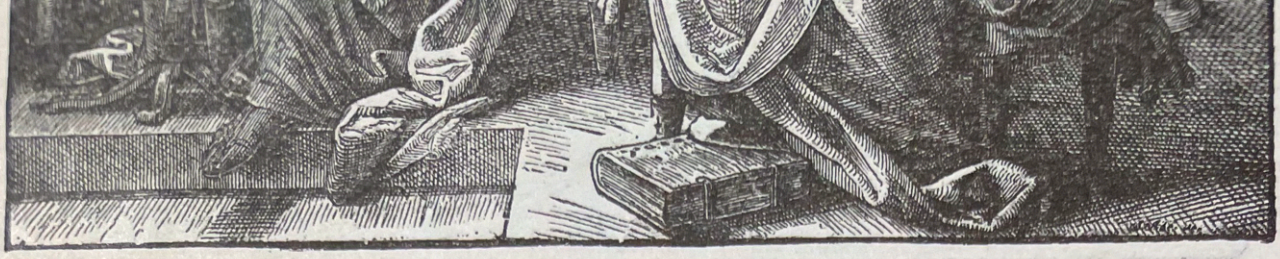
CHRIST TEACHES IN THE TEMPLE.

Luke ii. v. 46, 47.



SENDING FORTH THE TWELVE APOSTLES.

Matt. x. v. 5–7.



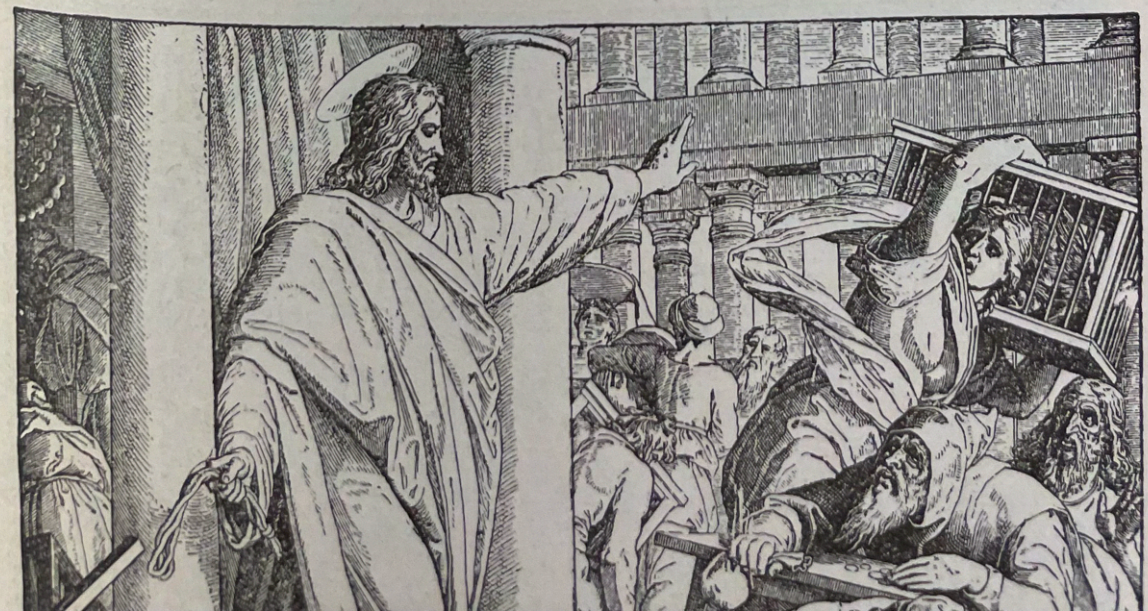
CHRIST TEACHES NICODEMUS.
John iii. v. 2, 3.

CHRIST FEEDING THE FIVE THOUSAND.
John vi. v. 10, 11.

SENDING FORTH THE TWELVE APOSTLES.
Matt. x. v. 5–7.

"SUFFER LITTLE CHILDREN TO COME UNTO ME."
Mark x. v. 14.

THE GOOD SAMARITAN.
Luke x. v. 33, 34.



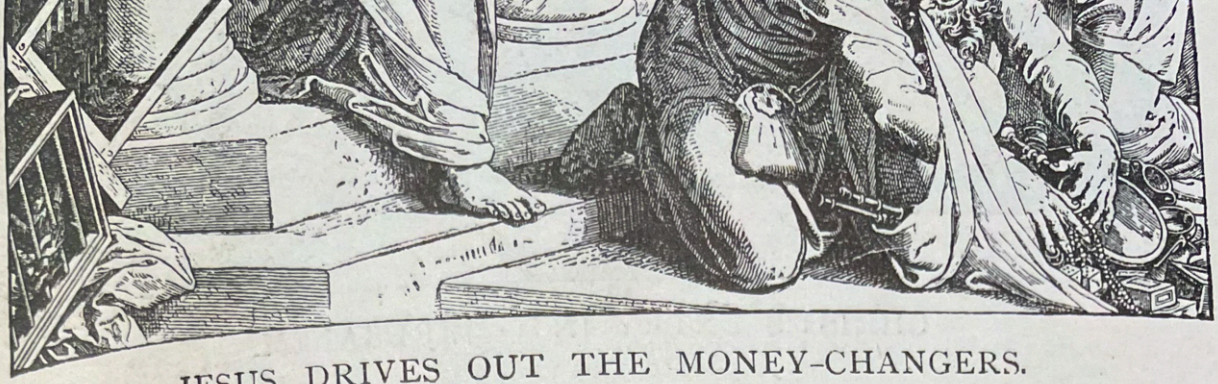
CHRIST AND THE WOMAN OF SAMARIA.
John iv. v. 25, 26.

THE GOOD SAMARITAN.
Luke x. v. 33, 34.

JESUS DRIVES OUT THE MONEY-CHANGERS.
John ii. v. 15, 16.

CHRIST AND THE WOMAN OF SAMARIA.
John iv. v. 25, 26.

THE ADULTERESS TAKEN BEFORE CHRIST.
John viii. v. 4–7.



JESUS DRIVES OUT THE MONEY-CHANGERS.
John ii. v. 15, 16.

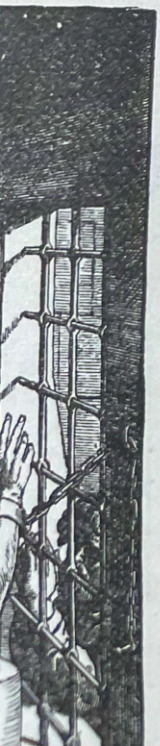
CHRIST RAISES THE DAUGHTER OF JAIRUS.
Mark v. v. 41, 42.

THE ADULTERESS TAKEN BEFORE CHRIST.
John viii. v. 4–7.

CHRIST RAISES THE WIDOW'S SON.
Luke vii. v. 14, 15.

JESUS SUPPORTS THE SINKING PETER.
Matt. xiv. v. 30, 31.

THE RETURN OF THE PRODIGAL SON.
Luke xv. v. 22.

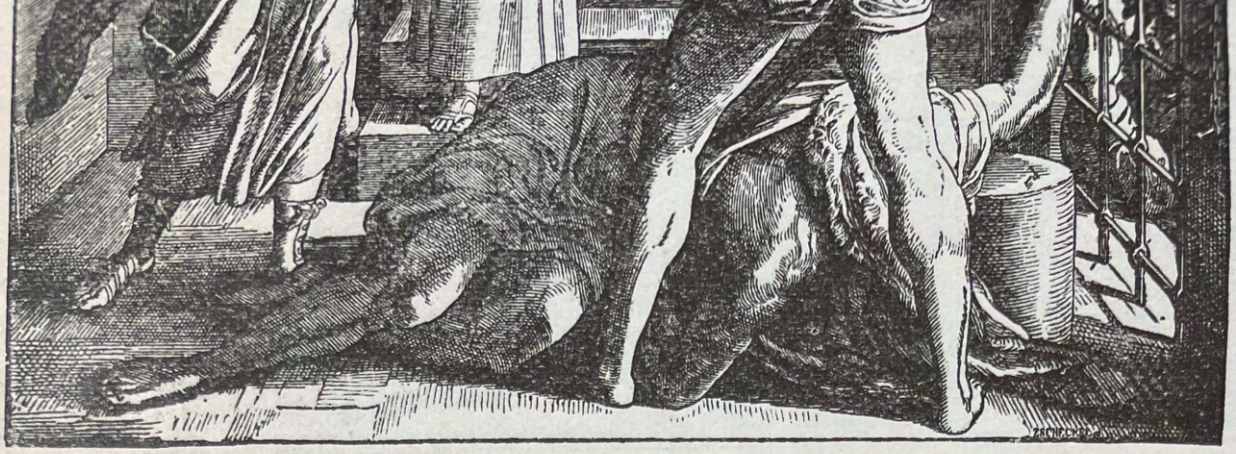


JESUS SUPPORTS THE SINKING PETER.
Matt. xiv. v. 30, 31.

DEATH OF JOHN THE BAPTIST.
Mark vi. v. 27, 28.

THE RETURN OF THE PRODIGAL SON.
Luke xv. v. 22.

CHRIST'S ENTRY INTO JERUSALEM.
Matt. xxi. v. 8, 9.



DEATH OF JOHN THE BAPTIST.
Mark vi. v. 27, 28.

MARY MAGDALENE ANOINTS THE HEAD OF CHRIST.
Matt. xxvi. v. 10–12.

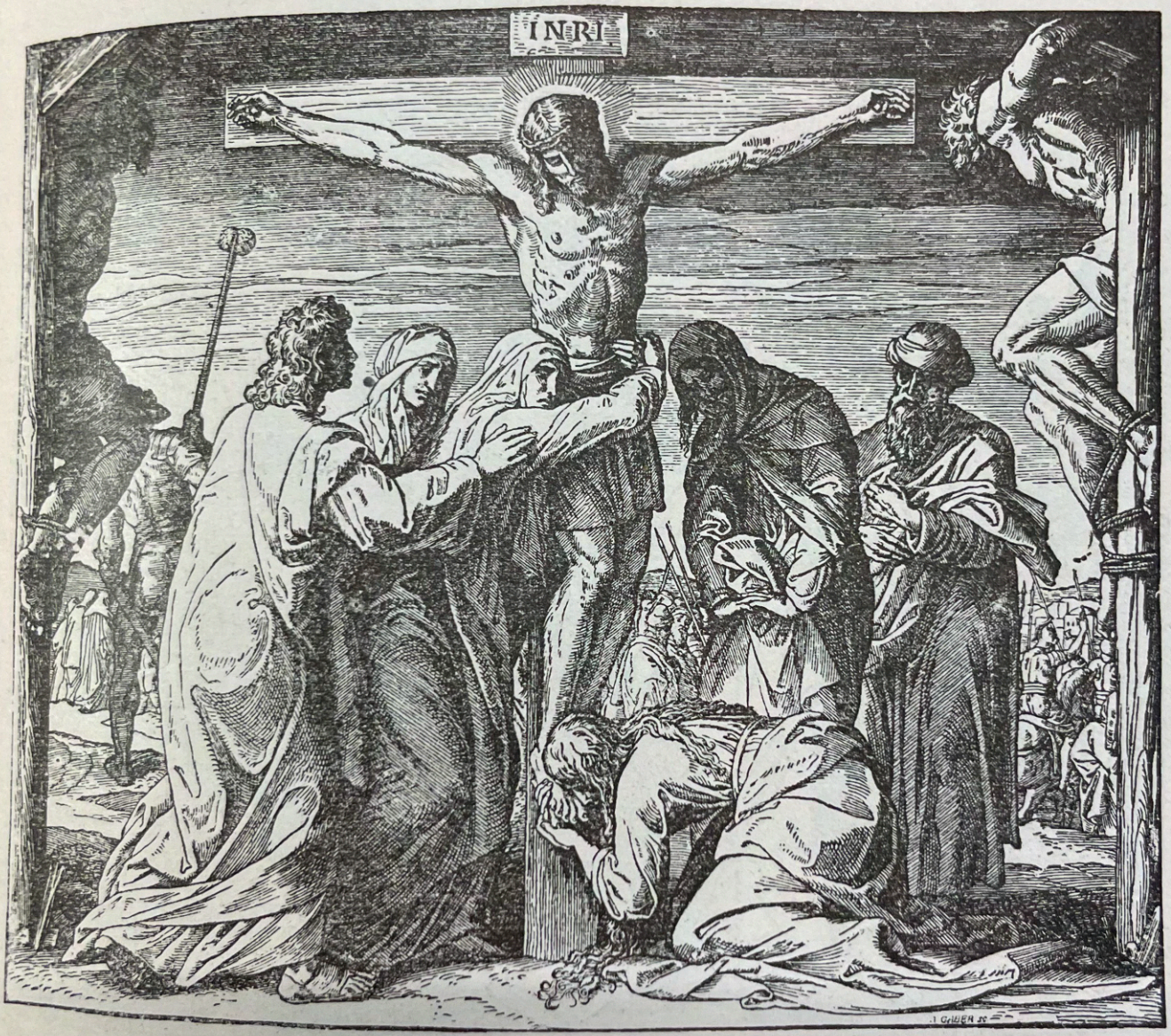
CHRIST'S ENTRY INTO JERUSALEM.
Matt. xxi. v. 8, 9.

CHRIST WASHES HIS DISCIPLES' FEET.
John xiii. v. 2–5.

THE END OF JUDAS ISCARIOT.
Matt. xxvii. v. 3–5.

CHRIST FALLS UNDER THE CROSS
Luke xxiii. v. 27, 28.

THE END OF JUDAS ISCARIOT.
Matt. xxvii. v. 3–5.



THE CRUCIFIXION.
John xix. v. 30.

CHRIST FALLS UNDER THE CROSS

Luke xxiii. v. 27, 28.

THE BURIAL OF CHRIST.

John xix. v. 41, 42.

THE CRUCIFIXION.

John xix. v. 30.

THE RESURRECTION.

Matt. xxviii. v. 2-4.

THE BURIAL OF CHRIST.
John xix. v. 41, 42.

THE WOMEN AT THE TOMB OF CHRIST
Mark xvi. v. 5, 6.

CHRIST APPEARS TO TWO OF HIS DISCIPLES.
Luke xxiv. v. 15.

THE ASCENSION.
Luke xxiv. v. 50, 51.

CHRIST APPEARS TO TWO OF HIS DISCIPLES.
Luke xxiv. v. 15.

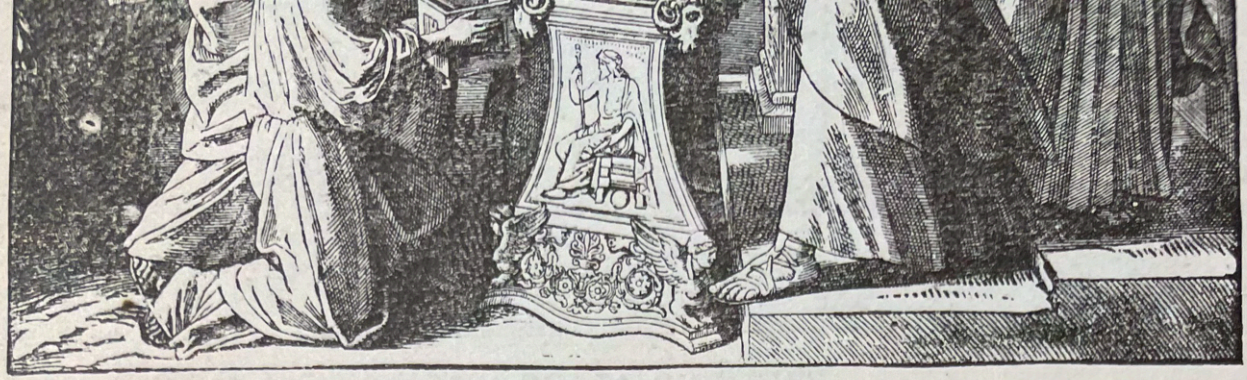
PAUL AND BARNABAS AT LYSTRA.
Acts xiv. v. 14, 15.

THE ASCENSION.

Luke xxiv. v. 50, 51.

PAUL TAKING LEAVE OF THE ELDERS.

Acts xx. v. 37, 38.



PAUL AND BARNABAS AT LYSTRA.
Acts xiv. v. 14, 15.

OPENING OF THE SEVENTH SEAL.
Rev. viii. v. 1–6.

PAUL TAKING LEAVE OF THE ELDERS.

Acts xx. v. 37, 38.

THE NEW JERUSALEM.

Rev. xxi. v. 1, 2.

Caper Plant.

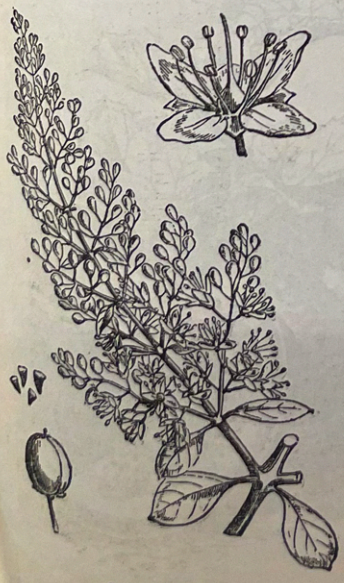
Apple of Sodom.

Cinamon-Cassia.

Pomegranate.

Citron.

White Lily.



Camphire-Henna.

Scarlet Martagon.

Great Prickly-cupped Oak.

Mandrake.

Maize.

Oriental Gall-Oak.

Coriander.

Cane.

Christ's Thorn.

Cinnamon.

Cassia.

Melon

Worm Wood.

Oak of Palestine.

Bearded Darnel.

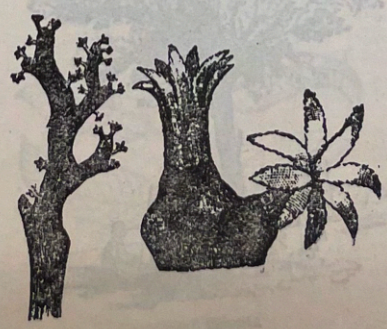
Oriental Plane.

Sandal Wood.

Colocynth.

Cummin.

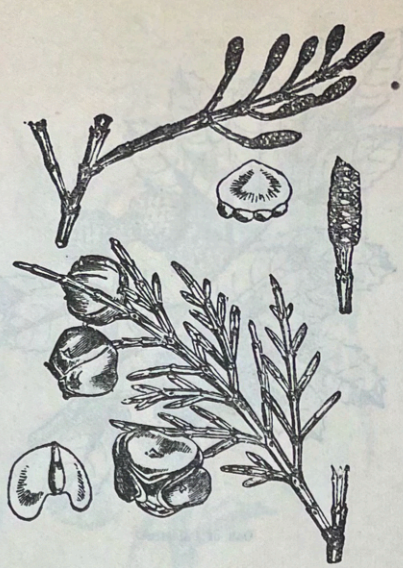
Paper Reed.



Branch of Coral.

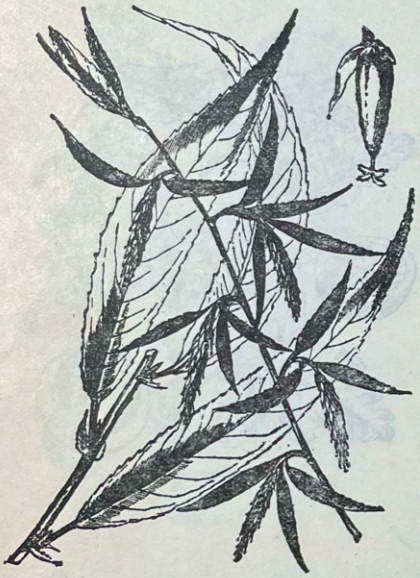
Zizyphus

Storax.



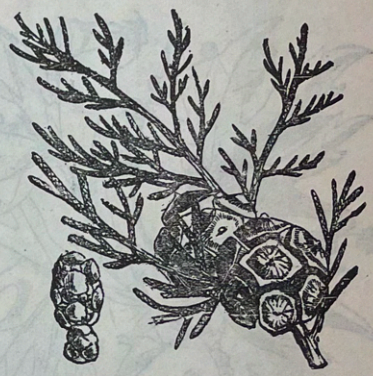
Thyine Wood.

Reed.



Willow.

Thorn.



Cypress.

Frankincense.

Almond Tree.

Sycamore.

Fig.

Grapes of Palestine.

Rock Rose.

Flax.

Laurus Kinnamomum.

Myrrh.

Rue.

Egyptian Willow.

Saffron.

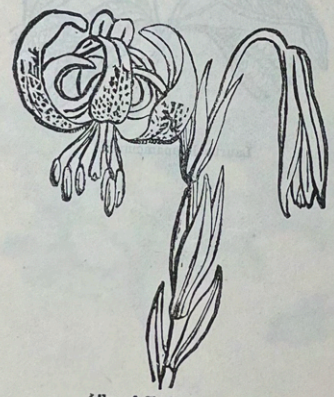
Henna.

The Dill.

Nutmeg Flower.

Storax.

The Ivy.

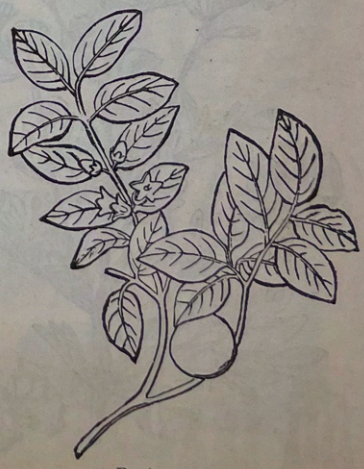


Lily of Chalcedony.

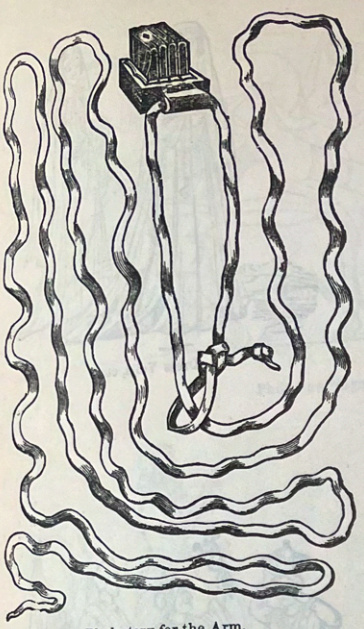
The Reed.

Ladanum.

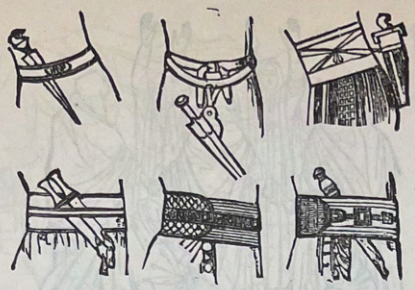
Coriander.



Persimmon.

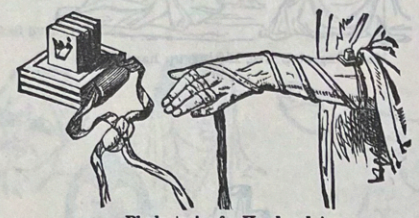


Phylactery for the Arm.



Ancient Girdles.

Egyptian Mitres.

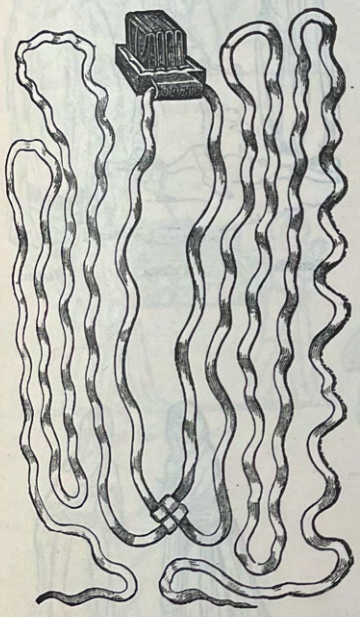


Phylacteries for Hand and Arm.

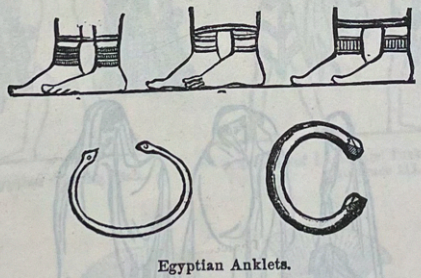
Horn Head Ornaments.

Ancient and Modren Anklets.

Egyptian and Assyrian Ear-rings.

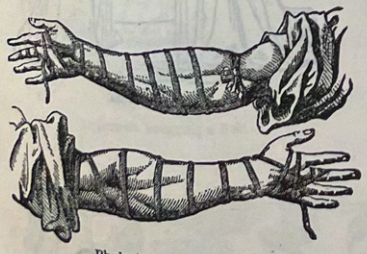


Phylactery for the Head.



Egyptian Anklets.

Nose-jewel.



Phylactery for the Arm.

Greek and Roman Sandals.

Modern Egyptian Nose-rings.

Varieties of Assyrian Fringe.

Fringes of Ancient Egyptian Linen.

Mode of Salutation.

Mourning at Grave, Lifting up hands, etc.

Dress Veils, etc.

Mode of Salutation.

Dress Veils, etc.—Indoor.

Female. Priests. Warrior.

Mode of Salutation.

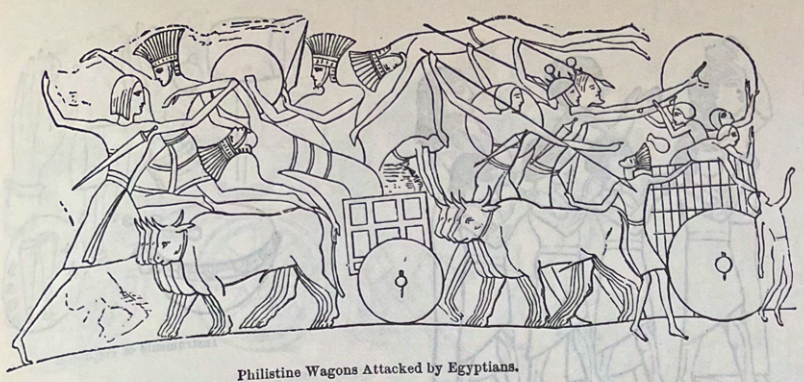
Out-door Veils.

Garden Dress.

Egyptian Mourners—Ashes on head.

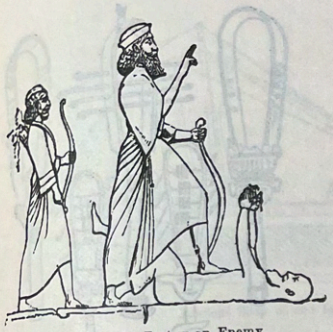
Wail with Tabrets, etc.

Skin-bottle Carriers.

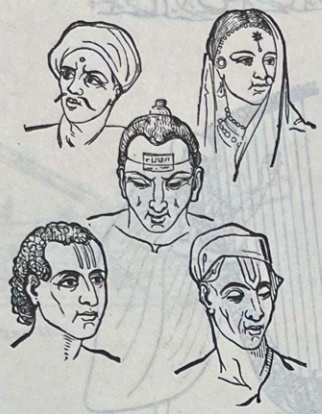


Philistine Wagons Attacked by Egyptians.

Assyrian Shooting Birds.

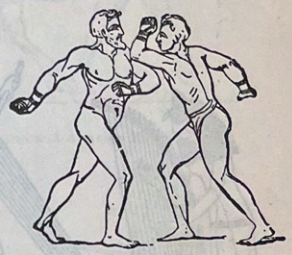


King Putting his Foot on an Enemy.

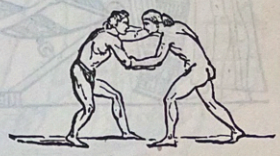


Forehead Marks.

Quoit Throwing.



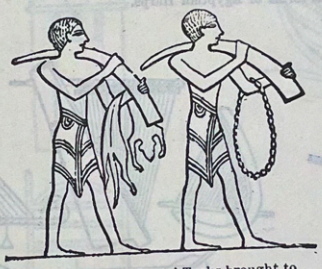
Ancient Games.



Ancient Games.

Egyptian Palanquins.

Egyptian Carrying Fish.

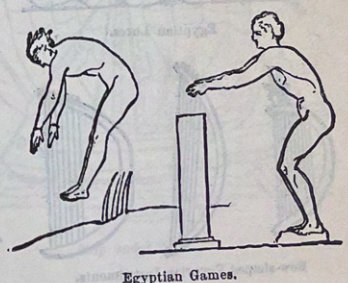


Tribute of Elephants' Tusks brought to Thothmes III.

Ancient Games.

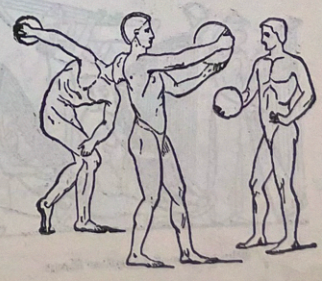
Fisherman Dragging a Net.

Heads of Philistine Prisoners.



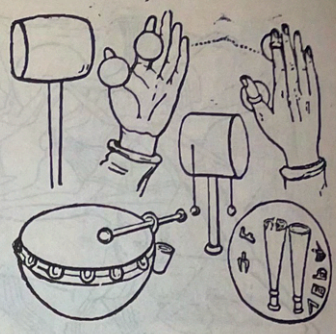
Egyptian Games.

Shalmanezer receiving Tribute from Jehu of Israel.



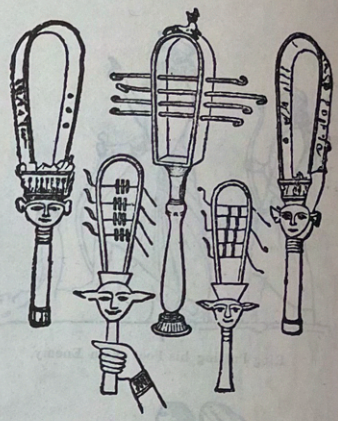
Egyptian Games.

Procession of Assyrian Musicians.



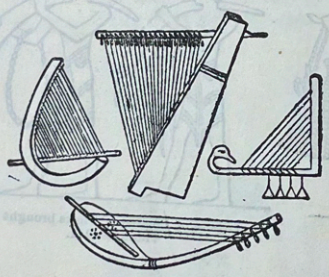
Instruments of Percussion.

Various forms of Egyptian Harps.



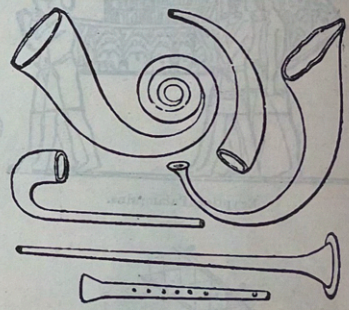
Sistra, various Egyptian Specimens.

Egyptian Lutes.

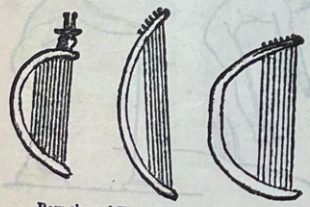


Egyptian Triangular Instruments.

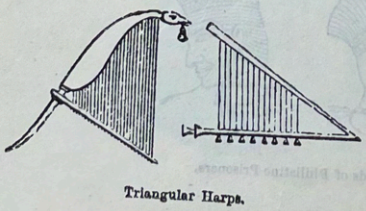
Chief of Musicians.



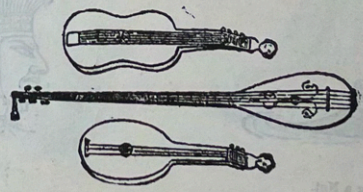
Ancient Horns and Trumpets.



Bow-shaped Egyptian Instruments.



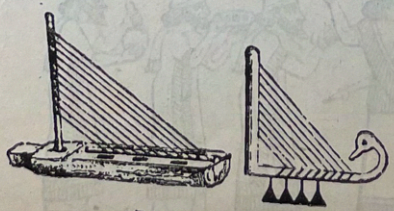
Triangular Harps.



Ancient Stringed Instruments.

Assyrian Lute.

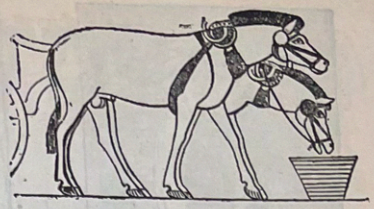
Other forms of Egyptian Harps.

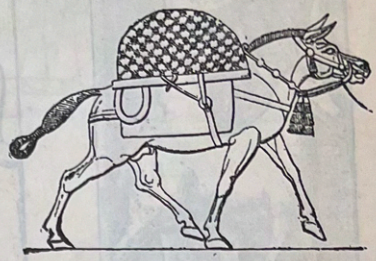


Triangular Harps.

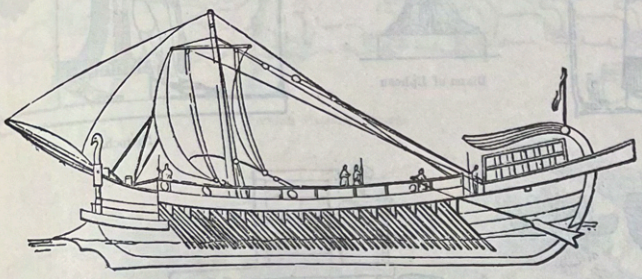
Assyrian Tamborine.

A Scythian Family.





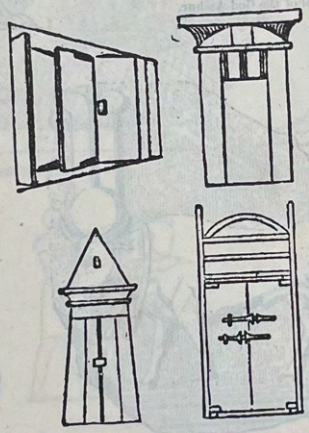
Egyptian and Assyrian Mules.



Ancient Ship of the largest kind.

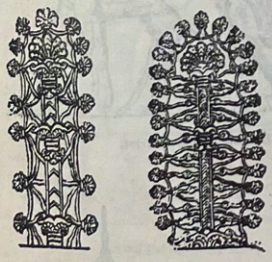
Ship under Sail.

Ethiopians.



Egyptian Doors.

Ship under Sail.



Two forms of the Sacred Tree.

Egyptian Fowler

Assyrian Hunting Dogs.

Partridges.

Relief on one of the Pilasters of Persipolis.

Nimrod.

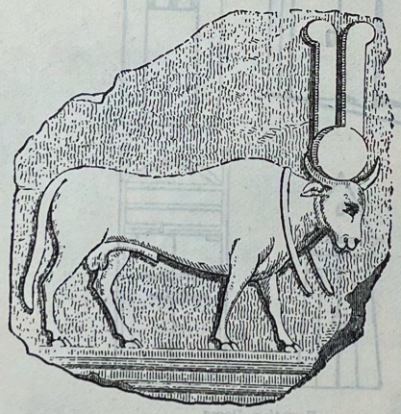
Diana of Ephesu .

Nisroch.

Symbol of the God Asshur.

Lion Hunting.

Chariot-horse of Rameses III.



Mnevis or Mne.

Sargon in his Chariot.

Assyrian Fishing.

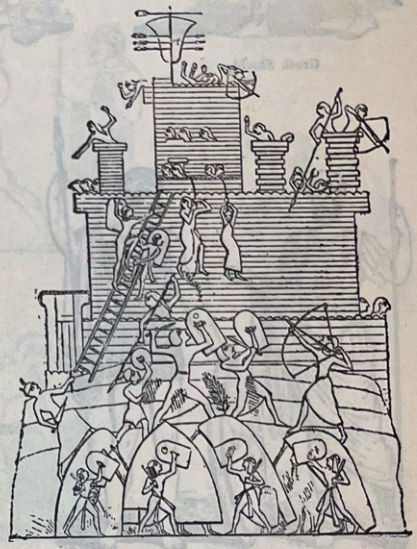
Assyrian Riding Horse.

Ancient Summer House.

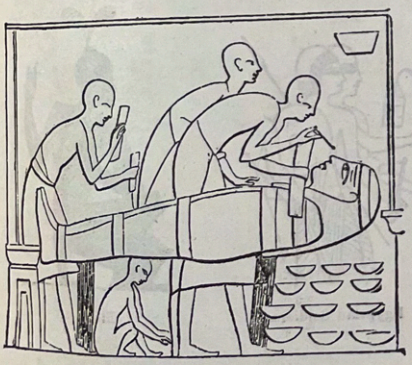
Persian Hunting Scene.

Egyptian Women Weeping and Throwing Dust on their Heads.

Deer Shooting within a Netted Enclosure.

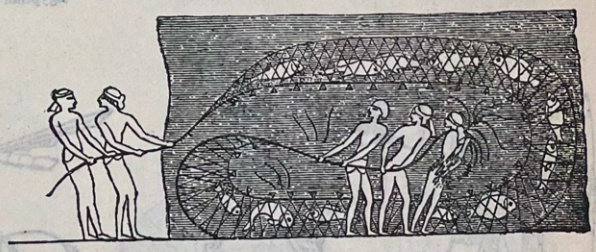


Egyptians Attacking a Fort on a Rock.

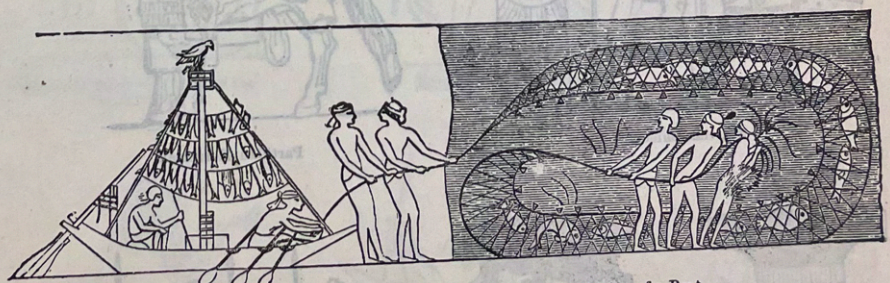


Painting the Mummy Case.

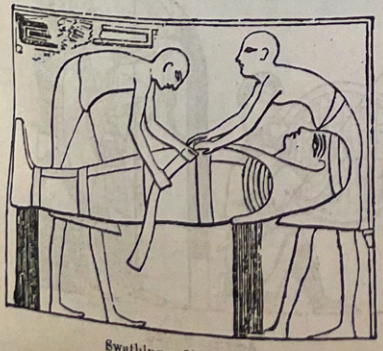
Anointing a Guest.



Egyptians Fishing with a Net.



Egyptians Fishing with a Net and Drying Fish on Rigging of a Boat.



Swathing a Mummy.

Ancient Egyptian Potters.

Egyptian Spearing Fish.

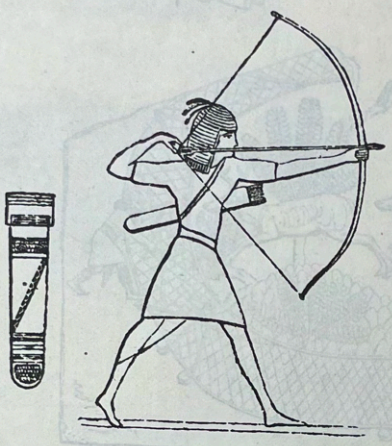
Greek Shield.

Roman Shields.

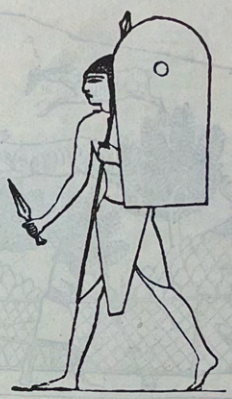
Roman Cuirasses.

Assyrian Spearman.

Greek and Roman Cuirasses.



Egyptian Archer and Quiver.



Egyptian heavy-armed Soldier.

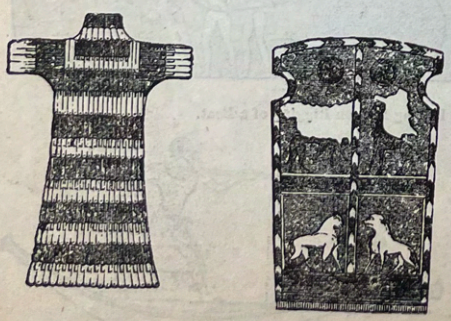
Merchant of Cairo.

Assyrian Shields.

Parthian Horseman.

Egyptian Soldiers.

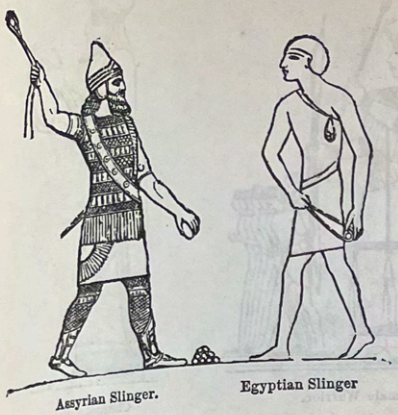
Ethiopian.



Egyptian Cuirasses.

Ancient Persian Guards

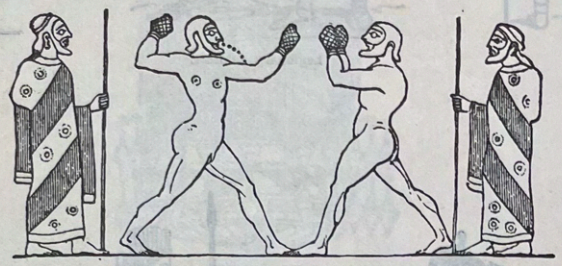
Assyrian Shields.



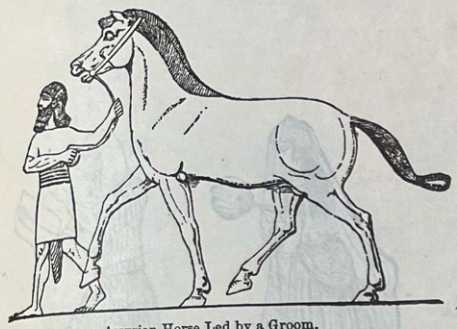
Assyrian Slinger. Egyptian Slinger

Miriam's Dance, from Tombs to Thebes.

Chaldean Diviner.



Boxing with the Cestus.

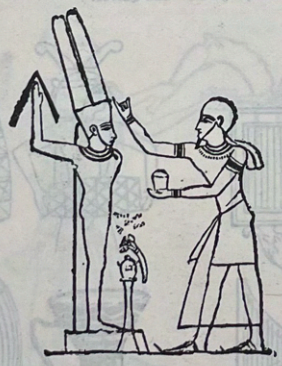


Assyrian Horse Led by a Groom.

Parthian, with Bow and Javelin

Pulling Corn and Binding Sheaves.

Pouring Emblems of Life and Purity.



A King anointing the Statue of the God Kham.

Egyptian carrying Hares.

Talmai.

Camel Bearing the Hódaj.

Assyrian King Placing his Foot on the Neck of an Enemy.

Egyptian Scribes.

Roman Slinger.

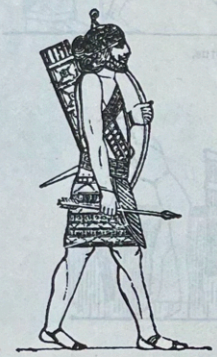
Legionary Soldiers.

Legionary Soldiers.

Female Warrior.

Chaldean Priest.

Assyrian Execution.



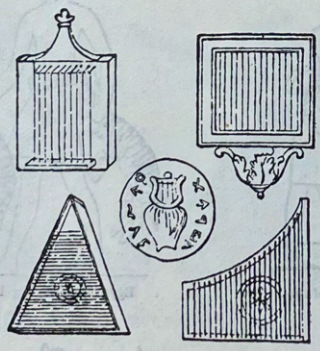
Assyrian Archer.

Persian, with Bow and Quiver.

Egyptian Lady in full dress

Girdle and Tunic.

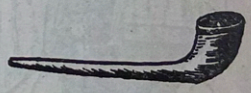
Assyrian Scribes.



Miscellaneous Stringed Instruments.

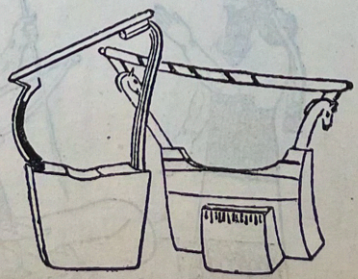
Ancient Egyptian Drums.

Egyptian Double Pipe.



New Year's Trumpet.

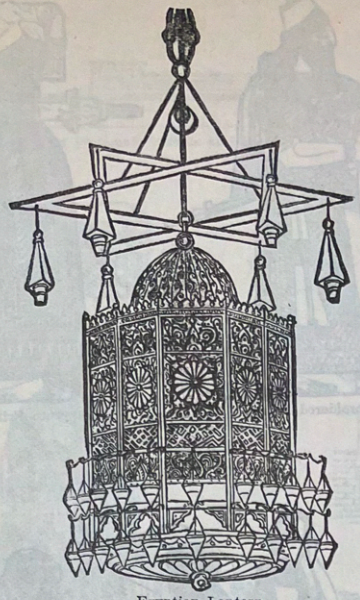
Sackbut.



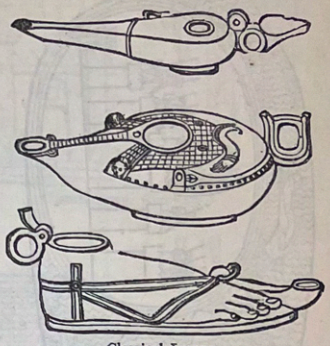
Egyptian Lyres.

Court of a Persian House.

Portion of bas-relief on Arch of Titus.



Egyptian Lantern.

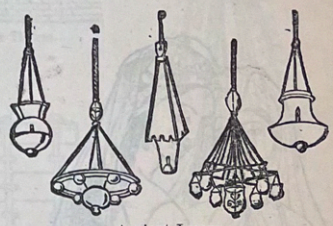


Classical Lamps.

Egyptian Lamps.

Ancient Egyptian Lamp.

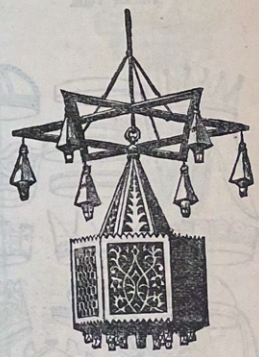
Modern Egyptian Lamp.



Ancient Lamps.

Egyptian Priests wearing linen dresses and leopard skins.

Ancient Egyptian Oven.



Egyptian Lantern.

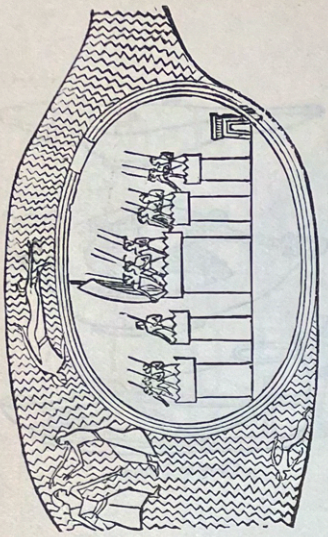
Reaping.

Sole of a Camel's foot.

Assyrian Wagon.

Binding Sheaves.

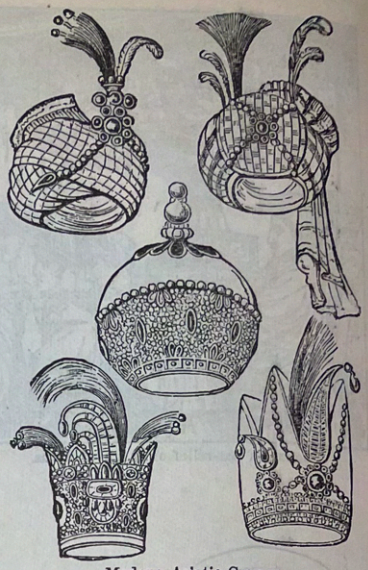
Egyptian Mummy.



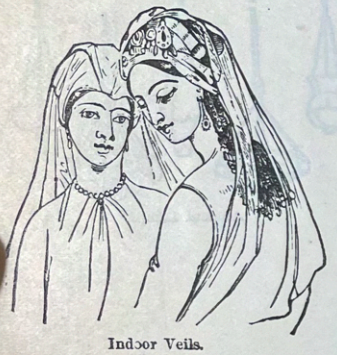
Assyrian Warfare.

Assyrian Embroidered Robe.

Assyrian Fringed Dress.

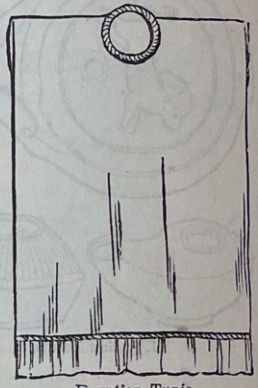


Modern Asiatic Crowns.

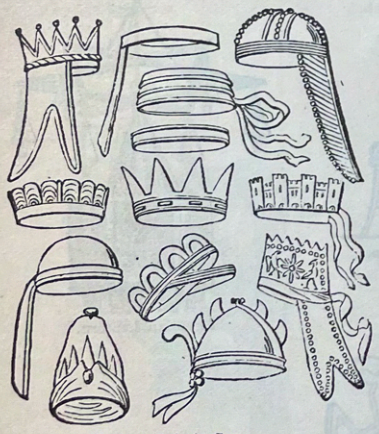


Indoor Veils.

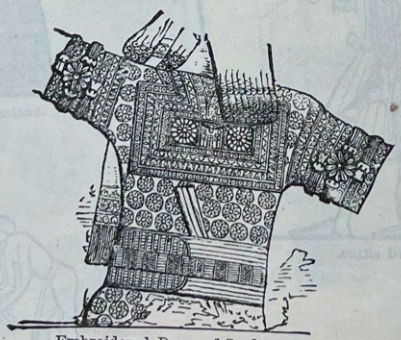
Bedouin Arabs.



Egyptian Tunic.



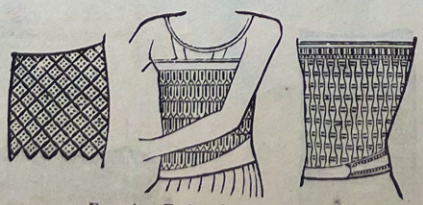
Ancient Asiatic Crowns.



Embroidered Dress of Sardanapalus III.

Roman Emperor and Empress.

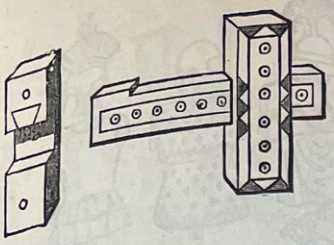
Falith or Wrapper.

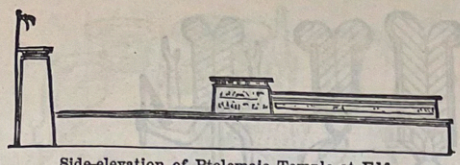


Egyptian Embroidered Dresses.

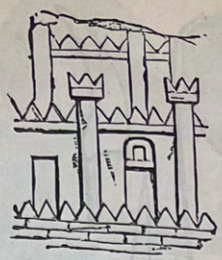
Assyrian manner of wearing the Hair.

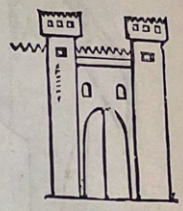
Falith.



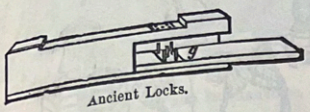


Side-elevation of Ptolemaic Temple at Edfou.

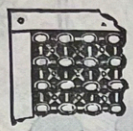




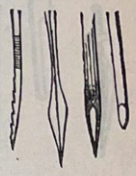
Chamber over Gateway.

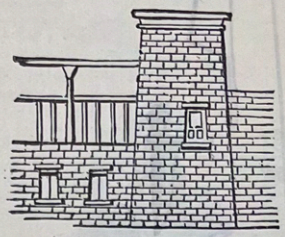


Ancient Locks.

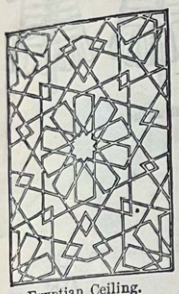


Lattice-work, Cairo.

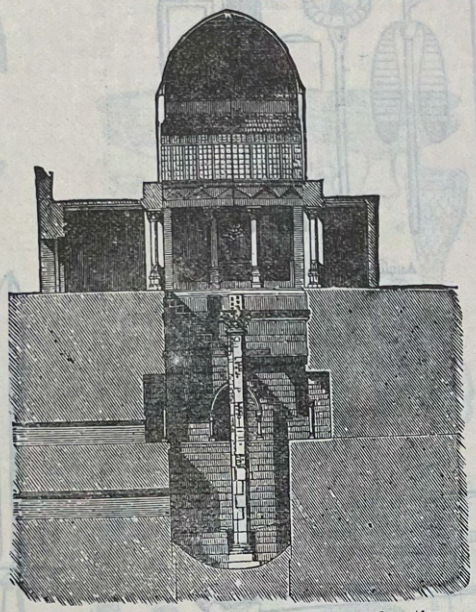




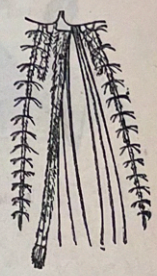
Ancient Egyptian House.



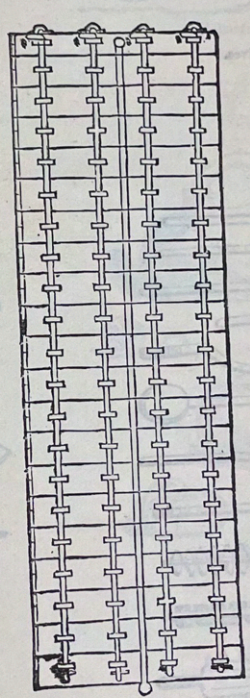
Egyptian Ceiling.



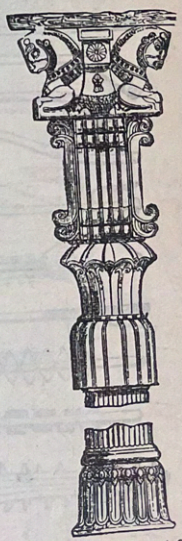
The Nilometer on the Island of Rhoda, general section,
[From a Description de l'Égypte.]



Façade of a Temple, time of the Pharaohs.

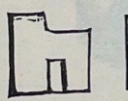


Wall of Planks.

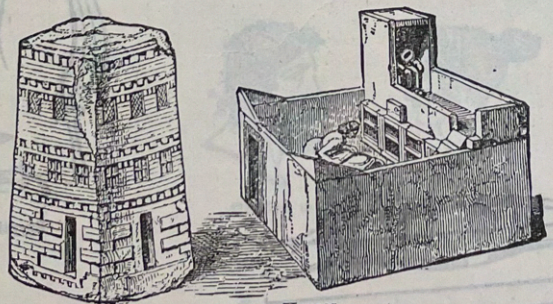


Capital and Base of Pillar at Susa

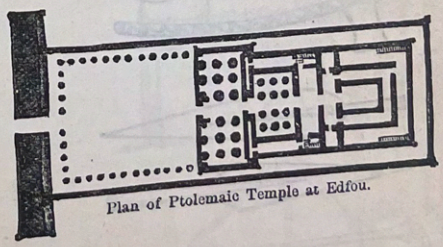
From Colonnade, Philœ.



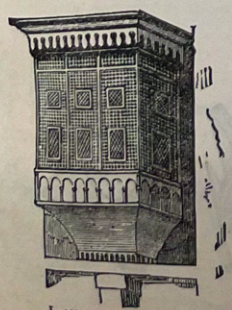
Houses, from the triumph of Sardanapalus III. over the Susians.



Egyptian Houses.

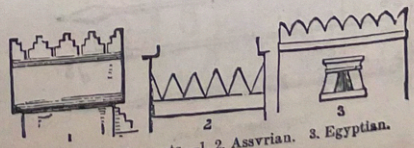


Plan of Ptolemaic Temple at Edfou.

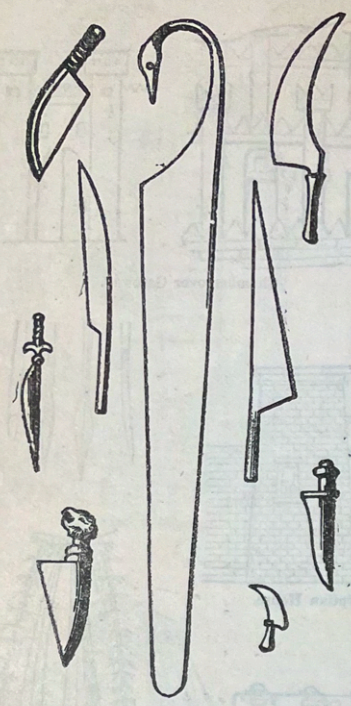


Lattice-window, Cairo.

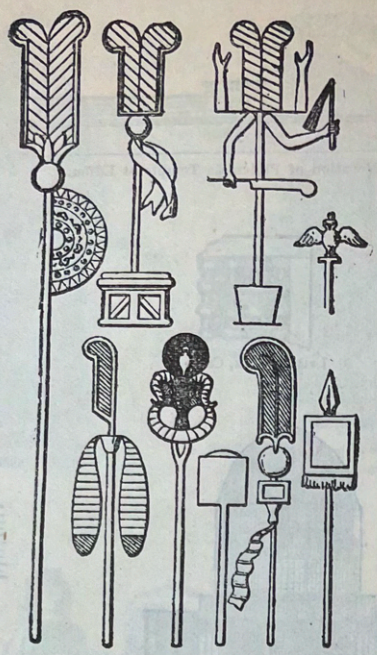
Egyptian Cakes or Loaves of Bread. [From specimens in the British Museum.]



Ancient Battlements.—1, 2, Assyrian. 3. Egyptian.

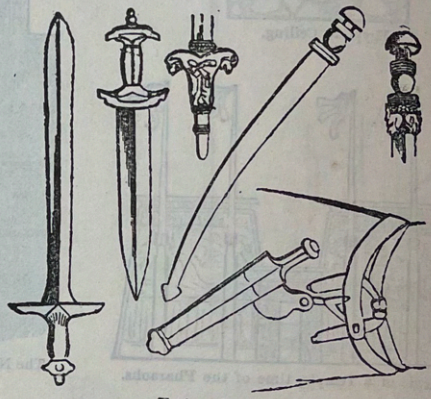


Ancient Knives.

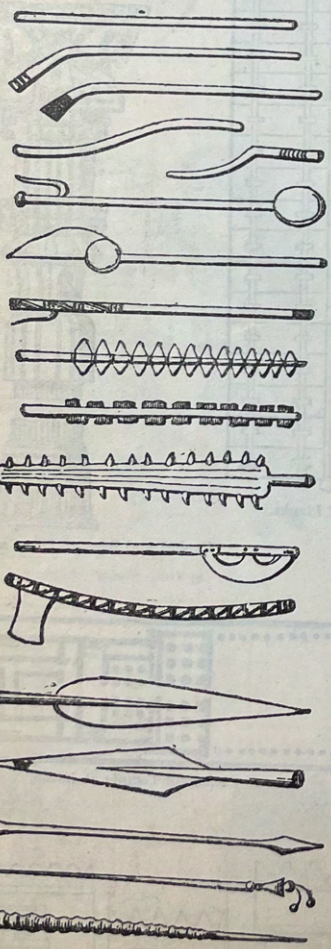


Ancient Standards.

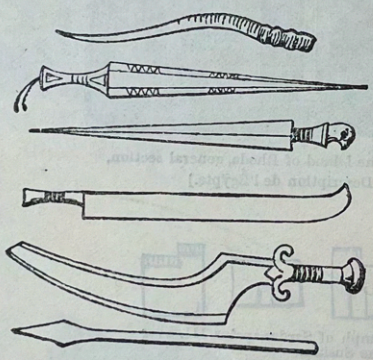
Ancient Armor.



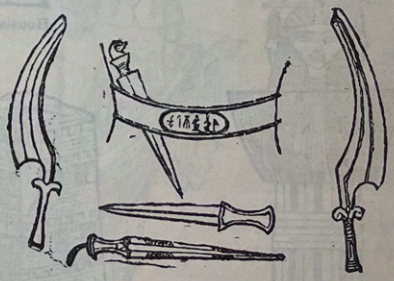
Various Swords.



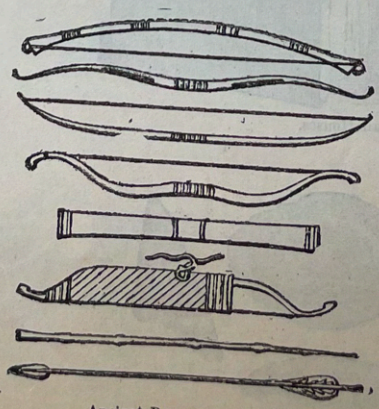
Implements of War.



Ancient Swords and Daggers.

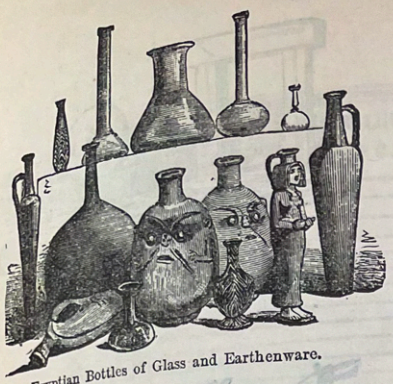


Egyptian Daggers and Falchions.

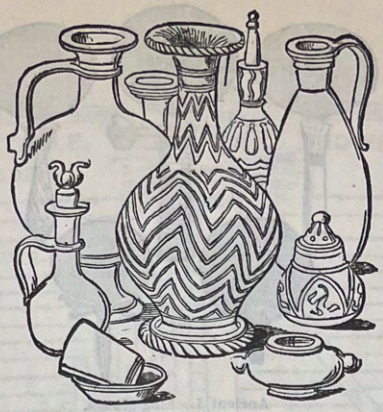


Ancient Bows and Arrows.

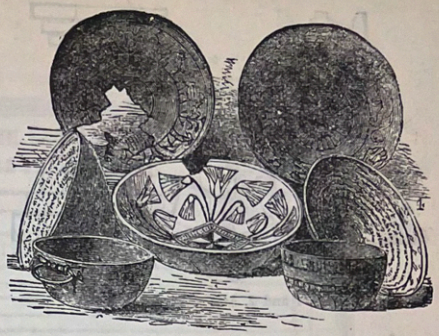
Roman and Greek Helmets.



Egyptian Bottles of Glass and Earthenware.



Alabaster Ointment Vessels.

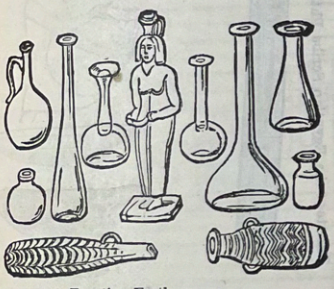


Assyrian and Egyptian Bowls.

Ancient Assyrian Lamps.

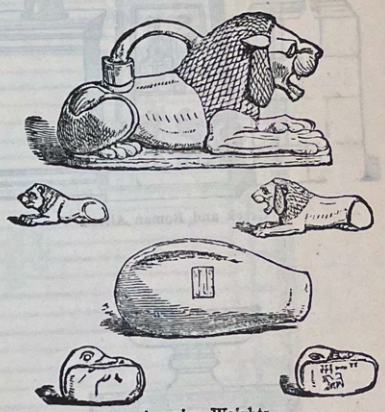
1, 2. Gold. 3. Cut glass. 4. Earthenware. 5, 7. Porcelain. 6. Hard stone. 8. Gold, with plates and bands. 9. Stone. 10. Alabaster, with lid.

Alabastrons.



Egyptian Earthenware.

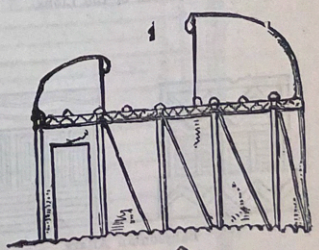
Assyrian Bottles of Glass.



Assyrian Weights.

Ancient Egyptian Vessels.

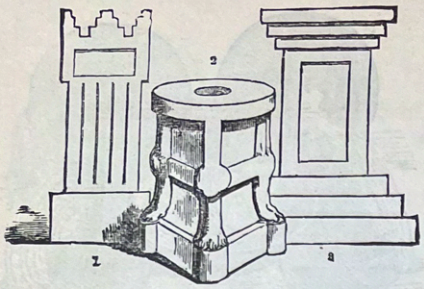
Grecian manner of wearing the Hair.



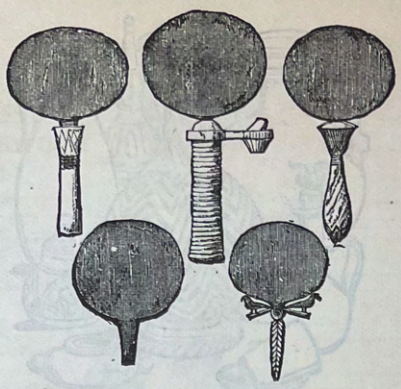
Assyrian Wagon.—Bas-relief from Nimroud, in Brit. M.

Hills of Termites or White Ants of Africa.

Assyrian Tents.

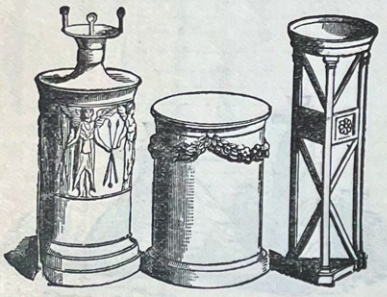


Altars.—1 and 2, Assyrian; 3, Persian.

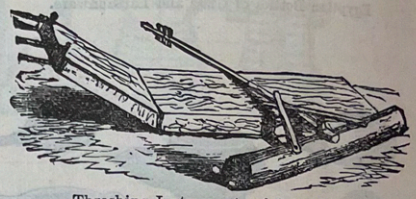


Ancient Looking-glasses.

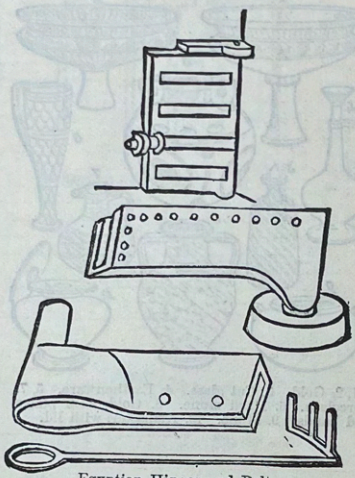
Ancient Oil Mills and Presses.



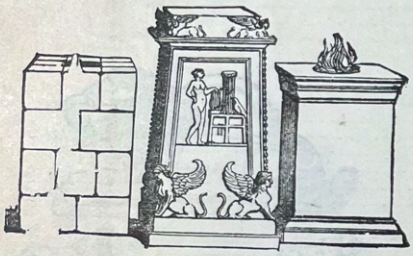
Ancient Altars.



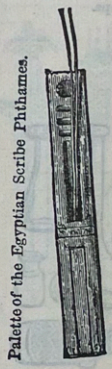
Thrashing Instruments of Asia Minor.



Egyptian Hinges and Bolts.



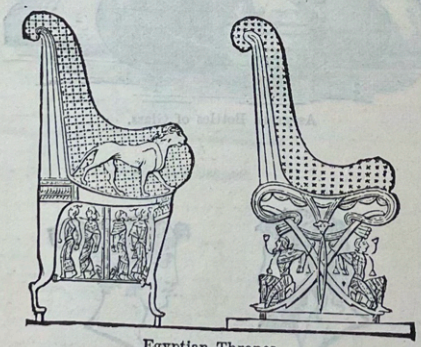
Greek and Roman Altars.



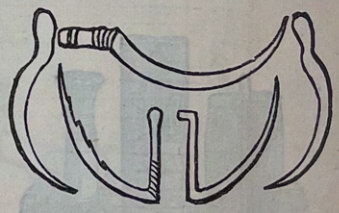
Palette of the Egyptian Scribe Pithames.

Ancient Egyptian Knives.

Fountain of the Lions.

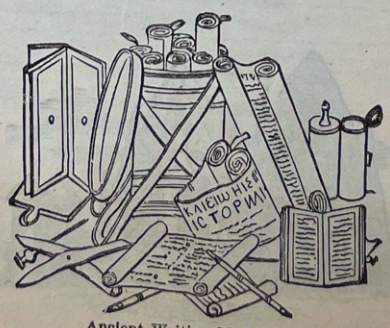


Egyptian Thrones.



Sickles.

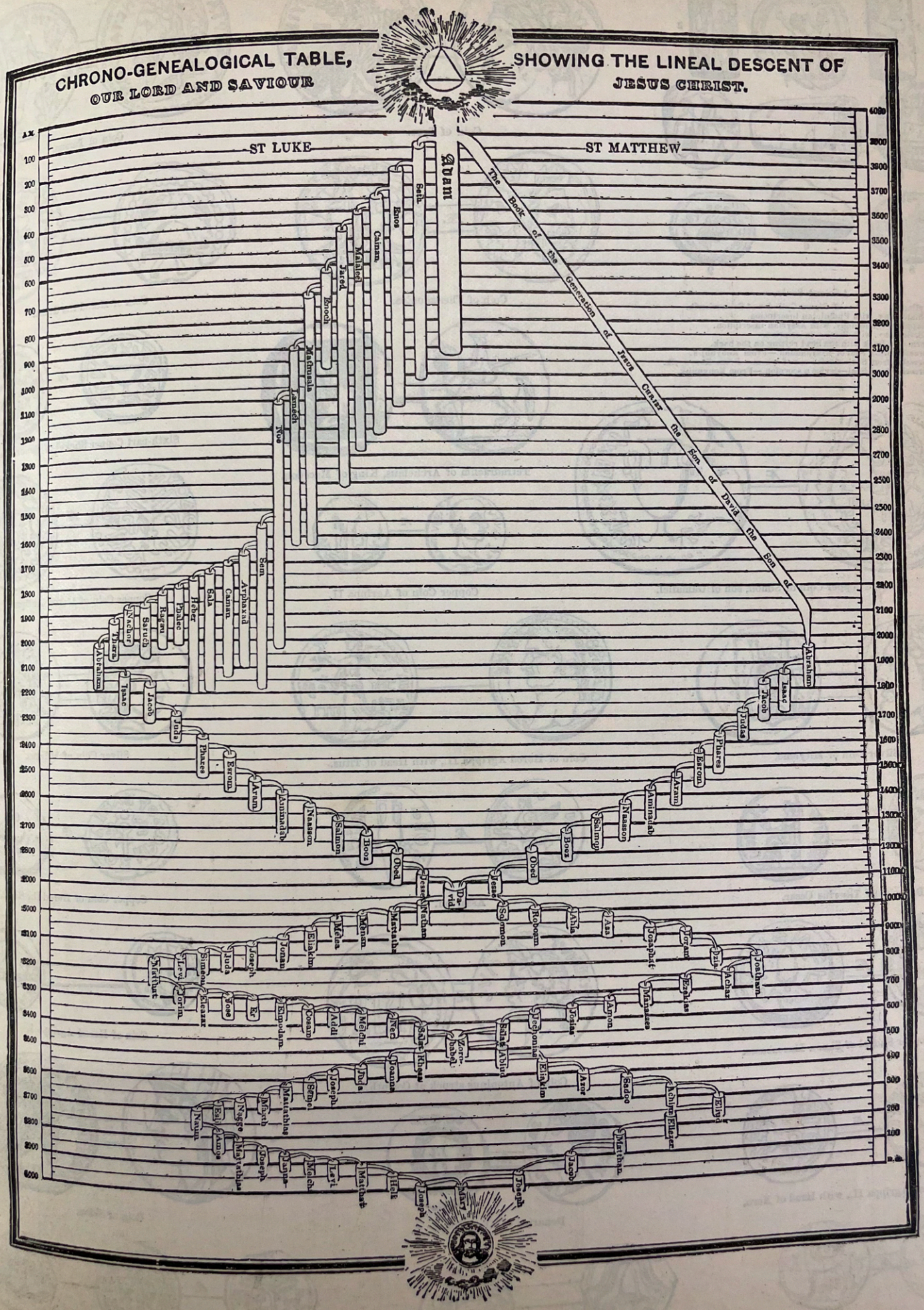
Babylonian Altars.



Ancient Writing Materials.

Assyrian Plough.

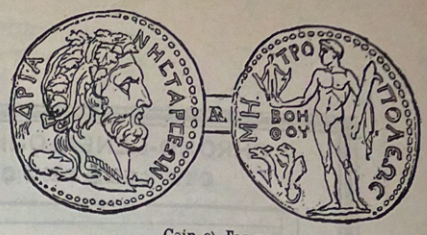
Egyptian Ceiling.


CHRONO-GENEALOGICAL TABLE,
OUR LORD AND SAVIOUR
SHOWING THE LINEAL DESCENT OF
JESUS CHRIST.
ST LUKE
ST MATTHEW
Adam
Seth
Enos
Cainan
Malaleel
Jared
Enoch
Methusala
Lamech
Noe
Sem
Arphaxad
Cainan
Sala
Heber
Phalec
Ragau
Saruch
Nachor
Thare
Abraham
Isaac
Jacob
Juda
Phares
Esrom
Aram
Aminadab
Naasson
Salmon
Booz
Obed
Jesse
David
Solomon
Roboam
Abia
Asa
Josaphat
Joram
Ozias
Joatham
Achaz
Ezekias
Manasses
Amon
Josias
Jechonias
Salathiel
Zorobabel
Abiud
Eliakim
Azor
Sadoc
Achim
Eliud
Eleazar
Matthan
Jacob
Joseph
Mary
Jesus
The Book of the Generation of Jesus Christ the Son of David the Son of
A.M.
A.D.

Ancient Seals.

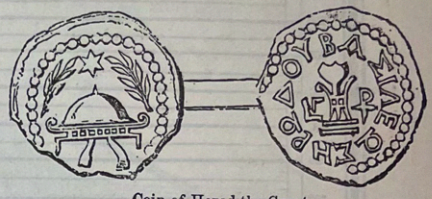
1, Signet Cylinder. 2, Signet Cylinder of Sennacherib.
3, Seal of Chalcedony, with Phœnician inscription.
4, Seal of Sapphire Chalcedony, with Assyrian inscription.
5, Seal of Chalcedony, with Persian inscription.
6, Seal in form of a Duck with the head resting on the back.
7, Clay impression from Seal of Esarhaddon.—From Kouyunjik.
8, Clay impression from Seal—device ear of wheat.—From Kouyunjik.
9, Clay impression from Seal—device a scorpion.—From Kouyunjik.

Coin of Tyre.

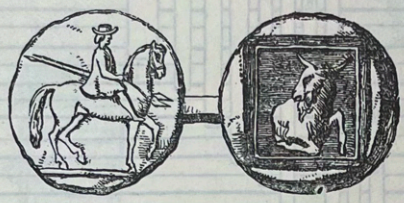


Coin of Tarsus.

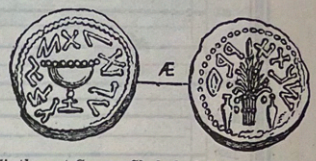
Coin of Thessalonica.



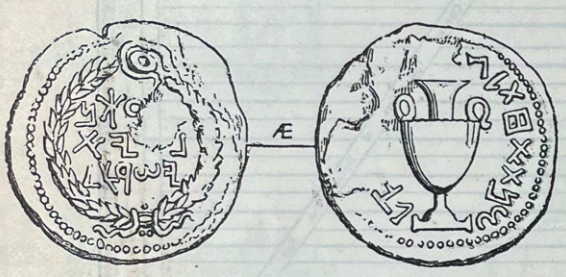
Coin of Herod the Great.



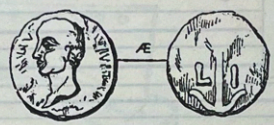
Tetradrachm of Archelaus, King of Macedon.



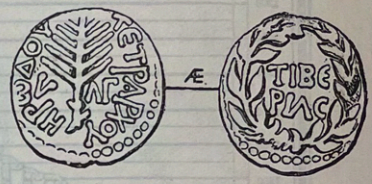
Sixth-part Copper Shekel of Simon Maccabæus



Large Copper Coin of Simon, son of Gamaliel.

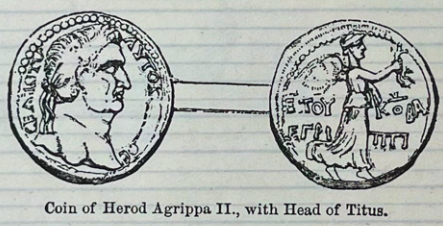


Copper Coin of Agrippa II.



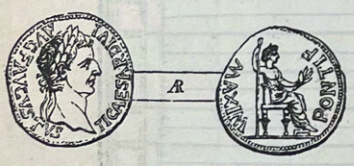
Copper Coin of Herod Antipas.

Silver Coin of Mitylene.

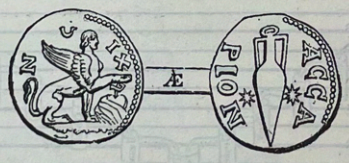


Coin of Herod Agrippa II., with Head of Titus.

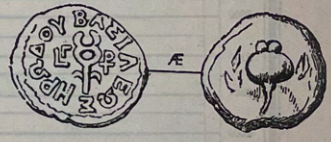
Silver Coin of Miletus.



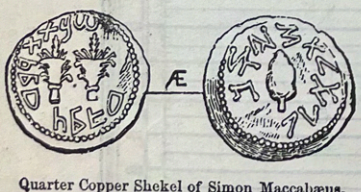
Denarius of Tiberius Cesar.



Assarion.

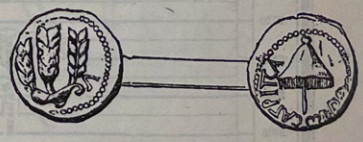


Copper Coin of Herod the Great.



Quarter Copper Shekel of Simon Maccabæus.

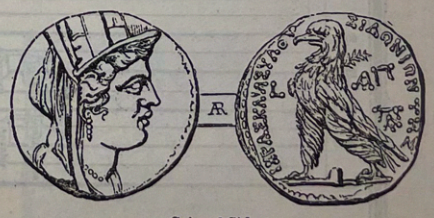
Coin of Antoninus struck at Corinth.



Coin of Herod Agrippa I.

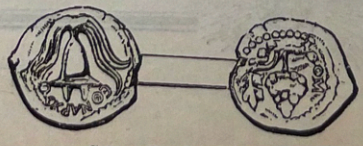
Coin of Herod Agrippa II., with Head of Nero.

Denarius of Augustus.



Coin of Sidon.

Brass of Ephesus.



Coin of Herod Archelaus.

Copper Coins of Simon, son of Gamaliel.